

Light:

A Journal of Psychical, Occult, and Mystical Research.

LIGHT ! MORE LIGHT !"—Goethe.

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

No. 1,023.—VOL. XX. [Registered as] SATURDAY, AUGUST 18, 1900. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

We refer at length to-day to Mrs. Wilmans' singular notion of immortality upon this earth. However fanciful it may seem to be, it is well worth attention, just as everything is that is born in an earnest spirit and keen brain. It may help us to understand her if we remember that she stands for the supremacy and intensification of the individual in everything. She carries this so far that, although she has never been without what we should call the personal evidence of spirit-communion, she to this day inclines to the idea that her own wonderful selfhood may account for everything.

The following passages from 'Freedom' are highly suggestive as to her groove of thought and point of view :—

All my readers know that I am deeply interested in the subject of Spiritualism. Perhaps they do not know that—whatever those peculiar noises called spirit raps really are—I have been regularly followed by them, almost persecuted by them, ever since I was a girl. I do really believe that I was familiar with the raps before the Fox girls were. At all events I did not hear of the Fox girls for years after I began to hear the raps.

I soon discovered that there was something uncanny about them, and was afraid to be left alone at night. Being left alone they would begin. Then I would turn weak with fright. As fear is the most negative of all conditions, it naturally followed that the more frightened I became the more the raps increased.

While admitting the validity of many of the spiritualistic manifestations, it is not absolutely certain to me that they are made by spirits. The human mind is an unknown factor; and possibly thought may account for them. 'Thoughts are things.' I am sure of it; and just what they can do no one knows at this time.

I am not denying the truth of the ghost stories; I am only trying to find out what the ghosts are; whether they are the spirits of the dead or the materialised thoughts of people.

To tell the truth, we rather think Mrs. Wilmans enjoys paradoxes as much as some other women enjoy macaroons.

'The Dawn,' following 'The Theosophist,' also gives us an instance of 'extraordinary powers unaccountable on any other known theory than that of Reincarnation.' A certain Brahmin Pandit, having arranged ten persons in two lines, simultaneously kept in mind and did the following eleven things :—

1. Played a game of chess, without seeing the board.
2. Carried on a conversation upon various subjects.
3. Completed a Sanskrit sloka from the first line given.
4. Multiplied five figures by a multiplier of four figures,

5. Added a sum of three columns each, of eight rows of figures.

6. Committed to memory a Sanskrit sloka of sixteen words—the words being given him out of their order, and at the option of the tester.

7. Completed a 'magic square' in which the separate sums in the several squares added up to a total named, whether tried horizontally or vertically.

8. Without seeing the chess-board, directed the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.

9. Completed a second magic square with a different number from that in the above-named.

10. Kept count of the strokes of a bell rung by a gentleman present.

11. Committed to memory two sentences in Spanish, given on the same system as No. 6, and correctly repeated the same at the end.

The plan of campaign was—to do a bit of each in turn; the Pandit going from tester to tester, one by one, as many times as might be necessary to complete the tests, doing with each one, each time, a portion of each separate mental task. Thus, in passing round, he would have to keep in mind, as in separate compartments, all that had gone on, and pick up and open each compartment in its turn.

But we do not see the need of Reincarnation in order to explain. If the Spiritualist chooses to say that unseen people helped him, or simply used him, it seems to us that the explanation is, to say the least of it, every bit as good.

This earth is always the harvest-field, for the growth and ripening of souls, as it now is for the ripening of grain. But, as with the soil for the grain-harvest, so with the spiritual harvest-field; both must be made ready after rough processes and travail. So it is with each individual life. The harvest could not come with joy and sunshine and placidity alone. Edward R. Sill reads us the lesson well :—

Clear water on smooth rock
Could give no foothold for a single flower
Or slenderest shaft of grain :
The stone must crumble under storm and rain,
The forests crash beneath the whirlwind's power,
And broken boughs from many a tempest shock,
And fallen leaves of many a wintry hour,
Must mingle in the mould
Before the harvest whitens on the plain,
Bearing a hundred fold.
Patience, O weary heart!
Let all thy sparkling hours depart,
And all thy hopes be withered with the frost,
And every effort tempest-tost,
So, when all life's green leaves
Are fallen, and mouldered underneath the sod,
Thou shalt go not too lightly to thy God,
But heavy with full sheaves.

We hear much of 'The higher criticism.' What does that mean? Briefly, it simply indicates the criticism of the Bible, which proposes to face the facts. 'The resolute criticism' would be as good a phrase as, or perhaps better than, 'The higher criticism.'

