

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER IS TO BE MADE MANIFEST IS LIGHT.'—*Paul.*

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## NOTES BY THE WAY.

Ought Spiritualists to lay their subject before their children? Why not? It is far from being proved that young people are likely to be injured by it in any way. Of course, thought about it or the practice of it can be overdone, but so can feeding and dressing. We are always slow to believe that anything which is natural is necessarily deleterious. It only wants blending with common sense. Those who have visited the Spiritual Lyceums of the North have every reason for believing that acquaintance with Spiritualism makes young people happy, hopeful and beautifully thoughtful.

Besides, we have to compete with a majority that is militantly materialistic, and silly in its opposition to our facts and philosophy; and we want recruits. If we do not influence our children in our direction they will soon be drifting the other way. Let us remember Coleridge's reply to one who thought that it was unfair to influence a child's mind by inculcating opinions before it could choose for itself. Coleridge said: 'I showed him my garden, and told him it was my botanic garden.' 'How so?' said he; 'it is covered with weeds.' 'O,' I replied, 'that is because it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow; and I thought it unfair in me to prejudice the soil in favour of roses and strawberries.'

The mystery of pain is ever with us: but so is the mystery of human evolution—and the mystery of the one is the mystery of the other. The thought of evolution has taken us to high ground from which we can see much that before was hidden:—much that explains the past, and much that blesses us with hope for the future: and, behind all, we begin to see a solution of the mystery of pain. The truth which is emerging is that Man has all along been on pilgrimage, and that only by the discipline of struggle and the experience of pain could he have been produced. Mr. Charles Voysey once faced this very bravely, and said:—

To make men good at once, without the intermediate processes of pain and sin, would be to make another kind of creature altogether, of whom and of whose happiness we have neither experience nor conception. As well might you try to imagine a man who had never been a child, as a man made perfect without the discipline of sin and sorrow. I rejoice in it all, as I have often said, with unspeakable and glowing delight. My frail flesh would fain escape some of its dreadful pangs, would fain lay the heavy burden of its cross upon the shoulders of others; I shudder when I see and think of the martyrdom of pain and the worse crucifixion of shame which have been the portion of some, and might have been my own; but I would not have one grain of the world's burden lightened

by evasion, or one pang dulled by the deadly anodyne, so as to miss the Heaven-sent blessing which comes to us in disguise, or to interfere even in thought with the perfect arrangements of the most loving will.

Leisa K. Schartau, writing in 'The Herald of the Cross,' asks, concerning vivisection, this searching question;—'Can the callousness, the thoughtlessness, the cruelty, engendered by witnessing these demonstrations, be beneficial to mankind?' That is a question which meets on their own ground those defenders of vivisection who plead its utility. Is it a fact that the practice of vivisection in the medical schools tends to make men callous and cruel? and, if so, is not the knowledge gained by it too dearly bought? These are indeed grave questions.

We hold that profound spiritual laws lie behind the divine art of healing, laws which depend for their beneficial action upon spiritual insight and sympathy; and it is indeed only too likely that the practice of vivisection may deleteriously interfere here. This writer's warning has substance in it:—

There is a yearly influx of men and women, who have been trained at the vivisection tables, into the ranks of scientists and doctors. Is it likely that these people will be imbued with that gentleness, that care and tenderness for the smallest and seemingly unimportant, without which qualities no man can become a healer or true scientist? No, on the contrary, we need not much experience of what human nature is to understand that this perpetual taking part in the infliction of pain, in the sacrifice of the small and the helpless, must bring about a state of mind and character which is the very reverse of the ideal qualities in a medical man or in a scientist.

The appalling increase of experiments on human beings in hospitals, asylums and infirmaries, which on the Continent have given rise to grave public scandals, and from which not even England has been entirely free, are a direct result of vivisection as it is taught to students. The experimental game begun in the laboratory is fitly continued at the bedside, a helpless babe is more interesting than a helpless dog.

After all, there is something that ought to make us ashamed in our exaltation of the Japanese. For what spiritual defects did we once regard them as barbarians? For what spiritual qualities do we now hail them as elevated to a front rank among civilised powers? It is a burning question. The other day a Japanese both asked and answered it:—

To-day we Japanese have battleships, torpedoes, cannon. The China Sea reddens with the blood of our killed and of those we kill. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of death. And you Occidentals say to us: 'You have won your rank; you have civilised yourselves.' Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the sixteenth century we had published in Japanese the fables of Æsop. Were we then barbarians?

Our Spiritualism is a hollow thing indeed if it has no mandate for us before this terribly false standard of value and merit. That it is 'the way of the world' should make no difference except to increase the gravity of the mandate, 'Be ye separate, saith the Lord, and touch not the unclean thing.'

The following, by William Roscoe Thayer, entitled 'Prisoners,' has deep spiritual meaning in it. There is something greatly impressive in the suggestion that the uncarved statue already exists, and longs to be liberated by the hands of the sculptor, and in the fine thought that the perfect human self is pleading with us for its emancipation:—

Everywhere the sculptor hears  
A voice unheard by other ears ;  
It half commands and half entreats,  
As this burden it repeats :  
'Hasten, master ! quickly come !  
Countless ages, dark and dumb,  
Frozen in this prison white,  
Has my beauty longed for light.  
Hasten ! with thy chisel keen,  
Cut away my marble screen,  
And before your gladdened eyes  
See a perfect statue rise.'

So at times I strangely hear  
Messages distinctly near.  
'Tarry not ! I would be free !'  
Whisper lips well known to me.  
'Silence deeper than the tomb,  
Darkness raven as the gloom  
Wrapping the decrees of Fate,  
Here surround me as I wait.  
Hasten, hasten to set free  
Thy perfect self that is to be.'

The following, by Dr. Rowland Williams, is a lovely meditation for a peaceful Summer morning,—a quaint blend of prayer and exhortation, aspiration and thought:—

Lord, at Thy word the light goes forth, and Thou turnest the shadow of night into morning.

Out of silence the mountains utter song to mountains, and the sunshine dances on the deep.

The voice of battle is not heard, and strife and curse are silent ; but the heart goes up in the hour of prayer.

Lord, go Thou with the traveller on his way, and let Thy presence be a shield before the steps of the wanderer.

It is God who hides us from all things evil : He puts calmness into my mind, and gainsayers are ashamed.

Fear not when man is gathered to his fathers : but rejoice in Him who brings life out of death, and renews the earth with eternal morning.

Be not anxious in thy prayer : if it is good, God is able : if the Lord wills not, let it not be.

Lead me, O Saviour, all the day long : say, Well done, faithful, when Thou bringest me to Thy rest.

'A woman's Version of Genesis ii. 18-25,' by Ellen S. Gaskell (East Sheen: The Advance Press), is a spirited Apologia for Woman. Of course, it is extreme, and its flight is a bit wild. Here is a paragraph on page 5:—

Do men speak the truth ? In their desperate efforts to uphold the worship of the Male, men have descended into a veritable hell of lies. They have belied the inspired 'Word of God.' Though half the human race is Female, men refuse to admit the reality of Woman ; but continually say to her, 'Thou art not !'

We do not desire to argue or to go on the river for half a day with this writer.

#### SPIRITUAL PRAYERS.

(From many shrines.)

Lord, grant in mercy that as my infirmities increase my faith may increase, that I may be supported under the failings of Nature and escape all the miseries of a weak faith. Make me deeply thankful for Thy innumerable benefits, and deeply penitent for my numberless and continual offences and imperfections : and, by Thy Grace, enable me so to walk worthily before Thee, for the remainder of my days, that in the end I may obtain everlasting life. Amen.

#### THE OUTWARD AND THE INWARD.

If we wished to express in two words the fundamental principles on which the universe is built, we might say 'Unity' and 'Diversity.' Without the former there would be no universe at all—only a chaotic profusion of disconnected facts ; and without the latter there would be no universe either, for variety is an essential to all true unity. It is, of course, a fallacy to suppose that unity and singleness are identical conceptions. Unity implies a unity of parts, not homogeneous sameness. It seems as if one of the main purposes for which the human spirit is sent into this incarnate state is to learn by experience the mystery of unity in diversity, that each may know the universe in the depths of his own consciousness. At an early stage of life, and by uneducated minds, differences are very little appreciated ; it is only as the faculties become more acute and evolution results in richer self-realisation, that the mind becomes increasingly aware of differences. Much of education simply resolves itself into training the mind to appreciate distinctions. It is partly for this reason that it is useful to teach the young to draw. They may never attain sufficient proficiency to become even moderately good artists, but the attempt to delineate develops observation and teaches the pupil to notice distinctions. This line is short ; that line is long ; the curves of this object differ from the curves of another ; there are subtle differences of tone and colour which escape the casual observer, and are best learned by the attempt to represent them. Botany also is a good mental education in this way, quite apart from its intrinsic interest. To an uneducated mind a rose and a small peony are alike, but to a mind that has learned to observe, the differences in the floral world appear vastly more numerous than they do to the uneducated.

The human race, as a whole, is learning by the same process as each individual—learning, that is, first to appreciate the differences which exist among things ; and in the process of doing so there is a tendency to pay less attention to the other fundamental principle of the universe, the great unity which binds all together. This absolutely essential principle is apprehended at a later stage of development, both by the individual and also by the race.

It seems as if this twentieth century might teach us profound things concerning this unity. In past centuries individuality has been accentuating itself among nations, classes, and persons, and it is increasingly accentuating itself still. The rights of the individual to self-realisation were never, perhaps, more strongly recognised than at the present time : but, on the other hand, the tendency to co-operation and the apprehension of the reality of the Unity which binds all indissolubly together was never, perhaps, as universally or as intensely realised.

There has been much value set on specialisation in the past, and this does not decrease, but alongside of it we are becoming increasingly aware that there must be correlation ; that all subjects of study and all sciences are so closely connected with one another that it is impossible to deal adequately with one apart from the rest. Everywhere we see indications of overlapping ; we can no longer pigeon-hole our facts and keep them apart. Religious experiences are becoming a psychological study. Secular life and social conditions have become the themes of the scientist and of the theological teacher. Spiritualism becomes scientific and science becomes spiritualistic, if not avowedly, at least in its results. Matter and spirit, body and mind, were formerly pigeon-holed in separate compartments, but now we find it necessary, whilst still recognising their distinctive qualities, to break down the walls of partition and study their interactions upon one another.

