

# Light:

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

"LIGHT ! MORE LIGHT !" — Goethe.

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

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## 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1900, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

## NOTES BY THE WAY.

We have to congratulate Messrs. Adam and Charles Black upon the issue of another valuable Biblical work; all the more valuable, in our opinion, because it deals with a subject of far more than critical interest, although it is called 'A Critical History of the Doctrine of a Future Life in Israel, in Judaism and in Christianity.' The writer is Dr. R. H. Charles, who, as Jowett Lecturer, delivered this History as lectures during 1898-9.

The book professes to deal with Hebrew, Jewish and Christian Eschatology from pre-prophetic times till the close of the New Testament Canon,—a vast area; but the promise is fairly well kept, though, in order to deal thoroughly with such enormous issues, many volumes are necessary. But many volumes are precisely what we cannot stand just now, and we may very well be satisfied with this, and truly thankful for it, especially as Dr. Charles is very evidently an unimpeded critic and seeker after truth. His treatment of the Bible is purely that of an honest scholar, and his scientific analysis of various Old Testament views of a Future Life is not interfered with by preconceived ideas as to 'The chosen people.' The book is entirely modern in scholarship and touch.

One of our bright American friends, Alexander T. Bowsen, has courageously grappled with the mighty question of Personality and God. He, of course, is not entirely successful. How could any one be? But he is helpful. The following has its value:—

I sometimes try to compare the relation of God to the outward world with the relation of a man to his body. Remember that man is a spiritual being, a self-conscious personality, inhabiting a body. When you look at my outward form, you do not see me. You see a microcosm, a little world, in which I am embodied, through which I am manifested, and by which I do my work.

Now, having in mind this relation of the human soul to its body, can you not think of the universe as a living thing embodying God, through which his glory shines, his personality is revealed, his work manifested? And can you not imagine the central life of this vast macrocosm, this boundless universe, as a self-conscious unity of thought, will, and power, equally present everywhere, and yet wholly at one

point at the same moment? Grasp this idea, and you will discern in Nature an ever-increasing revelation of a Divine Soul, growing more and more beautiful and inspiring with your capacity to recognise its appearance, until you awake to the conviction that you are in the very presence of the Living God.

Maybe this was Tennyson's thought when he wrote,

'Flower in the crannied wall,  
I pluck you out of the crannies.  
I hold you here, root and all, in my hand,  
Little flower; but, if I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.'

Notice how the poet does not say 'what God and man are,' but 'what God and man is,' as though he had in mind this idea that God and man are so alike in personality that what would reveal the inmost nature of the human soul would also manifest the Divine Being.

This, of course, is not a new thought, but it is certainly one which may usefully be offered to the world at the present hour.

Dr. Paul Topinard's 'Science and Faith' (London, Kegan Paul and Co.) is essentially a scholar's and scientist's book. The full title is 'Science and Faith: or Man as an animal and Man as a member of Society: with a Discussion of Animal Societies,'—a truly alluring subject! The book is primarily an anthropological one, but with strong tributaries from the territories of Biology, Sociology and Psychology. Apart from whatever value there may be in the argument as a whole, the work abounds with isolated passages of extreme interest, and is a mine of data with reference to the habits of animals, as individuals and as members of Societies. A brilliant book: but we do not know why it is entitled 'Science and Faith,' except to enable the writer on the 360th page (the last but one) to have just one slap at Faith, of which he says that it is the antithesis of Science. Science, he says, stops at agnosticism, while Faith is 'subjective, individual and dependent on cerebral sensibility.' Is it really? But what if faith is a scientific necessity? Are we never entitled and even bound to draw great inferences? Are there no legitimate and even compulsory uses for the scientific imagination?

The following, by the Rev. T. J. Shelton, is 'going the round of the Press.' We wish it would go all round. The article in which it appears was first published in Mr. Shelton's own paper:—

The science of telepathy has been confirmed by the wireless telegraph and telephone. I have been using telepathy constantly for the past ten years, and it is now as natural to me as speech from the mouth. My daughter and I are in such close telepathic conjunction with each other that we now seldom communicate in writing, though thousands of miles apart. I heal the sick, answer letters, and transact ordinary business through her by means of telepathy.

I will give you one instance out of an every-day occurrence. I was in Denver and she in Little Rock. She wrote me there was not enough 'copy' for the printers. I knew it would take from three to four days to communicate by mail, so I sat by my desk and said: 'You will find in my desk three articles: "Getting Religion," "Who are You?" and "Half Truths and the Truth"; give them to the printers.' In this same package there were at least a dozen different articles, but she had no trouble in selecting the



ones I named. But this goes on all the time until it is as perfect as the word of mouth. If I am absent she seldom thinks of sending me a letter, but answers it as I direct by telepathy, and in thousands of cases she has never made a single mistake. In ordinary business the other members of the family are used to hearing her quote me, whether I am miles away or in the next room. . . . Every day, Edna and I talk to each other, and so we are never separated.

We welcome two more important works on Egypt and Chaldea (London: Kegan Paul and Co.): one by Dr. E. A. Wallis Budge on 'Easy Lessons in Egyptian Hieroglyphics'; the other on 'Babylonian Religion and Mythology,' by L. W. King, M.A., F.S.A. Dr. Budge's book is a veritable Klondyke of information concerning Hieroglyphical writing, including the parts of speech, the use of numerals, the indication of dates, &c. The beautiful little hieroglyphics (all with explanations) are innumerable. Are there thousands or tens of thousands?—a perfectly wonderful little book of its kind.

The other work, by Mr. King, is more generally interesting, but should have special attractions for Bible students. Mr. King makes the important statement, that 'it is now generally admitted by scholars that the writers of the Pentateuch' (note the plural) 'drew upon the traditions of Babylonia for a number of the statements made in the early chapters of Genesis.' The book is, in a high degree, suggestive on the lines of what we suppose we must call 'The Higher Criticism.'

We have seen this before, but it is very good; and, like a good old friend, we are glad to see it again:—

It is told that a grandfather, well known in the English House of Commons, was chatting amicably with his little grand-daughter, who was snugly ensconced on his knee. 'What makes your hair so white, grandpa?' the little miss queried. 'I am very old, my dear: I was in the ark,' replied his lordship, with a painful disregard of the truth. 'Oh! Are you Noah?' 'No.' 'Are you Shem, then?' 'No: I am not Shem.' 'Are you Ham?' 'No.' 'Then,' said the little one, who was fast nearing the limit of her Biblical knowledge, 'you must be Japhet.' A negative reply was given to this query also; and the old gentleman inwardly wondered what the outcome would be. 'But, grandpa, if you are not Noah or Shem or Ham or Japhet, you must be a beast!'

#### LONDON SPIRITUALIST ALLIANCE, LTD.

#### A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Hall, St. James's Hall (Regent-street entrance), on Wednesday next, January 24th, at 7 p.m.

The proceedings will, as far as possible, be of an informal character, being devoted chiefly to

MUSIC, SOCIAL INTERCOURSE, AND ILLUSTRATIONS  
OF CLAIRVOYANCE.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., not later than Monday, January 22nd.

DR. GARTH WILKINSON.—On Friday evening, January 12th, the Rev. J. Page Hopps gave an address to the Members and Associates of the London Spiritualist Alliance on Dr. Garth Wilkinson's 'Improvisations from the Spirit.' We hope to give a report in our next issue.

#### NOTES OF A PRIVATE CIRCLE.

By 'V.,' GLASGOW.

#### II.

I will now take up in more orderly detail my experiences at the Rothesay circle. The question of Spirit Identity is a very difficult one; yet I think that it is in such private sittings as these that it is most successfully solved; that is, in circles very limited in size, and where the members sit regularly, in a quiet, homely spirit of confidence. The incontestable proofs of identity which M. Camille Flammarion, and, indeed, all earnest inquirers, so much desire, do not seem to be given in the presence of rigid cross-examinations and in answer to questions thrown at mediums in the way of tests, but come unexpectedly and fugitively, in little tricks of manner, leading traits of character, and by reference to forgotten occurrences, and more especially to some special incident, &c.; forcing upon one the reality of the continuity of man's existence beyond the grave.

From the time that my wife, M., first controlled Mrs. Coates, till now, there has been a gradual development of the latter's mediumship. The controls in all instances appear to be psychic or mental; there seem to be no deep, unconscious trances—though matters are now progressing somewhat in that direction—and nothing approaching physical phenomena.

October 16th, 1898.—We sat at the little table, and, although anxious for some message from the other side, there was no movement for nearly an hour. But just as we were about to rise the table moved, and the following message was given, purporting to come from my mother: 'Father is coming over soon. He sees me walking about in his bedroom and waiting on him.' Then followed information of a private character bearing upon the relations of my father and mother, and also about father's condition, all of which were quite true. Although father was old, immediate dissolution was not anticipated, and the message was unexpected.