The subject is agitating every church in Christendom, and it is revolutionary. Nor can we be unconcerned. In fact, it concerns Spiritualists very closely indeed, as, above

all things, the Bible is a book of Spirit-communion and Spirit-manifestations.

In America, where perhaps the course is a little clearer than in England, the subject is producing a series of ecclesiastical earthquakes. Even the Methodists are running hither and thither in dismay, while some of their ablest men are counselling calm, or even advocating the cause of the higher critics. One of these, a certain Dr. Daniel Steele, lately made a good confession on the subject, and, as it incidentally very usefully indicates what the higher criticism does, we quote the following bit of personal experience from it:—

My protracted studies in the Pentateuch revealed to me inequalities, repetitions, transpositions, contradictions, and improbabilities, such as excluded the idea that it could have been the work of a single author. I was constantly puzzled with the anomaly of an elaborate and complicated ultra-ritual given complete at the foot of Mount Sinai long before it could be practised by a migratory nation wandering forty years in the wilderness and then warring many years more to oust the Canaanites from the Land of Promise. A wise legislator enacts a code of laws only when they can be executed. Allowing that this code was a slow growth from a Mosaic germ, and that this minute and burdensome ritual was not fully enacted till the nation had been firmly established and had become capable of executing a ceremonial so complicated as that relating to the great day of atonement, we find that most of our difficulties have vanished. . . . Hence, if asked whether I believe the Pentateuch to be Mosaic, I reply, yes, in exactly the same sense that the oak tree two centuries old is acornic. The phrase, 'The Lord spake unto Moses,' came in the course of time to be a Hebrew idiom for 'divine inspiration' as the certification of religious truth.

Readers who can read between the lines, and who can quite see the force of the word 'acornic,' will get a pretty wide glimpse of what is going on in the camp.

If Spiritualists neglect to mark and comprehend these signs of the times, they will miss one of their greatest helps,—the right understanding of the Bible.

Strongly interesting to Spiritualists are Mr. Howard Swan's four books on 'The voice of the spirit: Literary passages from the Bible, rewritten, idea for idea, in modern style.' (London: Sampson Low and Co.) Book I. includes Job, Joel and two Psalms; Book II., Isaiah; Book III., Ezekiel and Song of Solomon; Book IV., The Gospel according to Matthew and The Epistle to the Galatians. The Introduction to Ezekiel is highly intelligent and refreshingly original: but, all through, we are arrested by Mr. Swan's bright originality and insight.

We are very far from adopting all his novel ideas and interpretations, but we cannot help being interested even in his audacities: they are, at all events, brilliant and show intention and strength. We are especially interested in the vivid modernising of the old visions of Ezekiel and the ancient calls of the Spirit. The Song of Solomon we do not care for. Treated in any other way than as a rather 'suggestive' love-drama of the harem, it is ridiculous or irritating: but, happily, there are less than twenty pages of it.

Truly, we are a complaining race. The coloured philosopher hit off human nature to a nicety when he said: 'Life, my bredderen, am mostly made up of prayin' for rain, and then wishin' it would clar off.'

If a pebble in our boot torments us we expel it. We take off the boot and shake it out. And once the matter is fairly understood it is just as easy to expel an intruding and obnoxious thought from the mind. About this there ought to be no mistake, no two opinions. The thing is obvious, clear, and unmistakable. And till a man can do that, it is just nonsense to talk about his ascendancy over Nature, and all the rest of it. . . . If you can kill a thought dead, for the time being, you can do anything else with it that you please.—ED. CARPENTER.

'THE STORY OF HELEN KELLER,* AND 'AUTOMATIC WRITING.†

'Conscious knowledge comes only through the experience of a contrary.' ('Things to Come,' p. 133.)

'There is a great difference between the possession of a faculty or sense or gift, and the ability to get the best possible result out of the faculty or sense or gift. All these need training, practice, experience in the use of them before they yield their proper results. Above all, they need the *experience of the lack of them*, before they can be rightly estimated or before they can be even consciously and rejoicingly possessed.' ('The Mission of Evil,' p. 75, by the Rev. G. W. Allen.)

These two sentences partly interpret the meaning of two very different records of experience, and partly relate them. One of these records appeared in the pages of 'LIGHT' (July 28th), under the heading 'Automatic Writing: Interesting Experiences'; the other is an account of the blind, deaf, and mute Helen Keller.

The wonderful story of Helen Keller is contained in a small volume which has lately come under our notice. Her history is a marvellous revelation of human possibilities, and anyone who is still uncertain whether the soul is anything more than a secretion of the brain, a bye-product of matter, would do well to read and reflect on the contents of this little book before coming to a definite conclusion. Helen Keller is a fact hard to account for on materialist theories.