A phalanx of mental healers have been impressing upon

us the powerful control which ideas exercise upon physical functions. Right thinking, they tell us, is the secret of health of body, as well as holiness of spirit. And they speak truly, but we are also learning that physical conditions and bodily actions exercise a powerful effect upon the mind. In his delightful book, 'Talks on Psychology,' Professor William James says:—

'Action seems to follow feeling, but really action and feeling go together; and by regulating the action, which is under the more direct control of the will, we can indirectly regulate the feeling, which is not. Thus the sovereign voluntary path to cheerfulness, if our spontaneous cheerfulness be lost, is to sit up cheerfully, to look round cheerfully, and to act and speak as if cheerfulness were already there.'

He then goes on to speak of the tension which is an habitual characteristic of many faces:—

'In one sense, the more or less of tension in our faces and in our unused muscles is a small thing; not much mechanical work is done by these contractions. But it is not always the material size of a thing that measures its importance. . . The general over-contraction may be small when estimated in foot-pounds, but its importance is immense on account of its effects on the over-contracted person's spiritual life. . . The voice, . . in a surprisingly large number of us, has a tired and plaintive sound. Some of us are really tired, but far more of us are not tired at all, or would not be tired at all, unless we had got into a wretched trick of feeling tired, by following the prevalent habit of vocalisation and expression.'

There is a wealth of practical wisdom in these remarks, which are an illustration of the truth that man is not mind alone or body alone, or even mind and body combined, but a spirit in the process of developing into conscious self-realisation through mind and body, and that these two channels of self-expression are so blended that the one cannot operate freely and effectively except in harmony with the other.

There is a close connection between these considerations and the philosophy of clothes, referred to in a recent number of 'LIGHT.' That question is not as trivial as some may suppose. The effect of colour on mind, and therefore on spirit, has been often alluded to in automatic and trance utterances. In an article by Miss Freer, published in 'Borderland' some years ago, a communication is reported as coming from the spirit of Sir Richard Burton, in which he directs his wife to furnish her room with a particular colour, and when she questioned whether it could make any difference to *him*, she was told in reply that it might make a difference to *her*, and that she ought not to despise anything which might serve as a stepping-stone to enable her to reach to him. The principle underlying this reply commends itself on the grounds both of reason and experience. In view of the fact that the world in which we live is created in rainbow tints, and is, viewed as a whole, a glorious blaze of colour, it seems as if human beings, who claim to be the sons of God, ought to regard it as a sacred duty to imitate their Creator more than they do in this respect. The present aspect of the streets of our cities, with their ugly, inartistic architecture and ungracefully appressed inhabitants, seems to indicate that there is less heed paid to this consideration than is becoming on the part of those who have a divine heredity.

The Being from whom we claim descent is a Being who thinks in colour. This seems undeniable if we believe that the Universe is the expression of His Mind. What sort of thoughts must those be which, when translated into matter, create so resplendent a language? And what sort of thoughts must man's be concerning death, judging by the almost universal tendency to don the blackest garb when the angel of death flings open the gate and calls hence some beloved soul? Fashion is the tyrant which crushes out much spontaneity, and how few have the courage to resist this tyranny. The glory of sunsets, which equals that of dawn, the rich glow of the fading year, speak

to us of the thoughts of the Most High, and ought we not to be able to appeal to the works of our Father and to say, 'Whatsoever things the Father doth these doeth the Son in like manner'? But how can we do so unless we aim to make life beautiful without as well as within? so that the spirit of the words put into the lips of Rabbi Ben Ezra may be realised: 'Nor soul helps flesh more now, than flesh helps soul,' i.e., the outer helps the inner.

H. A. D.

## MATERIALISATIONS UNDER RIGID TESTS.

The 'Revue Spirite,' for July, publishes a letter addressed to Colonel de Rochas by M. Van der Naillen, who is in California, and who has witnessed some remarkable materialisations with a medium named Miller (who is said to be a Frenchman), at the house of Baron von Zimmermann, of Silesia, who spent part of the year at Los Angeles. The Baron sends a cordial invitation to Colonel de Rochas to come over at his (the Baron's) expense, and investigate these phenomena, after which the medium would be willing to go to France under the Colonel's auspices. In transmitting this invitation, M. Van der Naillen states that at first, although he searched the cabinet and even sat in it with the medium, he was not absolutely convinced, on account of the immensity of the consequences involved in the proof of survival.

After another séance—at which, he says, 'forms small and large, men and women, including an Egyptian, seven feet high, a girl of fourteen, who spoke exquisite French, and a German with a singular voice, who was recognised by the Baroness, appeared in succession—the invitation to Colonel de Rochas was first spoken of, but before consenting to convey it, M. Van der Naillen asked to be allowed to use the same tests that Colonel de Rochas would probably employ if he came. No objection was made, and M. Van der Naillen set to work, as he phrased it, to 'play the Colonel.'

Having no suitable room in his own house, he took one at the Palace Hotel, San Francisco, and purchased a complete outfit for the medium, all of black material, including the underclothing. The medium asked to be allowed to use his own curtains, which were sent to the experimenter, and thoroughly examined, and accepted by him; the reason for the preference was that these curtains were saturated with the medium's magnetism. All the preparations were made under the supervision of M. Van der Naillen, assisted by Dr. Carl Renz, Dr. Burgen, and a professor of electricity. The curtains being securely nailed at top and bottom, leaving only the necessary opening in front, the medium was made to strip and put on the new garments in the presence of the investigators. Then he was securely tied on a plain wooden chair by means of twenty yards of white tape, the ends of which were nailed to the floor, and the crossings and knots sewn with needle and thread. A circle was formed by the sitters joining hands, the room being lighted by a lamp at the far end, and there was always light enough to perceive any movement on the part of sitters or forms. The medium, who appears not to have been entranced, kept up a conversation with the sitters, and the voices of spirits were heard at the same time as that of the medium.

The chief control, 'Betsy,' said that the conditions were favourable, and that she hoped for good results. Five forms were specified in M. Van der Naillen's letter, and two other spirits spoke, one of them twice, but could not show themselves 'on account of the insufficiency of power in a new room.' Two at least of the forms, as well as the voices of the invisible ones, were recognised by their friends who were present. 'Betsy' herself materialised, and recognised a gentleman who had attended previous séances, but she was soon called back by the medium, who complained that he was suffering terribly; on her return to the cabinet he heaved a sigh of relief.

Some of the forms dematerialised in view of the sitters, appearing to sink through the floor, and one spirit attempted to materialise upwards out of the floor, but only produced the appearance of a large luminous napkin, which moved upon the

floor outside the cabinet. One of the forms stated that there had been a suicide in that room, which prevented some who were present from showing themselves.

At the end of the séance the tape with which the medium was tied was found absolutely undisturbed. The forms which appeared were all in white, whereas the medium's clothes were entirely black, as already mentioned. Two of the forms are described as having luminous head-dresses, and one as having a long robe and train sparkling with little points of fire.

M. Van der Naillen (who is himself a well-known writer on occult subjects) adds that the idea in asking Colonel de Rochas to visit California is that the conditions there are favourable to the manifestations. The medium is surrounded by those who are sympathetic, and who give him power, and therefore is in a much better condition to give test séances than if he were taken among total strangers.

### THE BAILEY SÉANCES AT MILAN.

In addition to the 'conclusions' arrived at by the committee in charge of the séances held at Milan with Mr. Bailey, as given in 'LIGHT,' page 322, 'Luce e Ombra,' for June, publishes comments and critical notes by Signor Cipriani, by the Editor, Signor Marzorati, and by Dr. Ferrari.

Signor Cipriani states that at the séances which he attended he usually had the direction of the precautions taken to prevent fraud, such as the searching the room and the medium, sealing the sack in which he was enclosed, and the custody of the objects used in the experiments. In explaining the process adopted in searching the medium, he says that the latter was already entranced, and that the controls who spoke were not willing that he should be entirely stripped. His hat, jacket, waistcoat, and shoes were removed, and the searchers made sure that there was nothing concealed under his shirt. His pockets were emptied, and his body was felt all over with almost painful thoroughness, including the armpits, the hair, and even the mouth. Signor Cipriani refers to the report of a lump having been found at Rome, and remarks that if there had been an irregularity large enough to conceal any of the *apports*—a nest, for instance—it would certainly have been discovered. He emphatically states that nothing was found that could in any way justify a suspicion of fraud.

Signor Cipriani describes Mr. and Mrs. Bailey's quiet life at Milan, in the house in which the Society for Psychical Studies had its rooms, and in which Dr. Ferrari also lived, his door being opposite to theirs. They took their meals with Signor Marzorati, and were thus almost constantly under the eyes of one or other member of the committee. Their room was always open, and so was their modest baggage, in which nothing suspicious was ever seen. When the medium retired for half an hour before the séance he was watched, but evidently made no fraudulent preparations. After the séances his state of nervous exhaustion always obliged him to retire to his room at once without further search, beyond the examination of the seals and cords of the sack, which seems to have been considered sufficient, since the preliminary search revealed nothing suspicious, although Signor Cipriani naturally regrets that no opportunity was given for a second thorough searching. It should be noted that the sleeved sack was drawn tight at the wrists and a little less so at the neck, so as not to interfere with the breathing, and precautions were taken to prevent the medium from swelling up his muscles in order to leave room afterwards for getting any concealed object from beneath the sack. Under these circumstances Signor Cipriani declares that M. de Vesme's suggestion of an indiarubber bag concealed under the shirt and sack is quite inadmissible. If concealment took place, it must, he says, have been in the interior of the body, in the stomach, and he refers to a feat exhibited by a street performer who used to swallow pebbles and bring them up again. We have heard of this trick, and believe that the objects were not really swallowed, but pouched somewhere in the throat, where, if Bailey had tried this, they would have been found when his neck was carefully felt over. The possibility of thus concealing, uninjured, live

birds and delicate nests is scarcely to be entertained. Another suggestion, that the partial materialisations (appearance of faintly luminous but not very definite forms) were produced by a long phosphorescent sheet produced at the proper moment is ridiculed by Signor Marzorati, since, on that occasion, the preliminary search was even more minute than usual, because the sack was not used. Signor Marzorati's reply, combined with Signor Cipriani's description of the precautions taken, may be said to dispose of the hypothesis of fraudulent concealment of objects.