October 23rd, 1898.—I looked forward for further communication from my mother, but none came. It was intimated through the table that I should write automatically, and that 'M.' herself would be able to write through me. (After various sittings for automatic writing, during which I obtained little save meaningless scribbles, I did get a long and characteristically affectionate communication from 'M.'; yet, as the writing was through my own hands, I do not offer that as evidence of identity, but rather as the fulfilment of the statement made that evening.) This night, Mr. Coates was controlled by 'N. A.,' who was unable to speak owing to the intense pain experienced in coming back, Mr. Coates taking on the conditions which 'N. A.' suffered from prior to her decease. He was then controlled by a substitute, who addressed me, and dealt with matters relating to 'N. A.'s' life-time among us. (She was my father's second wife.) Her spirit was bitter and her manner severe, and indeed enough was advanced to show that neither death nor the difficulties of using the organism of another, changed her character or obliterated her identity. In subsequent sittings, when 'N. A.' was able to control directly, and had got beyond the impersonation stage, she did give evidence of her presence; indeed, there could be no question as to her identity. A new influence appeared at the table, and claimed to be that of a brother of mine. I asked if his name commenced with 'B.' The reply was 'Yes.' I kept the name to myself. Mr. Coates, who was apparently in a normal state, asked me, 'Did your brother pass away from chest complaint?' I replied that he did. Mr. Coates began rubbing his hands in a peculiar way, first the one and then the other, without knowing why he did so. This at once recalled to my memory what B. had done in his last illness. We were living together at the coast, and as he seemed fairly well I went out for a walk. When I came back B. was rubbing his hands, as Mr. Coates had done, and complained bitterly of the cold. I then rubbed my brother's hands, and held them in mine till heat and circulation were restored. On asking if this was the incident he intended to recall, the table gave an emphatic 'yes.' Mr. Coates, apparently in his normal condition, described my brother's personal



appearance and character most accurately. My brother passed away several years before I knew anything of Spiritualism, and several before I knew the Coates family. If the foregoing intimations were due to thought-reading, the puzzle is, why this brother should be selected—of whom I was not thinking—and why a certain incident should be chosen, and a hundred others omitted which his name recalled.

At a subsequent sitting, Mr. Coates, who was seized with a feeling of intense cold and coughed, said, in reply to my question, 'I am Bereton.' (I had been most careful not to mention my brother's name.) He then told me that he had the greatest difficulty in making me feel his presence, or getting me to think about him, as my mind was so preoccupied with certain matters which he mentioned, all of which was very true. He said that at most he could only now and then dart, as it were, a thought into my mind. He then described life in the spirit world, but warned me not to take that or any description too literally. Spirits, he said, had to use words and symbols that we could understand, in order to describe that which, on our plane of being, we could not for the moment comprehend. It would be a mistake to take these symbols for the reality, the letter for the spirit. He then referred to his last illness, and thanked me for my attention, although all the family had been very kind to him too. There was something of my brother's manner in this control, and the references to incidents were quite correct. Of course, telepathy may explain it all. Meantime, I am not so much interested in explanations as I am in the experiences recorded.

'N. A.,' my stepmother, now tried to control Mr. Coates, and failing, gave him a number of impressions. He described her appearance and gave her messages, but said that she spoke in broad Doric, and he could not do justice to her manner. She then suddenly controlled Mrs. Coates, and spoke in broad Scotch, as was her wont. Addressing Mr. Coates she said: 'Weel, weel, ye've dunc awfu' weel; that's just whit a' wanted tae say.' She then turned to me with severe aspect, and shook hands with me warmly and firmly, and remarked, after her previous lecture, 'It's a' richt noo, John, I'll dae ye a' the guid a' can.'

Whatever evidence of identity there is in this, I may mention that neither Mr. nor Mrs. Coates nor myself is accustomed to speak broad Scotch, and it was a million chances to one that they should discover that the lady did so. Thought-transference may explain it, but it was not my thoughts which were transferred. The messages and the manner were characteristic of the original. While the messages were by no means flattering or expected, they were powerfully interesting, and showed that they had come from one well-acquainted with our family and affairs.

Our next sitting was of continued interest, and gave us a few more floating straws of identity, and indicated that our friends on the other side were hard at work. For instance, Mr. Coates was impressed to ask me if the origin of my mother's last illness was not due to such and such causes. I could not tell what was the cause, and I never heard what the disease was. He then requested me to ask my eldest sister on reaching home. I did ask her, and she expressed the utmost astonishment at Mr. Coates' statement, and said that it was perfectly correct.

Mr. Coates was also controlled by my own mother, who attempted to address me through him. In this she failed, due, as Mr. Coates thought, to his mouth being contracted or twisted by paralysis or similar nervous action. This failure was no failure. My mother suffered from a shock of paralysis, which twisted her mouth to one side—as the medium's mouth had been—and interfered with her speech. Latterly she suffered from nervous convulsions, which affected her mouth very much before she passed over. Subsequently I had, through the table and from Mrs. Coates, important messages from this spirit of a very convincing character.

Mr. Coates was controlled by an intelligent spirit, who gave a short and powerful address on Spirit Communion, our attitude in investigating, and upon life and conduct generally, urging us to let our aims be high and spiritual. He esteemed the development of our own innate powers more important than spirit communion. From the manner of the control, and his description afterwards given, I recog-

nised an able divine who had lived in our neighbourhood. So much was I impressed with his address, &c., that when I got home I posted to his sister, and only living relative, a copy of 'LIGHT' and an excellent address by Theodore Parker.

At our last sitting—in the old year—Mr. Coates was impressed to warn me with regard to certain eventualities which would take place when my father passed over; but, if I pursued such and such a course, all would be well. Subsequent events have proved his advice to be correct.

At this last sitting a most impressive incident took place. Mrs. Coates was controlled by M., who appeared to be trying hard to speak to me through her. (This was M.'s second attempt to control the medium. The first was at the Duguids' sitting, already referred to.) She failed for a time to speak. The medium went through a dying scene in a most realistic fashion. I felt alarmed. One would have thought that the medium was dying and one was so powerless to render assistance. This passed away, and the medium, recovering somewhat, called out, in a pleading voice: 'Don't leave me, John; don't leave me, don't leave me.'

These words were the last words which M. addressed to me before dying. I assured her that I quite understood the test she had given me; proving to my mind that she was still alive.

I now, in my anxiety, made a mistake which anxious inquirers into Spiritualism sometimes make. I wanted more. I pressed for another test, forgetting the difficulties of mediumship, and the supreme effort which must have been made to give me what I had obtained. I asked her if she would play on the piano the tune with which she almost invariably concluded her playing of an evening. Mrs. Coates, still in trance, rose and walked to the piano, but, much to her apparent annoyance, could not play the particular tune I thought of and wished for. The control was not willing to leave the piano until she could succeed and we had to dissuade her from distressing herself too much about it. She then arose, advancing towards me, with her old-time expression and pleading voice, crying: 'Don't leave me, John; don't leave me, don't leave me,' showing that M. dominated the medium's mind with this thought to the exclusion of all others; hence my failure to obtain more at this time. This concluded a most impressive séance.

Sittings on January 7th and 8th, 1899.—Mrs. Coates was again controlled by M., who now made some progress in speaking. I was assured that 'So and So' were present and anxious to control. My brother B. controlled Mrs. Coates, and urged me to persevere; he assured me that I was advancing mentally and spiritually. Mr. Coates was controlled by 'N. A.,' who told me that it would not be very long now before my father passed over. He was also influenced by 'Dr. Warren,' who gave an address on the cultivation of our spiritual powers. This spirit has, as a rule, abstained from controlling, making way, I suppose, for my own immediate friends. This was our last sitting for some time, our coast house being closed up.

Going back to the first intimation of automatic writing, I made progress and obtained many unexpected communications from relatives. Indeed, so far, the most important of these came from what purported to be relatives, either through Mrs. B., Duncan P. (the city clerk), my niece, a young sensitive, or through myself. What I prized most were communications from my mother and my wife, M., through these agencies; but I do not offer these as evidences of identity. I was warned about the translation of my father, and was cautioned and advised concerning many things in connection therewith; the ultimate effect of which was to enlist on opponents in our own family connection more respectful attention to Spiritualism.

Glasgow, February 18th, 1899.—This evening all was quiet at home. Father was as usual. Miss C., a sensitive, seemed restless, and, going over to the piano, to our astonishment, played 'The Dead March in "Saul."' During that night my father's last illness commenced. Rising during the night, he was struck down by an attack of paralysis, and was lifted from the floor, helpless, to bed. On February 24th, while waiting up all night in attendance on the invalid, I heard in the parlour a strange rumbling, falling,



knocking sound on the north wall of the room. The end was not far off. At 4.40 a.m. I had a communication from Frances and Samuel, telling me of the reception awaiting their grandfather. On the night of February 25th, when father was passing away, Mrs. B., who was present, described the spirit leaving the body, the spirit visitants present, and the reception of father by mother and other friends. Father partly realised the change, and before passing from the clairvoyant's view he three times said 'Good-bye.'

March 1st.—On this day my father's body was buried. While the body was in the bedroom, Mr. Duncan P. and Mrs. B. both noticed and described various spirits present, mostly relatives and friends. A calm, hushed, holy influence was experienced by all.

I will conclude this part of my narrative by saying that I have had many communications from the other side, often given under difficulties in scraps, *but never as I expected*. Many things have turned out as predicted, and all the sensitive's impressions and communications have, in a remarkable manner, coincided.

#### MATERIALISATIONS ATTESTED BY A MINISTER.

In his interesting little monthly, entitled 'The Sermon,' published in Toronto, Canada, the Rev. B. F. Austin, D.D., gives the following striking testimony to some remarkable materialisation phenomena witnessed by himself and a friend of his, through the mediumship of a Mrs. Gillete, of Chicago:—

'In August, in company with my wife and some friends on the Cassadaga Camp, N.Y. State, I attended a materialising séance given by a Mrs. Gillete, of Chicago. We were complete strangers and had given her no intimation of our visit. The first form, a young lady, announced herself as Mary D. No one responded, or seemed to know a Mary D. in spirit life. She was asked with whom she wished to communicate, and the answer was "Dr. Austin." I immediately went up, and her communication in brief was this: "You do not know me, but you know my brother, Dr. D., in Brandon. I want to send a message to my brother James in Winnipeg. Will you send it for me?" I, of course, answered affirmatively. She then gave me a message in the form of advice or admonition in regard to a project her brother James had in view, but which, she added, "we do not think will prove successful." I wrote out and sent the message, and on coming to Manitoba again, early in September, learned for the first time that there was a sister in spirit life, and that the message was in every way appropriate.