We wish to confine our attention, however, to one point in this record. It shows us that the conscious realisation of the joy of knowing, and of the even greater joy of communication and fellowship, became her own with an intensity so acute that only to read of it thrills the soul with sympathetic delight, and that this peculiarly vivid joy was realised by her by reason of the fact that for six or seven years she had been imprisoned in darkness and isolation, which had thus given her 'experience of the contrary.'

For six years she knew nothing of language, and her remarkably intelligent mind was not only cut off from intercourse, but was painfully, though dimly, conscious that something was lacking. 'In her inability to make people understand her she would be seized with violent paroxysms of anger'; but when, at the age of seven years, a new teacher succeeded in enabling her to grasp for the first time that everything had a name, by making her hold her mug under the pump and spelling on her fingers the signs W-A-T-E-R; then the gift, which we use habitually without constant conscious joy, became her own in conscious delight of possession. 'That word,' she says, 'startled my soul, full of the spirit of the morning, full of joyous, exultant song. Until that day my mind had been like a darkened chamber, waiting for words to enter and light the lamp, which is thought. . . . *I was never angry after that.*' (The italics are our own.)

Joyousness continues as a marked quality in her lovely character, as sketched in this short record, which suggests a clue to the purpose of much soul-experience. We learn, as we peruse it, that not only did she become more consciously aware of the joy latent in human faculties, but that the loss of certain organs, by shutting her up to the exercise of other faculties, served to effect a great increase in the efficiency and range of those on which she was thus compelled to depend.

It is these two facts which bear upon the experiences recorded in the automatic script above referred to. The personality who communicated through 'Minimum' was also undergoing a discipline of limitation, a discipline which is common to us all in some form or another. By the sense of isolation he was being prepared to realise consciously the joys of intercourse and fellowship. And by being excluded from any exercise except in the direction of thought, he was compelled to exert what had been for him (apparently) an almost undeveloped faculty. For it seems that, except in relation to material things, the cultivation of the habit of thinking was strange to him.

Although it is doubtless true, as 'Minimum' says, that 'variation of character and conditions determine the condi-

* 'Always Happy, the Story of Helen Keller.' By JANE CHAPPELL. Partridge and Co.

† Article in 'LIGHT,' July 28th, signed 'Minimum.'

tion of the soul, and that some are more able to adapt themselves to new conditions than others'; yet we shall miss the main value of this very interesting communication from the Beyond, if we fail to recognise that it gives us a glimpse of some of the principles which *universally* govern development of spirit. It is because the record of Helen Keller similarly enables us to glimpse these principles, and because we find, that though the conditions and characters are so different, the principle which they reveal to us in operation is identical,—it is for this reason, that we regard these two records of experience as valuable and related studies.

Helen Keller lost both sight and hearing at the age of eighteen months, and being thus deprived of two channels of perception, her sense of touch has become so extraordinarily developed that by the movements which people make she can divine their moods and feelings. 'Her sense of feeling, says the writer of her story, 'is so wonderfully acute that she no doubt learns many things from the vibrations of the air which to us are imperceptible.' Her imagination also is so vivid that it largely compensates her for lack of vision.

A thoughtful reader cannot fail to recognise that her history is a surprising and powerful example of the excessive joy and gain which may spring from deprivation and loss, 'the far more exceeding joy' with which the temporary loss is 'not to be compared'; and it is also a striking testimony to the tender wisdom which underlies the baffling problem of this world's perpetual affliction. It gives us a hint of the surprise in store for us when the bandages are taken off our spiritual eyes, and we see the meaning of all the 'toil co-operant to an end.'

'Entbären sollst du, stets entbären!' This is the cry of the Faust within us.

'That stung by straitness of our life, made strait
On purpose to make prized the life at large.'

This is the answer of a Diviner Voice, expressed for us by Browning.

As a matter of experience we know the truth of this. We know that whereas to be out of pain is ordinarily an unrealised negative satisfaction (a sense of *not* being uncomfortable), the same condition becomes a positive conscious pleasure when some sharp physical suffering ceases. And it is the same with other experiences.

Experience also convinces us of the truth of the other fact that some faculties are only brought into exercise and development in circumstances of necessity. Our tendency is to take the course of least resistance; therefore, we cultivate the powers we find most pleasurable, whereas, often, others are of greater value, and the history of evolution in man and animal shows that it is by the stress of life that these are forced into action; that the restrictive methods by which certain courses of action and modes of existence are precluded have resulted in the upward trend of evolution.