Dr. Ferrari's 'Considerations' on the whole case are profound, and refer to the difficulties inherent in all research into conditions governed by laws which are not yet fully known to us; so that 'a spiritualistic séance, far from giving the solution to the problem of Man, only brings to light its extreme complexity and difficulty.' Bailey, he says, is a remarkable medium, and changes under the various manifestations as though he were a dress, or a mask, rather than a man. Even if we call it multiplication of personality, it is still very marvellous. Controls such as 'Denton' and 'Dr. Robinson' showed much greater education and culture than the medium himself. Dr. Ferrari's only doubt is whether the production of the *apports* (including the fish, which left no trace of smell afterwards on the objects it had touched) was not an illusion; but this he considers could not have been shared by all the people of different temperaments who were present. Moreover, the one thing which the committee clearly insists on in its report is the *objectivity* of the phenomena. Dr. Ferrari concludes with a deep observation on the difference between personal and collective conviction as to the existence of spirits: each individual has his own reasons for his belief, and these may not agree with those of others; thus the belief is a matter of faith rather than of scientific certainty, and 'although there may be certainty for the individual, the collectivity remains in doubt,' but this doubt is a good thing, for it is a stimulus to further advance, to research, even with sacrifice, animated by the divine love of knowledge.

### A COMING SPIRITUALISTIC PRIESTHOOD.

Judging from an editorial article in a recent issue of the 'Banner of Light,' the American National Association of Spiritualists seems bent, as some in Great Britain also appear to be, on destroying the independence of Spiritualists and moulding the movement into a sect, with churches and ordained pastors, or certificated 'exponents.' The 'Banner of Light' remarks:—

'While there appears to be a general movement among orthodox and liberal Christian bodies towards a broader unity and less of separateness, it is a noteworthy incident that Spiritualists, who for so many years have led the advance of thought, should utilise forms and customs which older bodies are discarding.

'It is true that we need competent, virtuous, and moral men and women to represent us before the world. It is equally true that we need not only intellectual culture and sound education, but we also need psychical gifts and spiritual gifts, so that we may not barter away our special blessing of communion with the spirit world, and have only in its place the ordinary secular knowledge of material experiences. It is not improper to ask the Spiritualists of the country to ponder the significance of this important step, for this usage establishes, or at least lays the foundation for the establishment, of a new hierarchy, a present-day priesthood, whose power may, in time to come, be as difficult to over-ride as ever was the power of priestcraft in any former age.'

### TO CORRESPONDENTS.

J. H. DUFFELL (Newcastle-on-Tyne).—Your communication, 'Theosophical Society v. Siddhanta,' has been received, but its publication is necessarily deferred till next week.

SPIRITUALIST CONGRESS AT LIÈGE.—The 'Messenger' for July 1st, publishes a summary of the proceedings at the Spiritualist Congress, held at Liège, on June 11th and 12th, at which the organisation of a National Federation of Belgian Spiritualists was agreed upon, and it was resolved to petition the Belgian Government to appoint a scientific commission for the study of spirit phenomena. In connection with the congress, lectures were delivered by M. Delanne, on 'The Externalisation of Thought,' and by M. Léon Denis, on 'Spiritualism and Science.'

WILLIAM OXLEY.

William Oxley, whose transition was recorded in last week's 'LIGHT,' was born on May 1st, 1823, at Doncaster, with which town his ancestors had been associated from the year 1561. His parents, Thomas and Jane Oxley, and his grandparents, were staunch Methodists, being among the earliest adherents of the Wesleys (about 1780). Thomas Oxley, his father, was a lay preacher for the Wesleyan body during the greater part of a long life, and was known far and wide as an earnest, zealous, indefatigable worker, faithful to his convictions and loyal to his church, in spite of the constant indignities and petty persecutions to which the Wesleys were subjected in the early days of the movement. His son William, who seems to have inherited an untiring energy and staunch devotion from his worthy father, was 'converted' in his twentieth year, and flung himself heart and soul into the work of teaching, 'leading' classes, and discharging a great number of official duties. About 1864 he became acquainted with the doctrines of the Swedenborgian Church, which made such an impression upon him that he forthwith relinquished his connection with Wesleyanism, and attached himself to the followers of Swedenborg, the New Jerusalem Church as they styled themselves. Eight years passed,—years of diligent study of his newly adopted religion and of enthusiastic work amongst his new co-religionists. In 1872 an old friend whom he had not seen for many years introduced him to the phenomenal phase of Spiritualism, and although the manifestations he first witnessed were crude enough, he felt satisfied that there was 'something in it' which was likely to prove worthy of investigation. Fortified with the enlightenment derived from Swedenborg's teachings, whose system of philosophy, based upon the Science of Correspondences, he considered to be 'the true and only Key to unlock all the mysteries pertaining to spirit and matter,' he boldly entered upon this new field of research at a time when to be known as a Spiritualist was to be an object of ridicule, and he cheerfully devoted time, money, and energy to the pursuit of truth. Patiently, persistently, undaunted by a great variety of obstacles which were encountered from time to time, he made himself acquainted with nearly every form of phenomenal Spiritualism. Mrs. Firman, Dr. Monck, Miss Cook (Mrs. Corner), Miss Fairlamb (Mrs. Mellon), Mme. d'Espérance, Mr. Hopcroft, Mr. David Duguid, and Mr. E. Sadler may be cited as the best known of the mediums with whom he had sittings.

Bringing to bear upon his research keen intelligence, careful observation, unremitting patience and honesty of purpose, he acquired a full personal acquaintance with spiritualistic phenomena and a deep insight into the underlying causes of them such as were possessed by few, very few, of his contemporaries.

It was the philosophy of Spiritualism that had the greatest attraction for him, and it was in the study thereof that the most important part of his life's work lay. At the outset of his career of investigation he became connected with a circle of friends who met regularly with a medium named Mrs. Lightfoot, whose utterances while in deep trance seemed of such vital import, albeit couched in symbolic phraseology, that he took it upon himself to record them. From time to time the records were collected and published under the title of 'Angelic Revelations concerning the Origin, Ultimatum, and Destiny of the Human Spirit,' forming five large volumes.\* For this work Mr. Oxley only claimed to be the amanuensis, but it by no means marked the limit of his active pen. Even while it was in progress, he translated the well-known 'Bhagavat Gita,' and published the translation, which was accompanied by his own interpretation of the spiritual teachings of that beautiful poem, under the title of 'Philosophy of Spirit.' Later he visited Egypt, studied the ancient history and religious systems of that remarkable land, and embodied his acquisition in a work, entitled 'Egypt, and the Wonders of the Land of the Pharaohs.' Regarding the peculiar manifestations of those remarkable personalities who have claimed, or had claimed for

them, the position of 'Messiah' as the result of powerful spiritual influence, he naturally included them amongst the objects of his attention, and in 1889 published a most instructive little volume, entitled 'Modern Messiahs and Wonder Workers,' giving faithful accounts of Emanuel Swedenborg, Ann Lee, Johanna Southcott, Joseph Smith, Edward Irving, Thomas Lake Harris, Mary Ann 'Girling, James White, 'The Mother, 'The Woman clothed with the Sun,' Helena Petrovna Blavatsky, and Keshub Chunder Sen. Two booklets, 'The Rise and Development of Religious Beliefs and Systems' and 'Materialisations and their Alleged Exposure,' were also from his pen, as well as numerous articles in the current Spiritualistic Press.

Thus he maintained a constant activity while avoiding the publicity and personal prominence which might easily have been accorded to so zealous a labourer in the cause of truth. Referring to this in the 'Medium and Daybreak,' of January 9th, 1885, he said, 'I have taken no active part in public work because that was not my forte; for, however well meant the efforts of others to form societies and establish places of meeting for worship, &c., yet to my view they savoured too much of the old style, of which I had had enough; and I therefore thought I could be more useful in doing my own work in the way which seemed pointed out.' How well that work has been done, how faithfully he has discharged his trust is apparent to all who have had the privilege of knowing him. During the last few years of his sojourn here, the inevitable weakening of old age gradually prepared him for the change, and on the morning of June 29th, he passed peacefully out of the frail tenement of the flesh into that Beyond which had engaged his earnest attention throughout a long, well-spent life.

T. P.

GOOD ADVICE.

'The Harbinger of Light' (Melbourne, Australia) published in its issue for May, a letter written by Mrs. Annie Bright in reply to a correspondent, a widow, who asked Mrs. Bright to 'sell her, or give her, a few lessons on clairvoyance and cards, seeing by crystal, &c.' Mrs. Bright wisely said:—

'It is out of my power to help you in the way indicated. Clairvoyance, clairaudience, and the reading of crystals are peculiar psychic gifts which may be developed and improved, probably by hours of abstraction and concentration, but they cannot be taught. Real mediums, like poets, are born, not made. The idea of being taught to do these things for a living is bringing a great truth like Spiritualism down to the level of a sordid business. This has had, and is having, so degrading an effect on what is destined to be the basis of a universal religion that I never lose an opportunity of discountenancing anything of the kind. Let me, then, urge you to look about for some other way of earning a living. Those who rank in the world as reputable mediums—and their services are of the highest value—have had no lessons, but are possessed of keener senses which enable them to pierce the veil between the Seen and the Unseen. This gift is not necessarily connected with a high spiritual nature—this we have all to cultivate by leading unselfish lives and aspiring to the highest soul development we are capable of. Fortune-telling by cards, which you wish also to learn, should never be put in the same category as clairvoyance and clairaudience, and is, besides, an offence against the law, punishable by fine or imprisonment. A widow's lot is a hard one, and my heart goes out in sympathy to you or any other who has to fight life's battles alone, but trust in the "guiding hand," and you will presently see that a more honourable way of making a living will be shown you.'

SPIRITUALISM IN MEXICO.—'The Mexican Herald,' of May 28th, says that, in addition to Theosophists and Buddhists, 'there are many Spiritualists here, quite open and avowed. All this is a sign of a reaction from that cheerless agnosticism' into which liberal thought had drifted. 'Time flowed on, and the revolt against orthodoxy weakened, but took a new phase, and some of the best minds in the country became more or less tinctured with the doctrines of the Spiritualists. . . . There is a great mass of psychical phenomena in Mexico that should be recorded and investigated. Not a few believers in such matters are physicians of repute, men who usually adopt the incredulous attitude. And many of the best stories of apparitions are current among profoundly orthodox people. There is much speculation and inquiry going on. Men and women are thinking along lines of great interest.'

\* The whole of this work, numbering several thousand volumes, was published by Mr. Oxley and his friends at their own charge, and distributed to the public entirely free of cost.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
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### THE RELIGIOUS INSTINCT.