'A friend in Portage la Prairie, Mr. M., gives the following experience: In company with a young man a few years since he left Winnipeg for a trip south, and bade good-bye in that city to a Mr. H., a well-known man of Southern Manitoba, and a member of the provincial legislature, I believe. Mr. H. had a peculiar grip in hand-shaking, and this was well known to all his personal friends. Four weeks later, being in Chicago and seeking diversion, they went to a materialising séance given by the same Mrs. Gillete referred to above. Many mysterious things seemed to be occurring around them, but nothing of personal interest until the curtains parted and Mr. H. appeared, and, coming directly to them, announced himself as their mutual friend. "But our friend Mr. H. is not dead; we shook hands with him four weeks ago, alive and well; it cannot be," they said. "But," responded Mr. H., "I am Mr. H. I passed out of the body two weeks ago, &c., &c." He shook hands with them in the same manner as Mr. H. had. He said to Mr. M., "Do you remember the last time we were in Boissevain together? We started to drive out to see a farmer. The horse kicked the buggy to pieces, and we had to go back and get another, &c., &c.," giving all the details, even to the horse's name. They came back and verified the statement of Mr. H.'s death from the papers, even to the day, &c.'

ADVICE ABOUT 'WORRY.'—Dr. Haydn Brown has issued a booklet, 'Worry, and How to Avoid It,' and he quotes some lines repeated to him in a Great Eastern train one day by a man who looked only sixty-five but was considerably over eighty. The lines run:—

For every worry under the sun  
There's either a remedy or there is none,  
If there is one try and find it,  
If there is not one never mind it.

Dr. Brown thinks there is a prescription in these few words that is worth any man's guinea, and he recommends those who are sufficiently interested to hold them in recollection as long as possible.

#### 'SPIRITUALISM AND THE PAGAN RELIGIONS.'

In an article bearing the above title, published in 'LIGHT,' of November 27th, 1897, I showed that the ancients understood and practised Spiritualism. This fact is made clear by abundant evidence, and a cursory inquiry into the works of Latin and Greek authors is sufficient to convince anyone on the point.

Special rites had for their object the propitiation of benevolent spirits whose protection was sought, or the driving away of malevolent entities whose baneful influence was feared. Ovid has some accounts of certain ceremonial practices in vogue amongst pious worshippers of the gods, and one of these curious descriptions is worthy of notice, illustrating as it does the strong belief in spirit life which was deeply rooted among the Romans, as also among the Greeks, and other ancient nations.

During some annual festivals, set apart for communication with the invisible world of spirits, and the institution of which was ascribed to Romulus himself, the faithful performer of religious duties would rise at the hour of midnight, and waving his hands before him to dispel the power of obstructing and opposing shades, he would place, and hold in his mouth, some black beans, dip his hands thrice in clear water, and then take the beans and throw them one by one behind him, while repeating thrice the following incantation: 'I throw these beans and by them I redeem both myself and mine.' After plunging his hands again in water, he would sound a trumpet, and call upon the haunting spirit to depart from the place, uttering several times the words: 'Manes exite paterni!' Then only he would turn round, find that the beans had been picked up, and thus were the rites ended.

The belief of the ancients in the soul's immortality was not founded upon mere speculation but upon facts. They knew how to proceed in order to enter into relation with the unseen. When they wished to communicate with some departed friend or relative, they sought the help of a 'Psychagogos,' that is to say, a priest whose special ministry consisted in the evocation of the dead through a special ritual. The same custom prevailed in Egypt. The Greeks had a simple enough method of communing with the dead; they slept near the burial-place of their ancestors, believing that these were always ready to give help and counsel when needed.

Nowadays the same belief is found amongst the peasants of Spain, who think that the spirits of the departed wander continually around them, impress them with their thoughts, urge them to the accomplishment of their duties, comfort them in their trials and sorrows, and also keep watch over their houses and their goods. The souls of those who, in earth life, had committed grave faults haunt their former dwellings at night, and their despairing cries and moans of anguish are said to be heard through the howlings of raging storms. M. Ottiro Acevedo, a well-known Spanish Spiritist, mentions on that subject some extremely interesting details in his book 'Los Espiritus.' He affirms that the very same spiritualistic beliefs which were entertained by the ancients are still prevalent amongst the peasantry and in the lower classes of all modern nations, and that Spiritualism has existed in all ages. I fully share his opinion.

JOSEPH DE KRONHELM.

Gajsin, Podolia, Russia.

#### MEEKNESS.

'Blessed are the meek: for they shall inherit the earth.'

Above all conquerors, is he who rules  
Himself. True greatness comes of self-control.  
The meekly patient, who his spirit schools  
To calmness under wrongs which vex his soul,  
Will mightier prove, for wrongs to find redress,  
Than he who, soon provoked, by passion mov'd  
Returning ill with ill, does so confess  
His bondage to the sin against him proved.  
The meek, in winning love, find surer way  
To full possession of the things they seek:  
Mightier their influence than tyrant's sway:  
Lives rightly lived, for right most loudly speak.  
No true allegiance is that won through fear:  
The earth is theirs who to them hearts endear

E. P.



## THE DRAWING MEDIUM.

FRAU THERESE VALLENT.

An article with the above title is contributed to the 'Uebersinnliche Welt' for December, by Professor Ober-timpfler of Berlin. An account of Frau Vallent's drawing mediumship, translated from the German, appeared in 'LIGHT' of July 8th, but some additional details may not be uninteresting to its readers.

It may be remembered that Frau Vallent is the wife of a musician in the Vienna Opera House, and that she quite unexpectedly developed drawing mediumship on March 9th last, whilst sitting with a pencil in her hand in the hope of obtaining automatic writing. On that occasion an outline of a flower was drawn; on the next day shading began to be executed; while on the third the drawing presented a finished appearance, and from that time to the present there has been no perceptible progress, except that recently she has executed the drawings in coloured chalk as well as with the pencil. These drawings, now 300 in number, are of considerable size, some requiring several sheets of paper, and are executed very rapidly. The medium is in a perfectly normal state; can converse freely while her hand is being used to draw, which she does sometimes for hours together; and has no unusual sensation in her arm. With this article in the 'Uebersinnliche Welt,' the medium's likeness is given; it represents a plump, healthy looking woman, between thirty and forty, with rather ordinary features. The writer, after a sketch of her life and medial development, proceeds to give an account of a series of séances which took place in Berlin between October 26th and November 8th, arranged by Herr Max Rahn for the Sphinx Society. Two plates are likewise given—no doubt reduced in size—the first a picture of a so-called 'moon-flower'; the second, two 'moon-inhabitants.' These may be seen at the office of 'LIGHT.' The moon-flower much resembles one of the flowers often seen on wall papers, and might be a cross between a daffodil, a narcissus, and a single dahlia. It is tied up with some grass-like foliage, and is said to have been drawn in one hour—no very great rapidity, it seems to me. As to the 'moon inhabitants,' these are two gruesome-looking creatures, something between a fish and a larva, without either legs or wings, but having a number of filaments at what is presumably the tail end; while the larger one has two large antennæ and some sort of dorsal fins. These curious productions are said to be the work of a spirit control who gives the name of 'Ralph' and has likewise occasionally written a few instructions; they are not drawn in the usual way by lines, but are, as it were, stippled in with a soft broad-pointed pencil.

The writer says that Frau Vallent is easily hypnotised, and that Herr Max Rahn sent her, at his first attempt, into the hypnotic sleep in less than five minutes. She then, under his suggestion, and with bandaged eyes, drew a picture, something like her earlier attempts. From this the writer draws the conclusion that 'the success of this experiment proves without any doubt the animistic origin of the medium's wonderful faculty.'

In spite of this, however, the writer discusses several hypotheses to account for the drawings. The first is that of imposture, which, after giving several reasons, he dismisses as absolutely untenable, and the same with regard to her being in an abnormal or hysterical state of health; a well-known doctor of Berlin having, after examination, pronounced her a perfectly healthy person. The drawings, he says, done without her conscious co-operation in any way, must be therefore automatic, and the work of some other intelligent force than her conscious self.

That they are all signed by the name of 'Ralph,' he thinks a very unimportant detail. They all do it! that is, all so-called automatic writings and drawings are asserted to be performed by disembodied spirits of deceased persons. Why the real operators should be invariably liars, he does not condescend to discuss. The fact remains, he thinks, that, as in other cases of automatic writing or drawing, the operator is the psyche or spirit of the medium. He very justly says that if the psyche is able to see and act at a distance

as well as to materialise, surely it can design and draw pictures, even though its bodily personality has no knowledge at all of art; and he holds, therefore, that there is no doubt that Frau Vallent's 'psyche' is the real artist.

To me, the more simple and probable theory is that Frau Vallent's hand is really controlled by a spirit who calls himself 'Ralph,' and who in life was a designer, probably of wall papers. What authority he has for calling his flowers and uncanny 'beasties' moon-flowers and moon-inhabitants does not appear. Neither the spirit 'Ralph' nor the 'psyche' of Frau Vallent is likely to know more about our satellite than modern astronomers, and these are agreed that there can exist neither flora nor fauna on the moon, owing to the absence of both atmosphere and water.

Whatever the source of the drawings, there is no doubt that Frau Vallent is a very remarkable and powerful medium, and the drawings are great curiosities. M.T.

## A ROMAN INSCRIPTION.

A writer in the December number of 'The Brentwoodian' (Sir Anthony Browne's School Magazine) gives an interesting account of some old inscriptions which have been collected and arranged in various museums in Rome. He notes that there seems to have been a marked absence of sentiment about them, some such phrase as 'filio piissimo' or 'fratri bene merito' being generally the nearest approach to it. There is, however, one very marked exception, of which he gives the following translation:—

## SACRED TO THE HOLY POWERS OF THE DEAD.

Furia Spes to Lucius Sempronius Firmus, husband very dear to me, as I well knew.