The former of these two allied facts constitutes the basis of much of the deeply interesting and suggestive thought in Mr. Allen's little book, 'The Mission of Evil.' He maintains that the joy of realised, conscious union with God could only become ours through the experience of its loss, that in this fact we have a clue to the 'mission' and meaning of the most perplexing and distressing problem of this phase of existence. If we can grasp and assimilate these two conceptions of the purpose of deprivation, we shall find that evil and loss will become a stimulus. For we shall recognise, 1st, that evil and everything that repels our moral sense and our sense of beauty (the two are closely linked), exists on purpose to arouse the faculty of repulsion, exists in order that in hating and spurning it we may become *conscious* of the worth of goodness and turn with quickened appetite towards the Eternal Satisfaction, who is our Source and Goal; and, 2ndly, we shall recognise that every limitation of faculty or life, by implication calls forth the exercise of other faculties or the enlarging of life in some other direction.

There is one deprivation which comes sooner or later to every man. Each of us in turn has to endure the breaking off of free communication with those we love, by the event of death. Some find in automatic writing and through mediums a partial renewal of this intercourse, but all will acknowledge that this is most inadequate to meet the heart's

needs. So we are cut off from intercourse on the old lines, and shut up to other methods, shut up to thought-language; and to a beginner the attempt to communicate thus is not unlike a child's first effort to articulate, or a deaf-blind's attempt to converse by signs. If any other mode of communication were left to us we should probably not persist in attempting to cultivate this one, therefore we are shut up to this.

It is this method which we believe will be the language of the next state; therefore it were surely wise to practise it here. If we wait till we get over there we may not improbably find, as 'Minimum's' friend found, that 'we are too blind to see, too deaf to hear, too dumb to talk'; and, like him, we shall be 'able to catch only the whispers of others sometimes, when they are near us'; 'at least, I cannot hear them if they do speak, somehow,' he adds.

Sentence after sentence from this automatic writing might be quoted in this connection, but the writing can be referred to, so we forbear. It is well worth perusal and re-perusal, containing as it does remarkable hints as to the principles and methods of soul-growth.

H. A. D.

THE GERMAN PSYCHICAL JOURNALS.

The great meetings against and in favour of Spiritism, held last month at Berlin, have elicited two more noteworthy articles in 'Psyche,' following the one in which is given an account of the meeting on June 22nd. The first of these articles, from which I propose to give a few extracts, originally appeared in the 'Sammeler,' an evening paper of Augsburg. It is called 'The Opinions of Celebrated Experimenters in Mediumistic Phenomena,' and is written by Dr. Walter Bormann, of Munich; the first part only being given in the present number of 'Psyche.' The article commences as follows:—

'A remarkable combat has recently taken place in Berlin between orthodox Protestant clergymen and a Spiritist believing in the Satanic theory, who has gone over to the Catholic Church.* The speakers on both sides were little calculated to throw much light on the problems and difficulties of Spiritism. . . and it is time that the public should learn something of the diligent and painstaking inquiries made by many of the most prominent European physicists, astronomers, chemists, physicians, and lawyers, especially in England, concerning what is, as a rule, wrongly called by the limited name of "Spiritism." When the various explanations are set forth, of eminent investigators, the superficial judgment of those Berlin clergymen who,—according to their own confessions—have very little experience of these matters, as well as that of Dr. Egbert Müller, will appear most strange.'

I did not before know that Dr. Egbert Müller had gone over to the Catholic Church. This fact accounts for his change of front in regard to Spiritism; for it is well-known that the Church of Rome, while endorsing the most wonderful miracles, insists that they should be performed within its pale; and, rather arbitrarily, condemns all mediumistic manifestations outside the fold as traffic with the Evil One.

It is for the reasons given above that Dr. Walter Bormann says: 'Therefore, for the information of the reader, we give an epitome of the most important conclusions arrived at by celebrated scientific investigators as to the mediumistic phenomena they have witnessed.'

The first mentioned of these scientific investigators is Dr. Kerner, whose well-known work on the 'Seeress of Prevorst' has been translated into English. I may just say here that nearly all the works alluded to in this article are to be found in the library of the London Spiritualist Alliance; and most of the English ones have been translated into German, so that for the Berlin pastors to express regret that scientific men will have nothing to do with 'Spiritism' shows a gross ignorance of the subject of which they profess to be competent judges.