We have never been able to see our way to give a direct answer to the question, 'Is Spiritualism a Religion?' So much depends upon what is meant by 'A Religion.' In one sense, there is and can be only one Religion, just as there is, for us, only one Human Race, one Earth, one Sky, one Sun. Religion is an emotion which belongs to Human Nature, an aspiration, a longing, a sense of dependence which is common to all men. There are varying manifestations of it just as there are different manifestations of love or the sense of justice, but the emotion is the same in all. The nearest approach, therefore, to an answer to the question, 'Is Spiritualism a Religion?' is,—that Spiritualism may be one expression or mode of manifestation of it.

What is of far greater importance is that Religion shall be recognised as a vital fact in human life, bound up with the very make of man, and an essential factor in his unfolding or creation: and, that this is so, every student of the course of human development and its impelling forces knows right well. The sense of wonder, of awe, of dependence upon mysterious hidden powers, and the sense of something answering to the Infinite, have played vitally important parts in the evolution of Man, and in the gradual emerging of the idea of God or gods. Paul, in his noble address to the men of Athens, adroitly played upon the fact that, in addition to altars dedicated to named gods, they had erected one 'To the Unknown God'—a very notable and significant confession. The named gods were limited, special, local: they did not cover the whole ground: they did not satisfy the immense sense of infinity, and that other immense sense of Unity: so they set up an altar to the great 'Unknown,' the mighty God of gods, the All-includer, the Inconceivable, the Unknown: and

Still that altar stands.

Paul made good use of that grand admission, and preached to these Athenian thinkers the 'God over all, blessed for evermore,'—the God who gives to all life and breath and all things, the God of the Human Race, who made of one every nation of men to dwell on all the face of the earth, the God who is not far from every one of us.

Such a God it is difficult, it is probably impossible, intellectually to imagine, but it is an intellectual necessity that we should postulate Him, for we cannot do without Him. Even as an inference, He is more necessary than the Ether which scientists bargain for as essential to all their calculations and experiments. Just so, the moralist and the Spiritualist need God to make the Universe coherent and sane: and this necessity is more likely to increase than to decline as the complexity and grandeur of the Universe are disclosed to us.

The religious instinct, then, has for its life the consciousness of God, and, as we have said, it has its entirely necessary place in the creation, the progressive creation, of Man. Its naturalness, as in the very make of Man, is seen in its universality. The experts have had, and have, their small contentions as to this universality of the religious instinct, but practically there is no room for doubt about it, if, as we ought to do, we recognise in all forms of fetishism and magic-mongering the spirit's feeling after the unseen powers. Rightly understood, every rubbishy fetich, every ugliest idol, every cheap god of wood or stone, every crudest grade of worship or adoration, is as good a testimony to the universality of the religious instinct as the ritual of St. Paul's Cathedral in London, or the rites of St. Peter's at Rome.

Its power over mankind is another testimony to the vitality and deep reality of the religious instinct. It seems as though it could do anything with us. It can make men,—millions of times it has made men,—angels and demons. No insult to the reason, no blow to the conscience, no stifling of affection has been too great for endurance, if demanded in Religion's name. Every crime that man can commit has been committed at the bidding of Religion: and, on the other hand, no cross has been too heavy, no crucifixion too tragic, no sacrifice too awful, when Religion's mandate arrested the believer's soul. It is true that it often fails to conquer cowardice, and overcome the love of greed, and that, in conflict with human passions and ambitions, it seems often paralysed, but its avenging power is manifested in ways that even more strongly suggest its separate authority.

Its helpfulness in civilisation is a further proof of its reality and creative power. The religious instinct is fruitful of ideals. It has always been the inspirer of reformers, world-leaders, martyrs and confessors. It is manifestly the most potent uplifter of the animal to the man, and the cleanser of the human from the survivals of the beast. In a world of brutal selfishness, its lofty command, 'Thou shalt love the Lord thy God with all thy soul and mind and strength,' has arrested the hand of the spoiler, and shamed into some show of humanity the rough instincts of the mob. God knows how slow the process has been, and how imperfect as yet are the results: but what would the human animal have become but for the religious instinct? Is the inference too harsh, that earth might have become nothing but a hell, and every arena of competition an Aeldama, a field of blood?

Enough has been said to show at all events the great importance of this subject, to Spiritualists in particular. It is clear that, in dealing with the religious instinct, we are dealing with a spiritual force which, in the sphere of the spirit, is as real and as potent as the Ether in the sphere of the physical: and the Spiritualist would do well to work at this problem of the religious instinct as one of the most hopeful grounds of belief in 'The immortality of the soul.'

A PROFESSOR CONVINCED.—Signor V. Cavalli, in 'Luce e Ombra,' calls attention to a book which was published in 1889, but which passed almost unnoticed on account of the death, soon afterwards, of its author, Dr. Francesco Vizioli, professor of neuropathology and electropathy in the University at Naples. In it the professor states that he was gradually and completely convinced of the truth of Spiritualism by a series of sittings with a private lady medium, at which intelligent answers to questions were obtained by means of raps in full light and under other excellent conditions. He does not stop short here, but admits the validity of the spiritualistic argument arising from these proofs of survival. As Signor Cavalli points out, this was a professor accustomed to deal with cases of hallucination and errors of judgment, and who could only be converted to Spiritualism by a profound scientific conviction of its truth and of the reality of its phenomena.

## DR. ROBERT CHAMBERS AND SPIRITUALISM.

## A FRAGMENT OF HISTORY.

Everything which relates to the early history of Spiritualism in this country must, we think, be interesting to our readers; and we have consequently much pleasure in stating that there has been placed in our hands a very valuable manuscript almost entirely in the handwriting of Dr. Robert Chambers, one of the founders of the eminent publishing firm in Edinburgh and London. It is a small volume of private memoranda, bearing his autograph, and written by him between February, 1857, and May, 1858, detailing his experiences of what was then called 'spirit rapping,' at various sésances, held in the houses of Mrs. Milner Gibson, Mr. and Mrs. Newton Crosland, and others, and making reference to several prominent Spiritualists, including, amongst others, Professor De Morgan and his wife, Mr. and Mrs. S. C. Hall, Mr. and Mrs. W. Howitt, and Mr. Cox, an intimate friend of the celebrated medium, Mr. Home, and at whose house the historic sésance with Lord Brougham and Sir David Brewster took place.

Dr. Robert Chambers was born in 1802, at Peebles, and died in 1871, leaving a high character for literary application, for integrity, and for geniality. He was made an LL.D. of St. Andrew's University in 1863. He wrote voluminously, and was the author of 'Vestiges of the Natural History of Creation,' which was published anonymously and attracted much attention, its authorship being for a long while undiscovered. He admitted it, however, after it had passed through several editions.

In 'Miracles and Modern Spiritualism,' Dr. Alfred Russel Wallace, F.R.S., refers on p. 179, second edition, to those who for social, religious, or other reasons do not make public their belief, and he says:—

'As an example of the latter class, we may refer to the late Dr. Robert Chambers, a man as remarkable for his powers of observation, scientific knowledge and literary ability, as for his caution in forming and expressing his opinions. I am glad to be now able to give the following extract from a letter received from him in February, 1867: "I have for many years known that these phenomena are real as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past, and, when fully accepted, revolutionise the whole frame of human opinion on many important matters."'

In this connection, it deserves to be recorded that Dr. Wallace contributed the article on 'Spiritualism,' to 'Chambers' Encyclopedia.'

Written nearly ten years before the date of the letter quoted by Dr. Alfred R. Wallace, the manuscript which we now publish has a special interest. It commences as follows, the first four lines being in Dr. Chambers' own handwriting:—

London, Feb. 1st, 1857.

We met [at Mr. Crosland's] at dinner (it was last night)—Mr. and Mrs. Crosland, Captain Drayson (a)—[The manuscript is now in a lady's handwriting, as if she had been asked to copy the remainder into the book.—Ed. 'LIGHT'.]—Colonel Barker, Rev. Mr. Wood (b), Miss Andrews (c), and myself. Captain Drayson is a neophyte in Spiritualism, not above six weeks out of indifference and scepticism; but already a

writing medium of great promise. Mr. Wood is a practitioner of some standing, and very diligent in investigation and experiment. Barker is only a candid inquirer, to whom everything is new.

Miss Andrews is a little neat-looking creature, only four-and-twenty, but with an air of decay and attenuation that might make her pass for half as good again, or even more: features finely chiselled, and a good, clever head, the eyes, however, the most remarkable feature, being prominent, lustrous, and scarcely of this world in expression. Yet the manners of this strange creature are generally childlike and playful. I understand that, from much illness in youth, she is very imperfectly educated.

During dinner, there were a few raps on the table, but not well heard, owing to the other noises inseparable from a dinner-party. As matters became calmer and quieter, the tappings were better heard, and by the time the dessert was produced, the whole table was thrilling or vibrating, with noises all over, as if something were *boiling* immediately below it. It reminded me much of the simmering of a caldron. This Miss Andrews called the *breathing of the table*. At the same time, one end moved four or five inches away from me towards Miss Andrews, so as to get into the line of the medium. Happening to have a compass in my pocket, I laid it down, and found that the table was then very nearly north and south; some slight subsequent hitchings brought it exactly into the meridian line. This, it seems, is a point of liking with the spirits.

Miss Andrews then told me that the unusual energy of the demonstrations—for such was the case—was in part owing to me, whom she declared to be a medium, with a powerful atmosphere—[Spiritual atmosphere, or *aura*.—Ed. 'LIGHT'.]—wide enough to envelope the two gentlemen sitting on either side of me. This atmosphere, she says, is of pink hue, including the yellow tinge in which the healing power resides.

She also saw several spirits attending me, and gave me to understand that they were of a genial and amiable kind. I took a piece of paper, and put my hand, with a pencil, upon it, with a view to spiritual writing; but though Mr. Wood favoured the object by pointing his fingers over my knuckles, no effect came. Mr. Crosland asked the spirits how long a time I should require to become a writing medium, and was answered 'a week,' whereupon I desisted.

A whole portfolio of examples of spiritual writing was laid out before me, chiefly the production of Miss Howitt, daughter of William and Mary Howitt, and herself a woman of talent. These writings are in lengthened zig-zag lines, sometimes tending to definite forms, and Miss Andrews, by instructions of her own spirits, is able to read them. Two prayers deciphered from the *pot-hooks and hangers* of Captain Drayson (such was his own description of them) were beautiful in expression, one being a prayer suitable to be said at the commencement of a spiritual sésance. Of course the company takes these interpretations on Miss Andrews' own word; but I was told by Mrs. Crosland that in several instances there had been occurrences unknown to Miss Andrews which fully verified her readings.