Boy and girl we were bound together in mutual love  
With whom I lived how short a time,  
And when we should have lived  
By a cruel hand we were separated.  
Therefore I beseech you, most holy Powers of the dead,  
Keep him entrusted to you  
My husband, and vouchsafe  
to be very indulgent to him,  
that in the night time  
I may see him,  
and also that he may wish me to persuade Fate  
That I too may be able  
With all joy and with all speed  
To go to him where he is.

Probably those who make a study of such things can say what was the date of this inscription. The writer suggests that we shall surely not be wrong in thinking that it belongs to the Christian era, and shows something of Christian influence over those who were still using pagan language.

## MRS. BRITTEN'S AUTOBIOGRAPHY.

Mrs. Emma Hardinge Britten was one of the most striking personalities and remarkable inspirational speakers associated with Modern Spiritualism. She had many strange and wonderful experiences in her eventful career, and when she passed to the spirit life she left behind her a number of manuscript records of her life and work written by herself, which should prove extremely interesting. As will be seen from an advertisement in this issue, Mrs. M. Wilkinson, Mrs. Britten's devoted sister, is prepared to put these records into the printer's hands if a sufficient number of friends will subscribe for the work to cover the cost of production. A correspondent recently proposed that this book should be issued as a Memorial to an earnest, zealous, and faithful worker, and it is to be hoped that the many friends of Mrs. Britten will support the suggestion in a practical manner.

THE SPREAD OF SPIRITUALISM.—'The increasing attention which Spiritualism is exciting in Italy,' says the 'Harbinger of Light,' 'is proved by the fact mentioned in the "Vessillo Spiritista," that publications like the "Ateneo" of Rome, the "Religione e Patria," of Florence-Pistoja, the "Orifiamma" of Chieti, and the "Scena Illustrata" of Florence, frequently contain articles upon this and cognate subjects. From the same source we learn that the Spiritualists of Prague, the capital of Bohemia, are sufficiently numerous to support an organ of their own. It is entitled "Lo Tivot" (the Life) and is well spoken of by our Italian contemporary.'



OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
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SATURDAY, JANUARY 20th, 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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## Light,

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### LOVE AND FEAR.

Looking forward to another stage of this life-journey, and spending our years as a tale that is told, the devout spirit, well instructed in the deep necessities of life, will long for a firmer grasp of the almighty hand. Apart altogether from what is conventionally called 'Religion,' we maintain that this is one of 'the deep necessities of life.' Some few buoyant spirits, hurried along by thronging crowds and surging interests, with never a pause for solitary meditation, may 'fill the bill' and do without the great 'hypothesis' of God; but they are exceptional; and even they will have times in their lives when the heart, if not the intellect, will cry, 'O that I knew where I might find him!'

Our Gospel, rightly understood and livingly received, is a daily benediction here. There are dark places and doubtful paths, but the almost uniform suggestions from the unseen bear witness to the erroneousness of the old religion of fear, and to the certainty of the beautiful vision of Heavenly Love. Spiritualism, in effect, is, on its religious side, a promulgation of the early Christian Gospel of the Fatherhood of God, expressed in the cherished formula, as profound as it is simple, '*God is Love.*'

A very charming exposition of this is to be found in one of the Letters attributed to the Apostle John. His argument, or exposition, runs something like this:—'God is Love, and therefore they who dwell in Love dwell in God: and, in like manner, God dwells in them. It is this that makes love perfect in us: and that, again, will make us happy and confident in the hour of judgment, because we are as He is in the world,—lovers all. And so, perfect Love casts out fear.' It is indeed a celestial Gospel, to which nothing need be added, and from which nothing can be taken away.

It is so entirely practical too—and human. It has as much to do with old London as with 'The new Jerusalem'; and is as true between lover and beloved on earth as between man and God in Heaven. Love everywhere dissipates fear. It 'believeth all things, hopeth all things, endureth all things,' and 'never faileth.' It wins children, it conquers rebels, it melts down enemies. Where there is true love, one can be economical of assurances of love. That there should be the need to write every day to assure me that you love me, only proves that the plant is of sickly growth;—a little neglect would kill it. But perfect love casts out fear, and is of sturdy breed and growth.

So with God and our love for Him. But love for God is peculiar. Though many doubt it, true love for God is very

much rooted in the intellect. He is not and He cannot be, in the ordinary sense, personal to us. All that is wanting. But if we identify Him with the mighty Order and Harmony of the Universe, and perceive how all this makes for righteousness and beauty and progress, amid many excrescences that seem to make for cruelty and foulness and decay, we cannot help loving Him with that peculiar love which is the best love of all—the blending of awe and reverence, admiration and trust. And surely that is the meaning of 'There is no fear in Love, but perfect Love casteth out fear': for how can we fear Him if we see the Order and feel the flow of the Harmony, and perceive how all things blend, and make for righteousness and beauty and progress?

And yet life is a struggle, and the heart knoweth its own bitterness. True: but we must take the large view, and keep long reckonings with God. Some curious things are told of the observatory on Ben Nevis: and the observations often show remarkable differences in the atmospheric conditions of the two levels, of the town below and the mountain top. While a storm is raging at Fort William it may be all serene above: and, compared even with the comparatively small area of Great Britain, the storm at Fort William may be only like the breathing of an angry man. What then is it to the world, to the Universe? It is when we take the large view that we can feel the truth of that grand and massive verse:—

Our lives through various scenes are drawn,  
And vexed with trifling cares,  
While Thine eternal thought moves on  
Thine undisturbed affairs.

This may have a wonderful, in some cases an entirely transforming, influence upon the personal life. Life lived with God, in this tremendous sense, old things pass away, all things become new; and the old saying returns with quite a new meaning, to the no longer lonely soul, 'We know that all things work together for good to those that love God.' Of course they do; because the things that 'work together' work within the sphere of the infinite Order and Harmony, and the issue turns upon how we regard them and what we do with them and make of them. Rebellion and unbelief and despair will turn all to bitterness, but Love will transform them into patience and courage and pathos and hope. And that is how it comes to pass that 'our light affliction which is but for a moment works for us, more and more, a boundless weight of bliss.'

For the human race, the same. This makes all the difference. If Life were a chaos or a chance, there would be no guarantee that 'good will be the final goal of ill': and all the tears and toils of earth's best and sweetest might, after all, be in vain. But perfect love—the love based on insight and understanding, and the spiritual sensing of the Eternal Order and Harmony,—casts out fear; and, as Tennyson has taught us, even in the deep night we can hear the sentinel moving about amid the vast worlds of space, and whispering, in the dark, that all is well.

Then, for 'the last scene of all, that ends this strange eventful history,' the victory of Love is complete. Here, as never before, 'perfect love casts out Fear.' The old Hebrew poet understood it when he said:—

When I walk through the valley of the shadow of death,  
I will fear no evil; for Thou wilt be with me;  
Thy rod and Thy staff will support me.

What will it matter that the way will be dim, and that the eyes will not be able to pierce through the gloom? As Walt Whitman has it; 'That also is provided for.' Order and Harmony will enfold us; not Chaos and Discord: and, even as the child who trusts (the highest form of intellectual Love) falls asleep on the journey in father's or mother's arms, so will the soul that loves God sleep into the world of Light, serene and strong.



## EXPERIMENTAL PSYCHIC PHOTOGRAPHY.

The London Spiritualist Alliance, Limited, has recently delegated to us as a committee, *with power to add to our number*, the task of investigating, and experimenting in, the phenomena of 'Psychic' or 'Spirit' Photography.

We, therefore, invite all persons and periodicals interested in Psychic Research and Spiritualism to give publicity to the fact that a regularly constituted body has been formed for the above special line of investigation, and that we invite any evidence that may be sent us by correspondents from every part of the world.

The following are some of the special classes of evidence which we are anxious to collect, tabulate and report upon:—

1. Accounts of experiments made by private or professional operators, whether with or without cameras.
2. Prints of results, good or indifferent, accompanied, if possible, by the negative.

In both cases the evidence will be considered valuable in proportion to the information sent on the following definite points:—

- (a) The social and psychic character of the operator or operators who may have exposed, developed or handled the plates or films.
- (b) The same with regard to the sitters, if any.
- (c) The nature of the camera, plates or films, and developers used.
- (d) The quality of light in the room at the taking of the photograph.
- (e) Whether any special background was employed.
- (f) Any special tests or proofs that the results submitted were not obtained by double exposure, second negatives from altered positives, fluorescent chemicals, and other well-known methods of imitating psychic results.
- (g) Precautions in regard to the plates used and whether there was any chance, in a series of experiments, that the marked plates of any particular occasion were taken away unused, tampered with in private, and then substituted at a subsequent experiment.

Besides collecting the above evidence and reporting upon it to the Alliance and thereby to the public, we intend, so far as the small fund at our disposal will permit us, to conduct a course of experiments ourselves, and to invite and help others to do the same. To this end, we invite the assistance of anyone who can offer to us personally, or through a friend, the quality of psychic mediumship through which experiments in this way are likely to be successful. In the case of professional or other mediums who require some compensation for their time or travelling expenses, a small fee will be offered.

We wish it to be expressly understood that we desire psychic photographs of every description, whether obtained by camera or without one, or whether through a negative or without one.

It is our intention, if an adequate response is given to our invitation, to establish in the rooms of the Alliance a portfolio or case in which any negatives, prints, reports, books, pamphlets, magazine articles, cuttings of publications and similar records on the subject, may be kept as a sort of museum for permanent reference. Gifts for this purpose are respectfully solicited.

There is always a special value in cumulative evidence, but, if our proposal be fully carried out, that special value would be greatly increased, as the various pieces of evidence, gathered from witnesses and operators far apart, could be compared at any time, as objects

of vision and not as matters of mere hearsay; and certainly, if evidence of the reality of spirit or psychic photography can be accumulated, an immense service will be done, and a remarkably interesting and convincing method of spirit-communion will be brought to light.

Considering the important nature of the inquiry committed to the care and conduct of this committee, it is felt that a ready response will be made to the foregoing requests from thoughtful students of psychic phenomena all over the world.

Communications of all kinds should be sent to the Hon. Secretary of the Committee on Psychic Photography, care of London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C.

(Signed)

D. S. HEHNER.

J. PAGE HOPPS.

J. J. MORSE.

E. PIERCE.

E. DAWSON ROGERS.

LIEUT.-COL. LE M. TAYLOR.

F. W. THURSTAN, Hon. Sec.

[The Committee respectfully commend the above Appeal to Editors of Journals and Magazines, and to officers of Spiritualist and Psychical Research Societies. They specially hope to see it reprinted in American and Continental papers.]

## FAMILY CIRCLES.

The 'Progressive Thinker,' of Chicago, U.S.A., remarking upon the indications of an increase of interest in the old-fashioned family circle, says:—

'In the earlier days of the movement the family circle played a most important part in spreading the light of Spiritualism. The quiet, unobtrusive manifestations obtained in the sacred privacy of the home, carried clear conviction and converted thousands of sceptics and honest investigators to the truth of spirit continuity and return. To multitudes in this way was brought indubitable evidence that friends and loved ones who had passed into the unseen world were still alive and could make their presence and identity known to those yet remaining in the vale of mortality. Many were the sad hearts made glad by the knowledge of the great, glorious truth that death does not end all, and the assurance that loved ones gone were not suffering the miseries of the "lost" and "damned."

'To thousands upon thousands, by the agency of the family circle, has Spiritualism come as a veritable angel of light and gladness, dispelling the gloom spread by the teachings of orthodoxy.

'It would have been good for the cause of Spiritualism had the family circles been continued in as great degree through all our history up to the present. There would have been more firm and stable Spiritualists; and fewer fakes and frauds to bring disgrace upon themselves and the cause they misrepresent.

'It will be well for Spiritualists to take up again the good old way, reinstate the family circle in all its purity and power, and so bring anew an era of prosperous advancement in the growth of numbers and influence.

'Let there be a family circle revival. While orthodox churches labour for revivals, let Spiritualists start a revival in their own homes, by the family circle.'

## DECEASE OF PROFESSOR JOSEPH RODES BUCHANAN.

Our readers will recollect that only last week we printed a letter from Professor J. R. Buchanan, and now we have received the tidings that since that letter was penned he has passed out of the mortal form into the spiritual life. On December 11th last, a select company assembled at the Professor's residence to honour his eighty-fifth birthday, and spent a very pleasant evening with their venerable and esteemed friend, who was the discoverer of psychometry as well as other principles in mental science and therapeutics. As student, lecturer, author and teacher, he was equally thorough and sincere, and after a long and useful life a Happy New Year has dawned for him which has ushered him into the spirit world, where many of his old comrades who had gone before him doubtless gave him a right royal welcome.



### 'CONDITIONS OF CERTAINTY.'

There was an article in the July number of the 'Proceedings' of the Society for Psychical Research to which the Editor of 'LIGHT' called attention soon after it appeared, but which has probably (owing to the fact that the 'Proceedings' are not very widely circulated) not been as much read and considered as it deserves to be. We refer to the short article on 'Conditions of Certainty,' by Professor Charles Richet. When a thoroughly scientific man brings his analytical powers to bear upon the psychology of his own mental processes, and on those aspects of them which are universal, not peculiar, the result of such an analysis cannot fail to be of value to the many whose powers of analysis are necessarily inferior to his. In this particular instance the mental analysis rouses interest, respect, and confidence. Its value consists in the fact that it is the product of an eminently penetrating and *truthful* mind, too deeply truth-loving not to be both humble and courageous.

The point in this article to which we now desire to draw special attention is this. Professor Richet, in the course of his brief but suggestive survey of his mental processes in relation to conviction, says: 'At this point a remarkable psychological phenomenon made itself felt—a phenomenon deserving of all attention.' This he proceeds to indicate: he says that he has observed that the mind has a tendency to relax its hold on well-founded conviction, in response to the influence of preconceived notions and social environment; that facts of which he was absolutely convinced became to him, after the lapse of a few weeks, doubtful; not because his grounds for conviction were in any respect weakened, but simply because the previous habits of thinking otherwise, and the environing influence of the thoughts of others, almost irresistibly and quite unreasonably weakened the vigour of conviction in him; *unreasonably*, for the weakening of conviction is not due to any true reasoning. He says:—

'The real world which surrounds us, with its prejudices, well or ill-founded, its schemes of habitual opinions, holds us in so strong a grasp that we can scarcely free ourselves completely. *Certainty does not follow on demonstration, it follows on habit.* But the duty of the savant is precisely not to allow himself to follow the routine of unreasoning respect for what Bacon termed idols. . . . It took me twenty years of patient research to arrive at my present conviction. Nay—to make one last confession—I am not even yet absolutely or irremediably convinced. . . . Yet such doubts, if they come, will not be due so much to any defect in the actual experiment, as to the inexorable strength of prepossession which holds me back from adopting a conviction which contravenes the habitual and almost unanimous opinion of mankind.'

The thoughts Professor Richet has here expressed are of deep and wide practical import; for that which he proclaims as the duty of the savant is also the duty of everyone who seeks truth first, truth last, truth always. If the savant is bound strenuously to resist this tendency of the lower mental faculties, which respond to phenomenal environment, to obliterate the processes of the higher reason and to neutralise its achievements, it is equally the duty of every reasoning mind which has once fully recognised those gains to hold them fast, strenuously resisting the influences which would deprive it of them. And that, not chiefly for its own sake, but because, if the social mental atmosphere acts on the individual, so also does the individual mind act upon the social, and with force proportioned to the intensity of conviction. The influence of popular thought upon the individual is diffuse, not intense, that of the individual on the mass gains in intensity and depth if it loses somewhat in range: it is by individual convictions that social thought is changed; it is thus that all racial progress is effected.

We have been led to express these considerations by the recognition of the fact that at the present moment the social mental atmosphere is peculiarly liable to affect adversely the attitude of even independent minds, not so far as to reverse their reasoned convictions, but so as to make them seem less real to themselves, and therefore less effectual in their influence on others. The constantly recurring lists of killed which appear in our daily papers, with the perpetual demands upon our sympathy, and the close mental contact with the fact of death involved, act

directly upon our mental processes; and although we have gained by research and reasoning, and many of us also by convincing experiences, the solidly-established knowledge that to no single one of these brave souls who are passing daily out of sight, is death other than an incident in their evolution, in spite of this deep-seated conviction we are in danger of losing the vigour of our hold on this fact under the influence of apparent loss. Really the sadness of these continual passings is not in the dying, but in the blindness and ignorance of us who remain behind, whose imaginations find it so difficult to take account of that which we do not see. We need to treat ourselves in the humble, straightforward way of which Professor Richet sets us an example, fully facing the unreasoning susceptibility of our unstable minds to external suggestions and previous habits of thought; and resolutely bringing ourselves mentally back to contemplate the facts in the light of our real convictions. An occurrence such as that related by 'Zero,' in a recent issue of 'LIGHT' (November 4th), and the following incident, help us much to realise the phenomenal character of death and the conditions which persist through it. If we still ask: 'But where are they?' the answer is best given by putting another question: 'Where and with whom were their interests, their thoughts, and affections before the shock came which liberated them from the fetters which restrained them from being where their desires were?' The answer to the latter question will be a true guide to our thoughts as we consider the former.

The incident we are about to relate was published in the 'Proceedings,' but as it appeared as far back as June, 1889, we think we are justified in thinking it will be unknown to many readers of 'LIGHT'; and as it relates to the Transvaal War, it has a very immediate bearing upon the subject which occupies all minds at present. The facts were communicated thus to Mr. Edmund Gurney by a Colonel H. (known to him).

'I am not a believer in ghosts, spirit manifestations, or Esoteric Buddhism. It has been my lot—a lot sought by myself over and over again, and never falling to me by chance—to sleep in well-known, or rather well-believed-to-be, haunted rooms. I have endeavoured to encounter ghosts, spirits, or beings (if you like) from another world, but like other good things that one seeks for in life, without success. When I least expected it, however, I experienced a visitation so remarkable in its phenomena, so realistic in its nature, so supported by actual facts, that I am constrained, at the request of my friends, to put my experience into writing.'

The narrator then describes how he had formed a friendship with two brother officers, J. P. (Major Poole, R.A.), and J. S. Both were ordered to the Transvaal. On the morning that Major Poole was leaving London for the Transvaal he invited the narrator to breakfast with him at his club:—

"Good-bye, old fellow," I said, "we shall meet again?" "Yes," he said, "we shall meet again." I can see him now as he stood, smart and erect, with his bright black eyes looking intently into mine. A wave of the hand as the hansom whirled off, and he was gone. The Transvaal War was at its height. One night, after reading for some time in the library of the club, I had gone to my rooms late. It must have been nearly one o'clock before I turned into bed. I had slept, perhaps, some three hours or so when I awoke with a start. The grey dawn was stealing in through the windows, and the light fell clearly and distinctly on the military chest of drawers which stood at the further end of the room. . . . Standing by my bed, between me and the chest of drawers, I saw a figure which, in spite of the unwonted dress—unwonted, at least, to me—and of a full black beard, I at once recognised as that of my old brother officer. He had on the usual khaki coat worn by officers on active service in Eastern climates. A brown leather strap, which might have been the strap of his field service glass, crossed his breast. A brown leather girdle, with sword attached on the left side, and revolver case on the right, passed round his waist. On his head he wore the ordinary white pith helmet of service. I noted all these particulars in the moment that I started from sleep, and sat up in bed looking at him. His face was pale, but his bright eyes shone as keenly as when, a year and a-half before, they had looked upon me as he stood with one foot on the hansom, bidding me adieu.