I was also shown coloured drawings of the *emblems* of several persons, generally queer-looking symmetrical figures, somewhat like those seen in the kaleidoscope; but also a little like certain botanical objects, each strikingly peculiar, and, as I may say, original, and the whole very difficult to imagine or conceive beforehand. One general allegory, combining the globe, as for man's spirit, a crescent for woman's, and a serpent for wisdom, was presented in a variety of combinations, along with an eye, for providence above, and of every one of these combinations there was an interpretation.

February 12th, 1857.

I called yesterday on my old friend Mrs. De Morgan (d) and had a long conversation.

She told me many things regarding the spiritual experiences of her family, highly curious indeed to everyone who takes your view of the matter, and even to one of my views too.

She has occasionally visions representing scenes of an emblematical nature. For example, a parish church on a hill-side represented the English ecclesiastical establishment, and the gradual fading of which, till only a spire or tower is

(a) The wife of Augustus De Morgan, B.A., F.R.S., who was a Professor of Mathematics in the University of London (afterwards known as University College) and who died in 1871. Mrs. De Morgan published a valuable work in 1863, entitled 'From Matter to Spirit, the Result of Ten Years' Experience in Spirit Manifestations,' to which Professor De Morgan wrote a preface in which he declared his conviction that he had 'both seen and heard things called spiritual' in a manner 'which should make unbelief impossible' and which were not 'capable of explanation by imposture, coincidence, or mistake.'

(a) Captain, afterwards Major-General, Drayson was a Fellow of the Royal Astronomical Society, and published some original theories regarding Astronomy and Geology and also some works recording his experiences in South Africa. A Spiritualist for forty-five years, he was a vice-president of the London Spiritualist Alliance at the time of his decease, in 1901, in his seventy-fifth year, having been a frequent and valued contributor to 'LIGHT' under the non-de-plume, 'An Old Investigator.' He is said to have been one of the first in this country to insist on the importance of deep breathing.

(b) The Rev. J. G. Wood, M.A., F.L.S., was born in 1827 and died in 1889. He was a well-known naturalist and a prolific writer. His most popular works were a 'Natural History,' in three volumes; 'Common Objects of the Seashore' and 'Homes without Hands.' He was a confirmed Spiritualist of much and varied experience which dated from the earliest days of the movement.

(c) Miss Andrews, afterwards Mrs. Ackworth, was married to Dr. Ackworth in 1861, and passed to spirit life in 1903. She was the last link in the circle of early intelligent and influential investigators, of whom she was the central spirit and medium. Being a natural clairvoyant from infancy she was constantly conscious of the companionship of spirit people and gave great assistance to many earnest inquirers by her revelations of the inner life.

left, she understands to emblematised the decay of that establishment, leaving only a fragment as a memorial.

A cathedral which in like manner fades away, till only an old Gothic window is left, she believes to represent the decay of the Romish church, leaving only a fragment of beautiful architecture to memorialise the external grace of that form of worship.

Sometimes she feels peculiar influences, which she does not know the nature of, till one of her little girls, who is a seer, describes the spirit or spirits, hovering about her at the moment.

A Mr. Smith, an eccentric but amiable literary man, whom I have met in London, died a year or two ago in Glasgow, and his spirit occasionally visits his old friends in London. One evening, about nine o'clock, Mrs. De M. was sitting in the nursery, having just put her little children to bed, when an unaccountable heaviness came over her, and closed her eyes, though without producing sleep. She afterwards learned that the Howitts had been holding a spiritual séance at that time; the spirit of Mr. Smith was present. They sent him to Mrs. De M., and he came back again, declaring that he had failed to make himself sensible to her, as requested, and he had only slightly affected her. The time of his absence and the time of Mrs. De M.'s feeling of heaviness coincided.

The children continue to have frequent communications with their deceased sister, on all sorts of matters. She often prescribes for them in ailments, and always with beneficial effects. All this the lady tells with a gentle seriousness extremely touching, and which the most incredulous could scarcely deride.

All that now follows is in the handwriting of Dr. Chambers himself:—

1857.

Having called (May 12th) at Mrs. Crosland's, I was invited to stay to dinner when I should again meet Miss A., who, it appears, dines with them every day. I readily consented. After dinner there were the usual noises on the table and a conversation was entered upon. The following message came for me:—

'Tell Equity that Edward Young will develop him as a true writing medium, if he will resign himself to the guidance of the philosophic spirit side of God.'

I inquired: 'Why does the spirit of Edward Young attach himself so much to me?'

The answer was: 'He loves Equity because he is polarised to truth. (After a pause.) I, and many other spirits, have been ever attracted to him, because God makes use of us who have passed through the cloud of earthly life to act as His ministers and his messengers.'

This being felt as not very explicit, something more was asked, when the following was added:—

'We wish to say that the disembodied ever attend upon embodied sympathetic spirits.'

Dr. Chambers probably now left London, as an interval of nearly a year occurs. He continues his MS. as follows:—

April 3rd, 1858.

I have seen Mrs. Wilkinson's spirit-drawings, which seem to me a great marvel in whatever light we are to accept them. They are on a large scale, representing forms, for the most part botanical, but not exactly, or even nearly, like any actual plants of this earth, and are remarkably well manipulated in a minutely painstaking way. They have all a meaning in spiritual language.

At Mrs. Wilkinson's house I met Mrs. Nenner, who enjoys a gift of second-sight. She foresees almost everything that is about to happen to her or about her family, and when she approaches a door it often opens before her without visible human agency. There, also, I met a gentleman and lady from Hampstead (Mr. and Mrs. Enfield) who have been brought round from a rather hard form of Unitarianism (long kept up in the gentleman's family) to a more spiritual religion by their late experiences. The lady was ordered one day to pray to Christ. She resisted, protesting the modified view she took of his divinity; but the spirits persisted and brought her to compliance at last.

London, May 3rd, 1858.

There is at this time a considerable number of persons in London who believe in spiritual manifestations, and indeed may be described as 'mediums.' Mrs. Milner Gibson, Mrs. Barker (wife of Brigadier Barker, now in a command of artillery in India), Mrs. W. M. Wilkinson, Mr., Mrs. and Miss Howitt, Mr. and Mrs. S. C. Hall, Professor and Mrs. De Morgan, Mr. and Mrs. Enfield, of Hampstead, Professor Nenner, of the

Dissenters' College, Finchley-road, and his wife, Dr. Dogherthy, Mr. and Mrs. Newton Crosland, Mrs. Milner, Miss Andrews, and Mr. William Cox, of the Brunswick Hotel, Jermyn-street, are all of them patrons of the system, and most of them are mediums.

Miss Andrews is the best medium I have yet seen. She is a little woman of about five and twenty, with a neatly formed head and handsome face, pallid complexion, and grey sparkling eyes, full of mystic meaning, though liable also to a very comic expression when any joke (which she really relishes) occurs. She has been subject to the seeing of visions from her childhood, and has suffered much from her mother and others misunderstanding her in this respect. She is now in extremely delicate health. Wherever she is, tappings and knockings are heard on adjacent pieces of furniture, and by these means communications from the spirit world can be obtained. She also sees spirits and attendant genii, spiritual crowns, devices, and emblems, and is sensible of the spiritual atmosphere of her living friends. (She told me she saw my atmosphere, and it was large enough to fill the room. Few have such large atmospheres.) It is, she says, with the atmospheres of living persons that the spirits make the sounds and other demonstrations of their presence. She can draw with pencil and colours the emblems of her friends as seen by her peculiar gift.

Mrs. Barker, who has only been a Spiritualist for a couple of years or so, sees spirits and also legends or impressions that come from them. Mrs. Wilkinson (e) and Miss Howitt (f) execute drawings and paintings under spiritual influence and direction—that is to say, without the aid of the conscious mind. In the case of the first lady this becomes a very remarkable gift, for she never learned drawing beyond a few lessons, little taken advantage of, at school, and her performances in this way are now exceedingly beautiful—indeed such as would be thought of a high character in point of execution or manipulation, whatever might be thought of the subjects. A great proportion of these drawings are of mystic flowers and trees, wholly different in form from any seen on earth, but all understood to have some spiritual meaning. Lately she has produced some coloured sketches representing scenes in the spirit land—namely, houses and gardens where certain spirits dwell.

All the time she is engaged in these drawings her mind is quite awake to common affairs, and she could conduct ordinary conversation. Indeed, all that is required of her is that she should allow her hand to go on as a passive instrument under an agency of which she has no consciousness. Miss Howitt's drawings are even more beautiful. In her studio, beside pictures done under the conscious mind, and of a certain degree of merit, you see some of a dreamy, poetical nature—slightly like the pre-Raphaelite pictures in some external points—representing religious and spiritual personages in a mystic grouping, as for instance, Christ conversing with St. John the Baptist. Mr. W. Howitt, who never previously could draw, is now also developed to a certain extent as a drawing medium. His pencillings, however, are only curious scrolls and formal figures.

Mr. and Mrs. S. C. Hall (g) are only as yet favoured with tiltings of the table, from which, however, they derive intelligent

(e) The wife of Mr. W. M. Wilkinson, solicitor, an ardent Spiritualist and a frequent contributor to, and editor of, the earlier volumes of the 'Spiritual Magazine,' which first appeared in 1860. His home was the centre and rendezvous of the leading Spiritualists in London at that time. He was a constant reader of 'LIGHT' and warmly approved its spirit and temper. He was a staunch friend of Mr. D. D. Home's and defended him in the case of 'Lyons v. Home.' He published a small volume on 'Spirit Drawings—A Personal Narrative,' giving a circumstantial account of the automatic drawings of Mrs. Wilkinson, and also another work entitled 'A Month's Collection of Facts in Spiritualism.' He passed to spirit life in 1897 in his eighty-fourth year. We gave a beautiful illustration of one of Mrs. Wilkinson's spirit drawings in 'LIGHT' for August 3rd, 1889.