'Fully impressed, for the brief moment, that we were stationed together at C., in Ireland, or somewhere, and thinking I was in my barrack-room, I said, "Hallo! P., am I late for parade?" P. looked at me steadily, and replied, "I'm shot!"'



"Shot!" I exclaimed, "Good God! how, and where?"  
 "Through the lungs," replied P., and as he spoke his right hand left the breast to move slowly to the front, pointing over my head to the window, and at the same moment the figure melted away. I rubbed my eyes, to make sure I was not dreaming, and sprang out of bed. It was then 4.10 by the clock on my mantelpiece. I felt sure that my old friend was no more, and what I had seen was only an apparition. But yet how account for the voice, the ready and distinct answers? That I had seen a spirit, certainly something that was not flesh and blood, and that I had conversed with it, were alike indisputable facts.

Colonel H. then recounts how eagerly he looked out for war news as soon as he could get a paper, but failed to find any in the next issue.

"I passed the day in a more or less unquiet mood and talked over the whole circumstance with an old brother officer. On the following morning my time of anxiety was painfully set at rest, for my eye fell at once on the brief lines that told of the battle of Laing's Nek, and on the list of killed, foremost among them all being poor J. P. I noted the time the battle was fought, calculated it with the hour at which I had seen the figure, and found it almost coincident. . . .

"Two questions now arose to my mind; first, as to proof that poor P. happened to wear that particular uniform at the time of death and whether he carried a beard—which I myself had never seen him wear; second, whether he met his death in the manner indicated, viz., by a bullet through the right lung. The first facts I established beyond dispute about six months afterwards, through an officer who had been at the battle of Laing's Nek, and who had been invalided home. He confirmed every detail. The second fact, strangely enough, was confirmed by J. S. more than a year after the occurrence. On my asking J. S. if he had heard how poor P. was shot, he replied: 'Just here,' and his fingers travelled up his breast exactly as the fingers of the figure had done, until they rested on the very spot over the right lung. I have set down the foregoing, without any attempt at embellishment, exactly as everything occurred."

Facts of this sort are abundant, but they are not all so circumstantially relevant to present events. H.A.D.

#### 'LIGHT' SUSTENTATION FUND.

Friends who contemplate contributing to this fund will oblige by forwarding their remittances to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E. Cheques may be crossed 'London Joint Stock Bank.' The following contributions are gratefully acknowledged:—

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Mrs. Mackinnon ... ..	2	0	0
George Wyld, M.D. ... ..	1	10	0
R. G. Bennett ... ..	1	9	0
Rev. John Page Hopps ... ..	1	1	0
J. Archer ... ..	1	1	0
Mrs. Sainsbury ... ..	1	1	0
Mrs. M. A. Atwood ... ..	1	1	0
E. E. ... ..	1	1	0
J. J. Torre ... ..	1	1	0
F. W. Thurstan, M.A. ... ..	1	1	0
J. F. K. ... ..	1	0	0
Mrs. Copeland Jones ... ..	1	0	0
Lewis Hall ... ..	1	0	0
Miss Mack Wall ... ..	1	0	0
Mrs. C. C. Baker ... ..	1	0	0
Mrs. R. Wortley ... ..	0	10	6
H. A. Roome, J.P. ... ..	0	10	6
Mrs. Everett ... ..	0	10	0
S. ... ..	0	10	0
W. D. Tompson ... ..	0	10	0
Sums under 10s. ... ..	0	17	8

PROFESSOR ELLIOT COUES passed to spirit life at Baltimore, Md., U.S.A., on December 25th.

#### OBJECTIVITY IN THE SPIRITUAL WORLD.

To the world's stock of speculation concerning the whence of man, the purpose of his existence, his ultimate destiny, and the Master Mind and Power that presides over his fate and guides his course, Spiritualism may have contributed little that is absolutely original. But regarding the immediate future of human beings—the state into which they are led by the hand of Death—an immense amount of exceedingly valuable information has been presented by modern mediumism.

In a recent review of Mr. Stead's 'Letters from Julia; or Light from the Borderland,' Mr. F. W. H. Myers was moved to make the following significant statement:—

"The contents of almost all these automatic utterances, through Stainton Moses, Mrs. Piper, &c., and also of almost all the best romances on such subjects—Mrs. Oliphant's stories, Balzac's 'Seraphita,' &c., appear to me to be more or less—not necessarily directly derived from Swedenborg, but—*analogous* to Swedenborg. It is, of course, possible that Swedenborg's utterances convey much of inspired truth, and that spirit communicators and romancers alike give much the same messages simply because the spirits *know* them to be true, and the romancers *guess* them to be true. It is also possible that Swedenborg's own mind anticipated ideas which, though in his time scouted as bizarre or impious, have in our time become a constant element in serious thought."

Mr. Myers does well to qualify the far-fetched suggestion that mediumistic descriptions of after-death states are 'derived' from Swedenborg, with whose writings comparatively few Spiritualists, and still fewer psychics, have the slightest acquaintance. It is not necessary to state to those who have made the attempt, that it is no light task to examine the voluminous writings of Swedenborg in quest of essential revelation; and while it is not impossible to separate the seer from the speculative philosopher and theologian, the undertaking is one which few have the time or patience to carry out.

The quoted words of Mr. Myers, therefore, constitute a valuable bit of affirmative testimony upon the great subject of modern mediumistic revelation; for he is a painstaking student and one of the few members of the Society for Psychical Research whose personal attention to spiritualistic subjects serves to justify that society in maintaining a title that otherwise would be seriously misleading.

At the back of superficial incongruity and contradiction, there certainly is a very convincing agreement in mediumistic utterances—clairvoyant visions, automatic writings, and trance addresses—emanating from widely separated or entirely independent sources; and upon one point there is practical unanimity, namely, that the spirit after departure from the physical world finds itself in a state of existence filled with objects which are presented to its consciousness by means of agencies analogous to the physical senses. The objects, moreover, correspond closely with the familiar externalities of earth. There are mountains, forests, bodies of water, plants, and herbage; buildings, also, in great variety—humble cottages and magnificent palaces and temples—indicating that architecture, horticulture, landscape gardening and the other arts cultivated by the human mind on earth, are still practised in the Beyond, where they, in some cases, reach a marvellous state of perfection.

Because of this external correspondence between the two states of existence, many intelligent Spiritualists have concluded that the spiritual world is, in fact, merely a sort of refined, etherealised duplication of the material world. Yet, despite the fact that this common inference is sustained by a certain scientific reasonableness or plausibility, I venture to question its truth. I have the temerity to suggest that the theory is indeed *preposterous*, using the word in its strict etymological signification—it is putting the cart before the horse. Instead of the spiritual world being the product of the material world, the reverse is the fact.

On earth the embryonic soul is given a fixed environment; to it the external world is a veritable kindergarten filled with object lessons. The mountains and oceans, the beauteous woodlands and meadows with rushing streams and rippling brooks; the radiance of the rising sun and its gorgeous setting, and all the manifestations of Nature, constitute the elements out of which man,



made in the image of his Maker—i.e., endowed with creative power—fashions his own environment after he has advanced to the realm of active creation. It is thus that Divinity works through man; all external nature comprising the ultimate differentiation of Divine thought flowing through developed finite intelligences, the end of one series of thought serving as the prototype of another. Incessantly the sensorium is at work receiving impressions of the objective world and transferring them to the soul's enduring palimpsest, whence they emerge whenever mental conditions call them forth. This fact is illustrated during the hours of sleep, when the mind, temporarily withdrawn from relation to external things, automatically combining the material stored in memory, enraptures or startles the consciousness\* with all sorts of strange creations—or imaginings. Then, an ocean voyage becomes as easy as a step across the street; the representation of a mountain presents no more difficulty than one of a mole-hill; the horizon can be as easily spanned as the boundaries of the smallest room; and the consciousness, withal, participates in the mental panorama as a serious witness or actor no less than it does in the experiences of the waking state.

So, also, the true artist lives in the scene he strives to depict with brush or pen; while the huge engine or mammoth structure exists in all its actuality in the mind of the designer before it has been clothed with the crude elements of earth.†

In the mind world, however, the thought stands forth self-expressed. Freed from the rigid limitations of its rudimentary state of existence, whatever definite thoughts predominate in the mind of the spirit are instantaneously reflected upon the sensitive atmosphere of the spiritual world as actual objects, becoming visible, not only to the one whence they emanate, but to others on the same plane of development.‡ The thought of a house, for example, if it be definitely formed, is immediately represented with as much apparent substantiality as the most durable specimen of earthly architecture. Emotions and moods, also, are externalised, assuming correspondential characteristics either in definite shape or in brilliant luminosity or gloomy obscurity.