(f) Miss Howitt, afterwards Mrs. Alaric A. Watts, was the elder daughter of William and Mary Howitt. She was born in 1824 and died in 1884. She was a student under Kaulbach at Munich and published in 1853 'An Art Student in Munich,' which gave the first account of the Oberammergau Passion Play. She was also the author of a valuable work, 'Pioneers of the Spiritual Reformation,' and a frequent contributor to the Spiritualist Press. Her portrait appeared in 'LIGHT' for August 27th, 1892, and in 'LIGHT' of April 27th, 1899, we gave an illustration of her automatic spirit drawings, many specimens of which may be seen at the office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

(g) Mr. S. C. Hall was born in 1801 and died in 1889. He was best known as Editor of the 'Art Journal' and for several years of the 'New Monthly Magazine.' He had a vast circle of friends among men of letters. He was an uncompromising Spiritualist and published a 'Letter to a Clergyman' on the subject, and afterwards re-issued it in an enlarged form under the title of 'The Use of Spiritualism.' Mrs. Hall was also a well known literary character and began her career in 1832 with a successful novel called 'The Buccaneers.' She

communications. Mr. Hall, who acknowledges having been of defective religious practice formerly, is now full of pious feeling in consequence of what takes place when he and Mrs. Hall are seated at their table. One day when they were at Mr. Howitt's (h) the spirit of Mrs. Hall's deceased mother, Mrs. Fielding, was present, and Mr. Hall, to show the matter was then comparatively a novelty, said he should consider it quite a test if this spirit could recite a text which Mrs. Fielding often addressed to him in life, and which he consequently put upon her gravestone in Addlestone Churchyard, Surrey. To guard against any favouring of the result on his own part, he asked Miss Howitt (who knew nothing of the matter) to use the alphabet in getting the response (Mrs. Howitt had heard the text recited but had forgotten it. To make quite sure, she stood aside until the response was completed). The text was clearly enunciated, and, what was the more convincing, in a peculiar version—that of the Book of Common Prayer, as Mrs. Fielding used to recite it in life: 'Keep innocence, and take heed to the thing that is right, for that shall bring a man peace at the last.' (In the authorised Bible it begins 'Mark the perfect man,' &c.)

Mrs. Milner Gibson (i) has manifestations at a small round table. One day, in Miss Andrews' presence, it slid off across the room from where Mrs. Gibson was sitting and did not rest until it got close to Miss Andrews. (I have twice seen a heavy table move towards Miss Andrews when it was clearly impossible that any mechanical agency was concerned. Only a few nights ago, at Mrs. Barker's, after a few conversations by means of raps, the table, a heavy dining-room one, rushed away from my side and, as it were, ran at Miss Andrews, leaping slightly up against her oftener than once. She became semi-hysterical in consequence, with a powerful tremor all over her body.)

Mrs. Gibson has for a long time taken an interest in Italian refugees and other sufferers for liberty. Orsini was one of her friends. A few days after his execution, in the middle of last March, in the midst of a séance, at which Mr. Barker, brother of the Brigadier, was present, a spirit named Pianori presented himself, being that of the man who was executed in May, 1855, for shooting at Louis Napoleon. I have forgot whether there was any remarkable communication from him; but the circumstances gave rise to a very interesting case of clairvoyance. Mr. Barker, calling immediately after upon his sister-in-law, told her that at Mrs. Milner Gibson's, in the course of a séance, they had had a visit from a very remarkable spirit—and who did she think it was? Mrs. Barker saw a name in spiritual light before her, which she thought at first was Pierri—but no, it was only like that—it was Pianori—a person she had no recollection of. The incident of the attempt on the French Emperor's life in 1855 and the name of the man were quite out of her mind. At séances, while sentences are being spelled out by the alphabet, Mrs. Barker very generally sees the whole legend in this way and saves further trouble.

In June, 1857, just about the time when the first comparatively unalarming intelligence was coming about the Indian Mutiny, Colonel Barker, who has spiritual communications by writing and drawing, was led to draw a sketch in which a ship was, amongst other objects, conspicuous. He could not form the faintest idea of what was meant; but Miss Andrews interpreted it as meaning that he would soon have to proceed upon a distant military expedition. He deemed this highly unlikely

exceeded as a writer of Irish stories and died in 1881 in her eighty-first year. Of Mr. and Mrs. S. C. Hall it has been said that 'together they have laboured untiringly and generously to promote the cause of art, education, literature and social improvement generally.' We had our own first experience of Mr. D. D. Home's mediumship in a séance at the residence of Mr. and Mrs. Hall, in Ashley-place, Victoria-street, Westminster, in March, 1869, when the sitters included Lord Lindsay and the late Countess of Cathness.

(h) Mr. William Howitt was born in 1795 and died in 1879. He was of Quaker descent and attained considerable eminence as a poet, novelist and descriptive writer. His 'History of Priestcraft,' which passed through about a dozen editions, and the 'History of the Supernatural in all Ages and Nations,' are, perhaps, his best known works. He also translated from the German Ennemose's 'History of Magic.' A co-proprietor and one of the managers of the 'People's Journal,' he afterwards published 'Howitt's Journal,' which at one time had a sale of 25,000 copies. Mrs. Howitt, who was also of Quaker descent, died in 1888. She shared her husband's literary labours and was herself a poet and novelist of whom the female authors of England may justly be proud.

(i) The wife of the Right Hon. Milner Gibson, M.P. for Ipswich and afterwards for Manchester. He was made a Privy Councillor in 1840 and President of the Board of Trade, with a seat in the Cabinet, in 1859. During a long and strenuous career he fought for the abolition of the duty on corn and took an active part in securing the repeal of the stamp duty on newspapers. Politically he was much too busy to be able to devote time to the subject of Spiritualism, but at his residences both in London and in Suffolk Spiritualists were always welcome, and Mrs. Gibson, who was an ardent promoter of the movement, entertained with a very liberal hand.

from his position in the service; and still, when the Indian affair became more pressing, he said that there was no chance of his being called into active service, as there were several senior officers who would have prior claims. Nevertheless, Miss Andrews insisted that he would have to go to India. Her prediction was verified under circumstances which greatly added to the interest of the case. Sir Colin Campbell, being appointed to go out in supreme command, had it in his power to choose an artillery officer to accompany him, and having formed a high opinion of Colonel Barker in the Crimea, he selected him, passing over all those who stood nearer the head of the list. Colonel Barker, to his own great surprise, went out as brigadier in command of one important section of the siege train, and he has since been conspicuous in the attack on Lucknow. All these particulars I have from Mrs. Barker.

(To be continued.)

## 'DO THE DEAD RETURN?'

It seems rather strange that 'Truthseeker' does not reveal his name and address, when Mr. John Lobb offers to give further details of his experiences on that information being afforded. I can, however, well understand his position as a critical inquirer, and can sympathise with him in his desire to know more of the minute details of the conditions prevailing at the séances of which Mr. Lobb has spoken. But I think Mr. Lobb is fully justified in the position he takes, for controversy so often degenerates into a mere intellectual combat, when each tries to score against his opponent, and the main object—the attainment of the truth—is lost sight of. Again, in this particular case there are other considerations. 'Truthseeker' might not unreasonably ask for the names of the other investigating sitters, which could not all be given without permission of those concerned, and this would be held to be a weak point telling in the critic's favour. And yet there is absolutely nothing in such a conclusion, for it is well known that there are numbers of people who stand high in the ranks of literature, science, politics and religion who are convinced Spiritualists, and, like Mr. Lobb, have witnessed very remarkable phenomena, but who decline to have their names bandied about in the present state of the movement. Again, in regard to tests, human ingenuity has been racked to invent tests of every conceivable kind, and Spiritualism comes out triumphant; but it is possible to apply a test which in itself renders any manifestation impossible, and then the critic declares that his scepticism was justified and that Spiritualism is folly. Therefore it is that some of the most convincing proofs of spirit return are not blazed from the house-tops, and investigations of the most interesting and important character are going on in unsuspected quarters for which no publicity is sought.

Nevertheless, as I am a member of the same society as Mr. Lobb, and have attended a series of séances with one of the same mediums, and have witnessed some of the same marvellous phenomena, I shall be pleased, even without knowing who 'Truthseeker' is, to give him and your readers a few items that may be interesting. Having been a Spiritualist for more than thirty years, I felt that I ought, as president of the Stoke Newington Society, to be in a position to say that I had myself positively heard 'the voice that was still' and had 'felt the touch of the vanished hand.' I therefore arranged to attend a series of materialising séances, which were conducted under the best possible conditions, for any member of the circle could submit the room and all that was in it to the most careful examination. A limited number, about twelve to fifteen, more or less known to each other, sit at each séance. Mr. Cecil Husk having been led into the room, owing to his failing sight, we join hands, the door is locked, the electric light is switched off, we sing and join in general conversation; the medium speedily becomes entranced, and remains so during the entire sitting, which sometimes extends for two hours. The spirit friends soon set to work, and introduce themselves to the circle. They get the needful power from the circle, of which the medium is the most important part. They use their own voices; they do not control the medium and use his; from the psychic forces in the room they are able to materialise the organs of speech, and talk as freely as any of the sitters. Thus, when 'John King' comes he not only materialises the whole of his head, but he comes before each one, and says, 'Good evening, friend. Can you see me? Can you see me quite plainly?' And if there is one who he thinks has some doubt, he will kindly come again and show himself, and repeat the same query, often eliciting the reply, 'Yes, thank you. I'm very glad.' Admiral Moore once asked a question to elucidate the point as to the direct voice, and the spirit at once made it clear that it was not the medium, by speaking from different parts of the room.

I must not attempt to give any account in this letter of the interesting phenomena I witnessed, except briefly to say that in eight sittings I saw not less than fifty materialised forms, so that, considering that Mr. Lobb has been attending meetings with Mr. Husk and other mediums twice and three times a week, his claim to have seen several hundred is fully corroborated by my own experience, and I may say by that of many others whose opportunities have been vastly greater than mine. On my second visit a brother of mine, who passed on about six years ago, was able to materialise in front of me so distinctly that I recognised him at once, and it may interest 'Truthseeker' to be assured no one present knew anything of my family; we were all strangers. Yet the lady sitting on my right recognised the striking resemblance between us, remarking, 'But your brother's beard was longer than yours.' Now let this be noted; my brother and I had often been mistaken one for the other. I can prove the resemblance by showing my brother's photo, and, with regard to the beard, it is only within the last two years that I have had mine shortened. Had I not done so the resemblance would have been as striking as before.

Now for further corroboration. Some time since, after conducting a service at Gothic Hall, a gentleman came to me and said that he had seen a spirit standing beside me on the platform, and he could not describe him better than by saying he was almost exactly like me, but that he appeared to be a little taller. My brother was like me, and was a little taller. Remembering this, when I again met my brother in the séance-room, I asked the question: 'Were you with me at Gothic Hall?' The answer was: 'Yes, I help you all I can.' And I am quite satisfied that he does. He came to each of the sittings after the first, and one occasion deserves special mention. I told my wife all about the strange things I had witnessed, and had arranged to take her with me; and we sat side by side. My brother came again, and once more, with the help of the good spirit people, we were able, although only for a time all too brief, to look each other in the face, and then he was gone from our sight. My wife, whose sight is not very good, remarked to me: 'It did not seem very plain.' Now my brother, although not seen, was evidently still there and heard the remark, for he at once came back, materialised again with his face towards my wife, and distinctly said: 'I'm so glad you have come, Sarah. Isn't this beautiful?' And even this is not all. About that time I also attended a meeting with Miss A. V. Earle, in the same room, and while she was engaged with a friend on her left in the circle, she suddenly turned round and pointed to me. She said she felt compelled to do so as there was the spirit of a young man with me, whom she described, and who said I was his father. She asked me if I had lost a son like that. I at once said 'No.' 'But,' she persisted, 'he says you are his father, that he passed over as a child, and that his grandmother has brought him up in the spirit world.' Then it was I remembered the empty cot of twenty-five years ago, and realised the fact that my boy was still with me. Now a step further. At another séance, my daughter this time being with me, this brother of hers whom she had heard of but never seen, materialised, and thus for the first time they saw each other face to face. 'Are you Bertie?' my daughter asked, to which he replied: 'Yes,' and most assuredly there was a strong family likeness, and, as my daughter remarked, 'he seemed to have the same quizzical look as Cecil'—that is my youngest son, still on this side. But I feel that I must not extend these notes; they are only a fraction of what I had the pleasure of witnessing under what I venture to consider absolute test conditions, and it is perfectly open for 'Truthseeker' to avail himself of the same privilege.

H. BELSTEAD.

18, Broomfield-avenue,  
Palmer's Green, N.

CONCERT.—On Thursday, the 6th inst., at the Steinway Hall, Lower Seymour-street, W., Miss Dorothy Humbert gave a very interesting concert, assisted by Miss Laura Johnson, Mr. Wolseley Charles, and Mr. Hermann Vezin; with Miss Lily Cover as accompanist. Miss Humbert's sympathetic, well-cultivated voice, combined with a fine command of expression and distinct enunciation, was heard to much advantage. Her versatility was evidenced by her effective and pleasing rendition of a gavotte, 'Mignon,' by A. Thomas; Schubert's song, 'Who is Sylvia?' which was deservedly encored; two songs by Clayton Johns, 'The Belated Violet' and 'The First Rose of Summer,' which were charmingly rendered; a coon song by A. W. Noll, 'Doan ye cry, ma Honey,' and 'Confessions,' by C. K. Rogers, which were pleasingly and daintily given, and received a hearty encore. Mr. Wolseley Charles (pianist), Miss Johnson (elocutionist), and Mr. Hermann Vezin added greatly to the pleasure of the audience; the piano solos by Mr. Charles being especially fine.

## MR. JOHN LOBB AT MERTHYR.

The 'Merthyr Express' of July 1st reported the address given in the Drill Hall, Merthyr, by Mr. John Lobb, on Sunday, June 25th, and the writer of the report said that Mr. Lobb's 'breezy, cheery, and characteristically half-jocular manner of relating his experiences to a mixed audience naturally created mixed impressions.' After admitting that the adherence of such men as Sir Oliver Lodge and Sir William Crookes should prevent anyone from exclaiming 'humbug,' and further, that enough has been demonstrated by Spiritualists to prove that Shakespeare was right when he said that 'there are more things in heaven and earth than are dreamt of in our philosophy,' he continues:—

'But between communications by rappings, and by the sight of clairvoyants—persons who have the peculiar gift of second sight—and the materialisation of spirits is a wide gap, and it requires both a robust faith and an enormous stretch of credulity to accept the word of any man that this does take place. We won't admit the word "impossible" in this age of real marvels in physical science. Therefore we will not insinuate that Mr. Lobb was "having us on"—we know enough of the man and his character to feel perfectly assured that he would not lend himself to any base purpose of fraud or deception—but the statements which he made on Sunday night of his own personal experiences of materialised spirits were too astounding for the non-spiritualistic mind to take in. The materialisation of a spirit must be indeed a miracle as great as the resurrection itself, and we shall be pardoned by Mr. Lobb when we say that before accepting such a thing as accomplished fact we should like to have the testimony of our own senses.'

This writer fairly represents the state of mind of the average 'man in the street,' and, when he talks of 'the materialisation of a spirit,' shows his inability to understand the fact that the materialisation of a *temporary* form by spirit power is not 'the materialisation of a spirit.'

## AN OBSESSED GIRL CURED.

The 'Ujni Cry' for May gives the following interesting case of a young peasant girl who was cured of obsession. The priest and many other witnesses testify to the truth of it. This girl had been ill for thirteen years, was obsessed, and used to faint and beat herself, making most unearthly noises meantime. At last her family decided to take her to a monastery much visited by pilgrims, to be present at the ceremony of removing a celebrated 'icon' in procession from one church to another.

When they arrived there, they put the patient on the stairs and the obsessing spirit began screaming, 'Virgin Mary, don't torment me, for where shall I go?' The girl was raging most violently. She was taken out into the fresh air, and at the end of the service the clergyman brought the 'icon' for her to kiss. At first the obsessing spirit cried out 'I am not going, I am not going,' but afterwards finished with 'I am lost, I am lost, the icon is tormenting me and burning me; I am going.' After these words the girl got up and kissed the icon, had Communion, and was perfectly cured, to the astonishment of all present.

THE MEDICINE OF THE FUTURE.—'The Trend of Modern Medicine,' by J. Stenson Hooker, M.D., is a careful analysis, in brief and readable form, of the factors which have led to the great change in the system of medicine, from the old bleeding and cupping days, with their strong purgatives and mineral poisons, to the present electricity and light cures, with the additional factor of healing by the psychic forces, originating with Mesmer and being now rapidly developed under the names of personal magnetism and psycho-therapeutics. Dr. Hooker adds, 'But we need not necessarily stop at the psychic plane of operation, for beyond the latter we have spirit force, involving holiness—that is, wholeness, in its trinitarian aspect of body, soul and spirit.' 'We have been attacking disease from the wrong end of the line. We have forgotten, or never realised, that *spirit moulds matter*.' 'The trend of modern medicine is towards refined methods. I consider that we have in psycho-therapeutics an ever-present help in time of (physical) trouble.' The price of this enlightening brochure is only 2d. It may be had from the author at 7c, Bickenhall Mansions, W.

## A PREDICTION SPEEDILY VERIFIED.

Signor E. Carreras contributes to 'Luce e Ombra,' for June, a remarkable case of a prediction given by means of a table, and almost immediately fulfilled.

At a sitting at which a lawyer was present, who is himself a medium, there suddenly appeared a bright light, which only lasted for a moment, and the table began to give rapid blows, spelling out the word 'Janer,' the name of a personality from whom communications had already been received. Wishing for a test, a lady asked how she could find a place for a young woman in whom she was interested; the table replied 'Ask Mr. X.; he will be able to help you.' This gentleman was scarcely known to the lawyer, who, however, had business with a brother of Mr. X. Asked how Mr. X. could help them, the table replied, 'He is a colleague and friend of the person to whom you must recommend the young woman.' It was remarked that it was difficult to ask a favour of a person with whom they had no relations whatever. The table then said, by raps, to the surprise of all present:—

'The favourable opportunity will present itself to-morrow. Mr. X. has need to ask a favour of Adolfo.'

'Of me?' asked the lawyer, in surprise.

'Yes. To-morrow morning he will call at your office, along with his brother, to ask for a legal opinion on a very important matter.'

'How do you know that?'

'The brothers have decided it between them this evening.'

The following morning, shortly after the lawyer had reached his office, he was visited by the two brothers, who desired a legal opinion. He took the opportunity to mention the matter of placing the young woman, and Mr. X. promised to give the desired introduction, which turned out successful, as the table message had predicted.

Signor Carreras analyses the facts, and shows that the lawyer could not have been aware of the intended consultation, and that the arrangement of so complicated a chain of circumstances could not be accounted for by telepathy or sub-consciousness; nor could these theories explain the bright light seen by all present. He therefore concludes that 'the intervention of another intelligence' is the most reasonable explanation, especially as 'Janer' had already given 'proofs of will, energy, and intelligence independent of the medium.'

## THE REDEMPTION OF THE BODY.

A remarkable and very thoughtful and thought-inspiring book has just been issued, in its second edition, by Mr. Elliot Stock. It is called 'The Redemption of the Body,' and is 'an examination of Romans viii. 18-23.' This passage has been a standing puzzle to commentators, on account of the difficulty of deciding what is the 'creation' or 'creature' which was 'made subject to vanity' and 'groaneth and travaileth in pain . . . waiting for the adoption, the redemption of our body.'

The 'creature' (*κτίσις*) has been variously interpreted as meaning the natural and spiritual world, the inanimate creation, humanity, the heathen, the Jews, Jewish Christians, Gentile Christians, non-human animate nature, and the material world. In the same way, 'subject to vanity' and 'the redemption of the body' are phrases which require further explanation.

The author comes very near, at times, to taking a high spiritual view of the whole subject; he does indeed say that the *κτίσις* is 'the living human creature which has a body,' and that it 'waits for the redemption of that body'; but he goes on to add 'of that "flesh and blood" which cannot inherit the Kingdom of God.' Herein lies the confusion; for why wait for the redemption of the body into a state which it cannot attain to?

A careful consideration of the nineteen passages in which the word *κτίσις* occurs has convinced us that, as an act, it refers to the embodiment, in the outward and visible form, of the essential spiritual entity, consequently 'the living (spiritual) creature which has a body,' as the author states. But he does not fully carry out in his argument the idea,

hinted at here, of a real existing *spirit body* which is temporarily enfleshed. It is this enfleshment which is throughout referred to by St. Paul. The enfleshed spirit 'shall be delivered,' but meanwhile it 'groaneth and travaileth in pain,' because it 'was made subject to vanity' until the 'redemption of our body.'