The following instructive passage is taken from an address purporting to have been delivered by Benjamin Franklin, through the instrumentality of Mrs. Cora L. V. Richmond:—§

'I saw an entire change, to my comprehension, in the manner of construction of things. In external life you will observe that all things proceed from organic properties and functions, and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit-life that all emanations proceed from the spirit itself; all attractions or accretions of matter are the result of a greater or less degree of perfection in the mind, or in the spirit, and that, therefore, there is no necessity for organic construction; that whatever takes place in spiritual life is what you call subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my stage of existence purely subjective and shadowy. . . . I perceived forms all about me of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but all of them seemingly dependent upon the radiations of some given mind. Hence, if I approached the habitation of a spirit, there were flowers and forms of beauty, foliage—external objects, it is true, but these all seemed dependent upon and radiating on the spirit that was their life and centre. If that spirit moved, the whole of this structure seemed scintillant with the thought of the spirit; if there was a pulsation of joy, it seemed as though the leaves and foliage were conscious of it; and even the

habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence that the attractions of other spirits, the home ties and all, were a congregation of spirits of similar grade, who formed their habitations by the attraction of as much substance as their own minds could control; and that the powers of the spiritual will, its volition or consciousness, became the secret spring wherewith these substances were attracted. . . . I then discovered that the occupations of the spirit begin not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home, he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home, first, of course, from their affections, but the external property from the substances around them. In spirit life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them, in Heaven. His lack of them will consist of a vacant space, which certainly he will occupy, and which, if he has any friends or kindred or loving thoughts, will be measurably peopled by their kindness; but if he has been entirely lacking in spiritual graces and aspirations, it will seem to be an impoverished country into which he has entered. I am told that in the lower stratum of spiritual existences there are vast barren plains, inhabited by persons who have not had aspirations sufficiently spiritual to make populous their home with any living thing.'

Hades is peopled by myriads of souls who have no knowledge of this great fact of spirit existence. Their environment is an exact replica of their earthly condition, reflected from their memories; they thus may be said to exist in states of collective hallucination, the thoughts of the more powerful prevailing over the weaker, somewhat in the manner that the hypnotised subject is influenced by the suggestions of the operator. Fixity of environment results from the fixed habits of thought into which men fall during earth-life. They are stagnant states; and, by means of thought-transference exert a powerful influence on mortal life. Much of humanity's blind adherence to inherited habits and customs and the obstinate resistance to mental and spiritual enlightenment which so retard human progress, may be attributed to fixity of thought in spirit realms. On the other hand, thought-transference becomes a potent agent for conveying enlightenment through the instrumentality of progressive minds on earth, to spheres too gross and rigid to be susceptible of direct light from advanced souls—who have obtained at-one-ment with the Infinite Will.

Thought externalisation is permanent only in proportion to its harmony with the Divine principles of Love, Truth, and Beauty. Inconceivable—though finite—must be the spiritual and mental power of the father-mother souls from whom have sprung the myriads of planetary systems which the denizens of earth contemplate with such delightful complacency.

Said Carlyle, 'Worship is transcendent wonder; wonder for which there is now no limit or measure; that is worship.'

HENRY FORBES.

New York, N.Y.

#### TO CORRESPONDENTS.

Communications are to hand from Madame de Steiger, Dr. Berridge, W., Ilfracombe, Peter Lee, Dr. A. E. Tornebohm (Stockholm), Dr. Geo. Wyld, and others. All shall have attention as soon as possible.

'THE LYCEUM BANNER.'—Mr. J. J. Morse is a most enterprising and enthusiastic worker, and in his 'Lyceum Banner,' for January, he has fully exemplified the fact. In addition to the ordinary pages he presents his readers with a special supplement and a coloured picture of 'Miss Daisy Dimple' (Mr. T. O. Todd, of Sunderland, generously bearing the expense), and also No. 1. of 'The Spiritual Review,' a new monthly magazine, which bids fair to be of service to the cause.

\* Cousin spoke of the Consciousness as a 'witness which gives us information of everything that takes place in the interior of our own mind'—thus separating the Consciousness itself from the group, or groups, of faculties with which it is mysteriously related.

† The scholarly articles by 'Quæstor Vitæ'—prepared in a spirit of exemplary catholicity—dealing with the recondite powers of the mind, abound in information of exceeding value—information that furnishes the key to an understanding of the peculiarities of disembodied states.

‡ All spirits, however, do not immediately leave the atmosphere of earth. Owing to some psychological attraction, to spiritual weakness, or to some violation of the natural process of separation from the physical body, material elements may still cling to the spirit, causing it to be 'earth-bound.'

§ See volume of trance addresses entitled, 'Is Materialisation True?'



## ANSWERS TO QUESTIONS.

Under this heading, as already announced, we propose, from time to time, to reply, as far as and as well as we are able, to some of the questions which may be addressed to us by friends who feel the need of a little help in the pursuit of their investigations. The questions should be short and such as admit of brief replies, and should relate to mediumship, phenomena, personal experiences, and the development and exercise of psychical gifts. Metaphysical problems should, as far as possible, be avoided, as incapable of adequate treatment within the space at our command.

7. Having heard it stated by a vice-president of a Secularist Society that Dr. Alfred Russel Wallace, when at a circle in Paris, testified to the genuineness of certain phenomena which were afterwards proved to be nothing but imitations, I shall be glad to know whether there is any truth in the allegation?—B. J.

ANSWER: There is no truth whatever in the statement to which you refer. We have the personal assurance of Dr. Alfred R. Wallace that he never attended any séance in Paris in his life; that the alleged facts, or anything like them, never occurred to him either in Paris or anywhere else; and that the whole story is a pure invention. Put this denial before the 'vice-president' who gave currency to the falsehood, and ask him to be honest enough publicly to retract the calumny.

8. When a psychometrist examines a relic of the past, say a piece of lava, or a pebble from the ocean, he goes back, as it were, in time, and the panorama which had surrounded the object is usually presented to the vision, with the accompanying sounds of the past period, such, for instance, as the roar of the waves, the howling of the storm, the lightning's flash, and the crash of heaven's artillery; how are these produced? Please describe the *modus operandi*.—A. Z.

ANSWER: That such impressions are produced upon psychometrists is now well-known, but the *modus operandi* remains a mystery. Mrs. Denton, one of the most remarkable sensitives of this class, has suggestively asked: 'Are we absolutely certain that sounds can be conveyed to the human ear *only* by the atmosphere, or by some outward, tangible substance?' She suggests that 'some fluid, infinitely more refined than is our atmosphere, conducts to our interior sense of hearing vibrations which the atmosphere fails to convey to the ear?' and she further supposes that 'all matter retains in a latent condition whatever force may hitherto have been applied to it, and that by the perception of these latent conditions, the psychometer may, when this faculty shall become more fully developed, arrive at the facts of all past time.' She adds that usually, in her own case at least, these sounds are *perceived* rather than *heard*.

9. Which is the oldest Spiritualist paper published in the English language? In what year was 'LIGHT' started?

ANSWER: The oldest Spiritualist paper published in the English language is the 'Banner of Light' (Boston, U.S.A.), which was started more than forty years ago. The 'Harbinger of Light,' a monthly paper, published in Melbourne, Australia, has been in existence nearly thirty years; and the 'Religio-Philosophical Journal' (Chicago) about eighteen years. The first number of 'LIGHT' appeared on January 8th, 1881, and its 1,000th number will be reached on March 10th of the present year.

10. Why do we so seldom recognise our departed friends at public or private séances? And how can the desire on our part to communicate with them, and their desire to satisfy that wish, act as a 'repellant cause,' as often stated? Even supposing the sitter to be neutral, and in no sense *anxious*, but awaiting events, the results are, as a rule, failures.—'MORE LIGHT.'

ANSWER: There are, unfortunately, very few developed mediums compared with the hosts of inquirers. There are too few 'home circles' for the cultivation of mediumship for friendly intercourse with relatives and loved ones; and the tests sought from professional mediums are often of a business or personal character instead of such evidences of identity as might be expected during an hour's sweet interchange of thoughts. In this country it is generally felt that mediums should earn their livelihood and devote only their few hours of leisure to the study and cultivation of their mediumship, and yet we expect that then, with spent forces and tired brains, they shall be well-tuned instruments for spirits to operate upon. We get what we make conditions for! Anxiety and apathy are both unfavourable for test manifestations. Sympathy and desire—not indifference or demand—are essential to success. Psychical sympathy is difficult to define, but it is very real to sensitives, and without it your spirit friends will try in vain to build the bridge from the unseen by which they may reach you.

11. I have been reading a book entitled 'Evenings at Home in Spiritual Séance' [by Miss Georgina Houghton], and shall be grateful for assistance in relation to the question of what is to be thought of some of the statements therein made, as, for instance, when we are told that the author was controlled by Aaron, Stephen the Martyr, King David, Elijah, and other Biblical characters, and that on one occasion the Angel Gabriel was present and the sitters were conscious of the flapping of his wings.—'TRUTHSEEKER.'

ANSWER: Exercise your own judgment, and do not allow yourself to be swayed by any professions or pretensions whatever that are repugnant to your common-sense. We knew Miss Houghton very well, and always found her a profound puzzle. She once told us, with all the air of a full conviction of its truth, that her spirit guardians comprised seven bands of seventy archangels each! We expressed our *pity* for her on the ground that she must be a very difficult person to manage if it required four hundred and ninety archangels to keep her straight. But in all essential particulars she *was* kept straight somehow, for all who knew her recognised in her a simple-hearted, good woman, of singular sweetness of disposition and a serenity of temper which no badinage could disturb. Moreover, except in regard to this question of her supposed high controls, she was as level-headed as most people; so that, after all, while her delusions made *her* very happy they did nobody any harm. As to what the source of her fancies might be it is in vain now to speculate. Perhaps she had a very vivid imagination, which led her to personify the thoughts and emotions that came to her. Anyhow, notwithstanding her eccentricities, we have very pleasant memories of Miss Houghton.

12. When a crystal gazer sees a picture in the crystal, is that picture objective or subjective? If objective, should not other persons present be able to see it as well as himself?

ANSWER: Crystal visions have usually been regarded as purely subjective, but cases are said to have occurred which do not seem to be altogether consistent with that supposition. We have heard, for instance, of a lady who not only sees pictures in the crystal herself, but who shows the crystal to other persons in the room, and the same picture is seen by all in turn. We have not had personal experience of this ourselves, but we have had the assurance of keen and trustworthy observers who are satisfied that they were not deceived. Moreover, Miss Goodrich-Freer tells of an instance in which she saw a book in the crystal and tried to read the title, but it was so small that she could only do so with the aid of a magnifying glass! This seems to suggest that crystal visions may, after all, be as objective as anything else in this phenomenal world.

## LETTERS TO THE EDITOR.

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

Strange Story by Dr. Paul Edwards.

SIR,—I am a constant and careful reader of your valuable journal, and many times I have read therein of strange experiences narrated by your readers, but I have not been fully satisfied with the explanations given of the various phenomena cited. I will give you a case of my own experience while healing in the city of Mexico.

One day a beautiful Corsican lady was brought to me suffering most acute pains in her head. She was scarcely able to give me an intelligent account of herself at first, but later she made me understand that she was the victim of a near neighbour—a Mexican woman—who was her enemy. This woman had purchased a small doll with a rubber head, into which she would thrust pins constantly, declaring that the pains would be reflected upon the head of my patient—which, strange to say, *seemed* to be the fact, for until the pin-pricking of the doll's head began, my patient was in good health, but when she came to me for treatment the pain was so severe that the case had baffled two medical men, while the patient was fast growing worse. I gave her a treatment and sent her home, telling her I would prevent the Mexican woman from further stabbing the doll's head. That night, from my office, I mentally acted upon the Mexican woman, directing her to desist from her fiendish persecution, and the next day she told the Corsican lady (my patient) that she desired to become friendly and that she had sent the doll away, as she did not wish to torture her further. I will here add that this is a well-known means of torture in Mexico, and I have treated several patients for similar pains.

Three weeks later I asked the patient to move into town in order to be nearer my office, which she did; but suddenly she became financially embarrassed and told me that there was a young Corsican gentleman in the city whom she had known in childhood in Corsica, and that if she could see



him she could borrow a little money. My patient was very modest, and at this time in a perfect mental condition. She would not send for her old friend, and asked my advice in the matter. I told her to leave the whole affair to me, not saying what course I would adopt.

Here is what I did. That night I sent out a mental message to the young Corsican, telling him to seek out and assist his old friend, who was in distress. Now observe, I had never seen this young man, nor have I seen him since, and I have never even heard his name; but the next day but one when I called upon my patient she told me, weeping, that the Corsican had been out to her residence and found where she was stopping in town, and rushing into her presence had demanded what he could do for her, for *he knew* she was in need of help. My patient was so surprised that she at first denied her true condition, but her old friend became so much in earnest that he left a considerable sum of money on the table and continued calling nightly till the lady was completely restored to health. He, perhaps, has never known what aroused his latent friendship in his old schoolmate. I have not given the explanation how thrusting pins into a doll's head will reflect such excruciating pain upon a human being, but it *will* do it.

My explanation of these phenomena is that they are all due to *telepathy*, for I did not at any time appeal to the spirits. Let others do so if they wish—for me, I am satisfied with the possibilities found in telepathy and mind.

(DR.) PAUL EDWARDS.

64, Baker-street, Portman-square, W.

#### Robert Dale Owen and Katie King.

SIR,—In reference to the letter of your correspondent in 'LIGHT' for January 6th, p. 11, regarding Robert Dale Owen and Katie King, the facts, as far as I can learn, are as follow. A Mr. and Mrs. Holmes, American mediums, visited this country a good many years ago and after holding a number of sésances in London returned to America, and conducted sésances in Philadelphia. Robert Dale Owen fully believed in the *bona fides* of these people, and so did many others. It will be remembered by readers of Sir William Crookes' book, 'Researches into the Phenomena called Spiritual,' that he reported an impressive sésance in the course of which Katie King bade him and others farewell, as her work on this plane was finished and she would not materialise again. Despite this fact, the Holmeses, in Philadelphia, claimed that Katie King subsequently appeared in the materialised form at their sésances. Some of the sitters, however, were sceptical and ere long the crash came—it was discovered that they had a confederate who played the part of Katie, and the fraud was completely exposed. Of course the enemies of Spiritualism made the most of this discomforture of Mr. Owen and alleged that he had gone out of his mind. I remember inquiring of his daughter, Miss Rosamond Dale Owen, regarding these trying experiences, and while she admitted that her father was seriously unwell at the time she most emphatically denied that he was insane and declared that, though he was of course very much upset by the Holmes fiasco and that it necessarily added to his burdens, the real, or principal cause of his break-down was financial and other difficulties which had no connection whatever with Spiritualism.

The moral of the incident, it seems to me, is this: Institute, as Sir William Crookes did, such common-sense fraud-proof conditions as to render deception on the part of the professed medium (or her confederates) out of the question, so that the results do not depend upon faith, but are matters of fact. Had Mr. Owen adopted this course he would have been spared much suffering.

AN OLD SPIRITUALIST.

#### WHAT BELIEF DOES.

Mrs. Catherine Ketterer, of 1122, Third-avenue, New York City, widow of John Ketterer, a Brooklyn jeweller, visited a doctor on Sunday, September 17th, 1899, who told her that death was near. On Monday she went to Mount Sinai Hospital to be examined. The doctor told her, so she reported, that her heart was so much enlarged that she might die at any time, that one of her lungs was gone, that she had two tumours and a diseased liver. She came home very much depressed and grew more and more despondent. On Wednesday, September 20th, in despair over her supposed condition, she committed suicide by using a rubber gas tube connected with the gas jet. This necessitated an autopsy. Dr. O'Hanlon, coroner, found the heart, lungs and liver to be entirely healthy and no trace of tumours was found. There was trace of slight internal disease only. She might have lived many years, as she was only forty-three years old, but for her belief that she must die.—'Occult Truths.'

#### SOCIETY WORK.

LIVERPOOL, DAULBY HALL.—On Sunday next Mr. W. J. Colville will deliver farewell lectures at 2.30 p.m. on 'True Peace: How to Attain It'; and at 6.30 p.m. on 'The Coming Union of Spiritualism, Theosophy, and Mental Science.'—C.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last an instructive discourse was given by Mr. Wyndoe on 'Man and his Capabilities,' showing how man is adapted by the conformation of his brain to use it to the highest possibilities of thought and effort. Next Sunday, Mr. Brooks, of the Hackney Society, will deliver an address.—S.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The morning circle was spiritually helpful to all present, and the evening address on 'Immortality' afforded to many minds a striking contrast between the old conditional ideas of the life beyond and the universal, natural, and progressive teachings of immortals to-day. Sunday next, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long will speak on 'Mediumship: Its Nature, Development, and Use.' All inquirers welcome.—L.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Emms, in his address on 'Phrenology in Relation to Spiritualism,' emphasised the part played by environment in the development of the race, and urged that every possible effort should be made to ensure that the best surroundings prevailed in this, the infant class of the school of life. Next Sunday an inspirational address and clairvoyance will be given by Mr. J. A. White; and on Thursday next the members' circle will meet at 226, Dalston-lane.—J. K.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last—Mr. Jones presiding—Mr. Hewitt read a paper on 'The Future Life,' followed by an encouraging address from Mr. Banyard. Messrs. Brooks, Willis and Jones also spoke. An organ solo by A. H. Barley, Esq. (Mus. Bac.) was much enjoyed. On Sunday next, at 11.30 a.m. and 7 p.m., spiritual services will be held; on Tuesday, at 8 p.m., the members' circle will meet; and on Wednesday, at 8 p.m., a lecture will be given.—T. B.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Fielder spoke most ably upon 'The grand possibilities lying within our Spiritualism.' Mr. Rogers and Mr. Troman related their experiences in an able and entertaining manner. Mr. Boddington presided. A good discussion took place in the morning. On Sunday next, at 11.30 a.m., a public discussion will be held. At 3 p.m., the Lyceum will meet; and at 7 p.m., the usual workers will conduct the service; on Tuesday, at 6.30 p.m., the Band of Hope will meet; on Thursday, at 8 p.m., a public circle will be held, and on Saturday, at 8.30 p.m., a social evening will be spent by members and friends.—YULE.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mrs. M. H. Wallis delighted a crowded meeting with an address descriptive of life in the spirit world as the real life, as distinguished from that on earth, the latter being the mere foreshadowing of the former, as revealed to us by our spirit visitants. Under the law of progression all acquired good is preserved, the so-called evil being cast off as an encumbrance. Mrs. Wallis afterwards gave several clairvoyant delineations, all but one being recognised. On Sunday next, Mr. Sherwood will give 'Some Reasons for becoming a Spiritualist,' and 'Demonstrations of Magnetic Healing'; at 3 p.m. the Lyceum will meet; on Monday, at 8 p.m., a circle will be formed at 51, Bouverie-road.—MISS JOHNSTONE, Cor. Sec., 81, Dunsmore-road. N.

NOTTINGHAM.—Mr. W. J. Colville's visit to Nottingham proved thoroughly successful. On Saturday, January 13th, at 8 p.m., a gathering was held at the home of Mr. and Mrs. Brearley, Laura House, Garden-street, when a number of important and interesting questions were ably answered. On Sunday, January 14th, large audiences assembled in the Cobden Hall, Peachey-street. Mr. Colville spoke with great force and earnestness in the morning on 'The Outlook for Peace,' and in the evening on 'The Mission of Spiritualism to the World in its Present Crisis.' Another good meeting was held on Monday, the 15th, at 8 p.m., when Mr. W. J. Colville took farewell of friends in Nottingham after a vigorous lecture (followed by answers to questions) on 'The True Road to Health, Happiness, and Prosperity.' Mr. W. J. Colville's appointments for the balance of the week were: Manchester, 16th; Oldham, 17th; Nelson, 18th; Manchester (farewell lecture for Britten Memorial at Hulme Society's Hall) on the 19th, at 8 p.m.; Liverpool, Saturday, 20th, at 39, Prospect Vale.