'The body' which is to be redeemed is certainly the 'spiritual' body, that in which we shall be clothed after death, and which is already existent, though invisible to the physical eye. The 'vanity' to which it is subject is illusion, 'maya,' the empty and vain assumption that the physical body is the only one, so that, in order that the 'dead' may be raised and live again, the physical body must rise up out of the grave. If those who try to explain and comment upon St. Paul would only remember that to him the spirit body was fully as real as the physical body, and far more important, they would not stumble over the apparent crudeness and obscurity of some of his sayings when applied only to the outward and visible material form. As our author says, in one of his flashes of insight, 'it must be man in his body which is the theme'—'every human creature in the environment of the flesh.' Yet he looks for a change in the nature of the body, rather than to casting off the outer shell in order that the spirit body may be revealed and delivered. It is one of those instances in which nothing but the Spiritualist conception can explain the apparent paradoxes of orthodox religion.

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## Spirit Music.

SIR,—Recent references to this subject in 'LIGHT' lead me to send you the following incident of my own experience, which I copy from my notebook, written at the date of the occurrence, and which I headed, 'What was it?':—

February 4th, 1903.

'This morning, between seven and eight o'clock, before I had risen from bed, I heard the most delightful harmony. It sounded like the blending of many voices and instrumental music in such perfect harmony that my whole being was thrilled with delight as I revelled in the uplifting melody. I endeavoured to ascertain from whence it came; but it was all around me. I felt I was in the centre of this delightful atmosphere of heavenly music. For some time I lay drinking in the sweet strains, entranced by the inexplicable and unexpected treat.

'Then, as I again tried to understand how and from whence it came, I was sorry to find the sound gradually pass away, and as it did so the harmony was exquisitely comforting beyond compare.'

On going to the breakfast-room (I was staying at a large hotel), I asked the waiter who had been on duty since seven if any music had been heard outside or inside the hotel. 'Not any, sir, nor was it likely at such an early hour,' he insisted.

To me this music of the spheres, call it by what name we may, came as an inspiration, filling me with joy and peace, and giving me strength of mind and body.

My own answer to the query, 'What was it?' is that it was a spirit band ministering to me help, comfort and strength; and undoubtedly if we would only get into *rapport* with the spirit forces around us, our lives here would be purer, happier, grander. We ignore the spiritual possibilities clearly taught in the grand old book, encouraging us to cultivate this spiritual phase of our lives here.

During the month of February this year I had a similar experience but under quite different conditions, followed by the appearance of a spirit form of a personality strange to myself. In each case, however, the experience was one of help and comfort.

N. S. H.

## 'There is no Religion Higher than Truth.'

SIR,—It will no doubt be of interest to your readers to have explained to them how a society with the above motto can reconcile such diverse statements as the following: In the 'Daily Express' of May 15th Miss Ward states that no Theosophists who possessed occult powers would ever boast of them, whereas in the 'Daily Mirror' of July 6th Mrs. Besant explicitly states that she can project her astral spirit at will.

L. W.

## Some Fulfilled Predictions.

SIR,—I would like to follow up my letter of July 1st with some other tests received through the mediumship of Mrs. Roberts-Johnson, of which all but one proved perfectly accurate. I will begin with the faulty one. She said: 'I feel the influence of S.; is not in the house after March (1904). I feel him going away.' This S. is a companion of my son's, who came to live with us the previous autumn, to be company for him. He is still with us, but strenuous efforts were made at the time to induce him to leave, we ourselves joining in his relatives' persuasions. My son thinks the test was a very good one, though cavillers may question it.

Though the next tests touch again upon the privacy of home life, I will give them. 'Daisy,' the medium's control, said: 'I see changes for your sister. The son who lives with his father in Manchester will come to her country-house in six weeks, but not of his own free will. It will be through an accident.' This was quite correct, almost to the day. His motor-car broke down in the village, and although he had been alienated for some months from his mother, he went to ask her advice and assistance. I had never told the medium by any chance any of my sister's private affairs. She knew nothing. 'Daisy' added: 'There will be a bother about his engagement.' When my sister told me about the accident and his visit, I reminded her of Mrs. Roberts-Johnson's predictions. She grudgingly acknowledged their truth, but triumphantly added: 'There was no bother about his engagement.' That, however, came off a little later, and the prediction as to that was equally correct.

Three months afterwards 'Daisy' said to me: 'Your sister is going to leave her house in three weeks from now and go abroad.' 'Oh, no, "Daisy,"' I said, 'I do not think so; she is so very fond of the Alderley house.' 'Oh yes, she will; she will go abroad in three weeks,' said 'Daisy,' and then gave a description of how the house was placed near four road ends; of a very large detached house at the opposite corner, &c. I laughed and said: 'That's quite correct, so far, "Daisy," but I don't think she could go so soon.' But she replied: 'She will go. I see furniture vans there.' My sister came to see me a week later, and although I did not intend to tell her of this prediction I did so, and she said: 'Well, I guess your spirit friends are wrong this time; there's no such luck for me.' Later on, as she was going out of the house, she jokingly refused a picture I had bought for her as companion to one I had given her before, for she said: 'What's the use, if I'm going away in three weeks?' I went to Blackpool the next week, and my sister let her house as it was, and was off to France before I got back the following week. So 'Daisy's' prediction came true in spite of all. When I saw my sister again, six weeks afterwards, she had had to return to England in consequence of some bother with the tenants, which 'Daisy' had also predicted, and they only stayed a fortnight. I reminded her of 'Daisy's' prediction, and she said: 'Well, it certainly has come true; but after I left your house I never gave a thought to it from that day to this.' The house being let furnished, there were no 'vans' there; but this part of 'Daisy's' prediction was fulfilled later on when the next tenant came.

Tweed Green House,  
Whalley Range.

KATE TAYLOR-ROBINSON.

## Psychometry: A Remarkable Discovery.

SIR,—A remarkable discovery has been made in connection with the 'phantom cross' seen by Madame St. Leonard in her psychometric vision of the old parish church, referred to in my letter which appeared in 'LIGHT' of July 1st. A number of photographs have been taken by amateur and professional photographers before and during the demolition, and all of them show the cross mentioned, and yet nothing can be observed on the wall or otherwise which would even suggest such an appearance! The photos are exciting much curiosity.

J. FOOT-YOUNG.

Llanelli.

## The 'Appeal' for Mrs. Ayres.

SIR,—As a result of my appeal on behalf of Mrs. Ayres, one of our oldest London workers, which you kindly published in 'LIGHT' of June 24th, I have much pleasure in acknowledging the receipt of the undermentioned donations, and hope to be able to acknowledge other contributions next week.

The cause owes much to Mrs. Ayres for her arduous services for many years, and, as she is now in her eighty-fifth year, I trust something will be done to secure her comfort for the rest of her days on earth. Amounts received:—Mrs. Robinson, 10s.; 'B. C.', 5s.; 'Abstainers', 4s.; Mr. Ashurst, 2s.

J. J. VANGO,

61, Blenheim-crescent, Notting Hill, W.

## 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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb gave a short address, followed by clairvoyant descriptions. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. Hough. On Thursday, the 20th inst., Mrs. Podmore.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 5th inst., Mrs. M. H. Wallis gave a splendid address and most successful clairvoyant descriptions. On Sunday last Mr. Fielder spoke very earnestly. Meeting as usual next Sunday, at 7 p.m.—W. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey delivered an instructive address on 'Immortal Spirits communicating with Mortals,' and gave many clairvoyant descriptions, all of which were recognised. Speaker on Sunday next, Mr. Fletcher; Mrs. Webb, clairvoyante.—T. L. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 6th inst., some good tests were given. On Sunday last Mr. D. J. Davis gave a practical address on 'The Utility of Spiritualism' to a large and appreciative audience. On Sunday next, at 11.15 a.m., circle for investigators; at 7 p.m., service. On Thursday, at 8.15 p.m. (Room No. 3), public circle; clairvoyance and psychometry. Tickets, 6d.—H.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last bright morning circle. In the evening Mr. J. H. Harris gave a helpful trance address. Mr. Tidman presided. On Monday Mrs. Podmore's clairvoyant descriptions were all recognised. Sunday next, at 11 a.m., circle. Then the members join the Union of London Spiritualists' outing at Chingford. On Monday next, at 8 p.m., Mrs. Atkins.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Thursday, the 6th inst., Mr. Moses, from Australia, gave a short reading and good illustrations of psychometry. On Sunday last Mr. Burton's address was very interesting. On Sunday next, at 7 p.m., address. On Monday, at 3 p.m., prompt, Nurse Graham will commence sittings for ladies only; fee, 3d.—W. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie gave successful clairvoyant descriptions, mostly recognised, with helpful and loving messages. Miss Laughton rendered a solo very sweetly. Mr. F. Spriggs presided. On Sunday next Mr. E. W. Wallis will speak on: 'Two Gospels: Fear and Cheer.' Doors open 6.30 for 7 p.m. prompt.—S. J. W.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last Mr. E. W. Oaten spoke on subjects chosen by the audience—morning, 'God'; evening, 'What would be the condition in spirit life of a good young man who had committed suicide?' On Wednesday, the 19th, at 8 p.m., clairvoyant descriptions by Nurse Graham; and on Thursday, at 3 p.m., psychometrical readings and medical diagnosis to ladies only. Silver collections.—A. C.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, July 4th, after clairvoyant descriptions by Miss Porter, Miss Vennings gave helpful messages and advice.—H.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Lawrence read an interesting paper on 'Jesus of Nazareth,' and in the evening Mrs. Roberts delivered an earnest address.

FOREST HILL.—THE OLD SOCIETY, 101, BOVILL-ROAD, HONOR OAK PARK.—On Sunday evening last discussion on questions relative to Spiritualism and mediumship. After-circle very successful.

FOREST HILL.—99, DEVONSHIRE-ROAD.—On Sunday last Mr. T. B. Frost spoke well on 'Death the Deliverer,' followed by splendid clairvoyant descriptions and spirit messages. No further public meetings until Sunday, September 10th.—T.

LITTLE ILFORD.—CORNER OF THIRD-AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. Imison gave an eloquent address, followed by exceptionally good clairvoyant descriptions from Mrs. Imison (Nurse Graham). Mr. Morgan gave an excellent solo. Mr. H. J. Abel presided and conducted the after-circle.—A. J.

BRADFORD SPIRITUALIST ALLIANCE.—WESTGATE NEW HALL.—On Sunday morning last the Rev. T. Grimshaw spoke well on 'Clairvoyance, its Different Phases,' and gave some practical advice on development, and in the evening, in a masterly address, which was much appreciated, he gave a short résumé of the history of Modern Spiritualism, and dealt with it as a science, a philosophy, and a religion.—W. G.