Then comes the name of Robert Hare, the celebrated American chemist, followed by that of Judge Edmonds, whose work, 'Spiritualism,' is, to my thinking, one of the most interesting in the literature of the subject. It is trans-

*It should have been said, 'between them and convinced Spiritists.'—TR.

lated into German by Herr Wittig. Extracts are given from this book, as well as from the others named, showing the convictions at which the authors have arrived concerning the *spirit* origin of medial phenomena. The next name is the well-known one of Robert Dale Owen, whose work, the 'Debatable Land,' has likewise been translated into German by Wittig.

'A far more critical examination of medial phenomena commenced at the same time in England, . . . and the most noted mediums, Daniel Home, of Scotland, and Katie Fox from America were both experimented with by the celebrated physicist, William Crookes. Before him, however, the eminent naturalist, Alfred Russel Wallace,* had gone deeply into this subject, and written much about it.'

The writer gives some extracts from Wallace's book, 'Miracles and Modern Spiritualism,' and then returns to Sir William Crookes, to whose writings and opinions he devotes considerable space.

Leaving English men of science, the writer then speaks of the Russian mathematician Ostragradsky, who, after hundreds of spiritualistic experiments, declares his conviction of 'the existence of an unknown intelligent force, which answers questions correctly, put either audibly or mentally,' and from being, as he says, a rank Materialist, he now recognises spirit power and the world of spirit. These words of Ostragradsky are published by the eminent chemist, Alexander Butlerow, of Petersburg, who was himself one of the most ardent inquirers into mediumistic phenomena, and who since his death has been spoken of by the Physical-Chemical Society of Petersburg as a sincere believer in another life. This concludes the first part of this interesting article.

The second article to which I have referred is by Wilhelm Kuhaupt, and is called 'Theology and Spiritism.' It commences thus :—

'Quite recently Spiritism has been made the subject of a violent attack on the part of the clergy. They have shown its shady side, without taking its bright side and usefulness into account. Light and shadow are, however, inseparably connected with every forward movement. In order to appraise Spiritism at its true value as a factor in onward intellectual progress, we may be permitted first to throw a glance over the history of the spiritual progress of the last hundred years.'

After a brief reference to the philosophy of Kant and Hegel, the writer turns to the systems of philosophers of the materialistic school, who have flourished during the last fifty years. These are all Germans, with the exception of Darwin, and include the names of Feuerbach, Strauss, Moleschott, Ernst Hæckel and Büchner, from whose writings short extracts in favour of their materialistic views are given. These show, says he, 'how firmly established the supremacy of materialism had become: belief in a supreme ordering of the universe had been destroyed and hope in a future life extinguished.' It is well-known how widely the materialistic school of thought has prevailed among the Germans; and, therefore, even more than in England, it is necessary for its sad and pessimistic views to be refuted; and 'what but Spiritism, with its wonderful phenomena, could have any chance of successfully combating its mechanical theory of the Universe?'

The article contains much of interest, but I must refrain from giving any further extracts, and will only observe in conclusion that the attacks of Herr Stöcker and friends have probably done more to advance the cause of Spiritism in Germany than any other course they could have adopted; for the best way to promote a cause is to excite an interest in it, and many of those who 'came to scoff' at these Berlin meetings, doubtless went away with a desire to examine into these matters for themselves.

M. T.

MARRIAGE.—On August 4th, at the Free Christian Church, Croydon, Bernard, youngest son of the Rev. J. Page Hopps, to Ethel, daughter of Mrs. Fielding, Hursley, Anerley, and the late R. H. Fielding, Esq.

* As most people know, Wallace is not only the greatest living naturalist but stands on a level with Darwin as co-discoverer of Evolution; only, happier than Darwin, from being a materialist, he became a Spiritualist through his examination of spiritualistic phenomena.—TR.

'THE MISSION OF EVIL.'*

SECOND NOTICE—(Continued).

Although nothing, perhaps, in this persuasive book is better than the exegesis which follows, we must confine ourselves here to a brief notice of the points which seem further to elucidate the author's position.

Scripturally and rationally we must distinguish between Man (the universal) and men (the particulars). 'Men are many; Man is one; for when all men become perfect, all will be One.' That is (we suppose is meant) One in distinction; or One will be the true organic Whole in conscious integral relativity. The consummation of the process is not a return to the unity of Indifference, but a perfect manifestation of the spirit of unity throughout or in all the different atoms.

'Man is a manifestation in which the Cause or Basal Spirit (which we call God) fills, permeates, and holds in realised oneness with Itself the manifesting Form. Men are manifestations in which this fulness of oneness and union is not consciously realised.'

'Adam' is the undifferentiated unity of the Form (Image) of God; 'Christ' is the unitary consciousness in the differentiations; He is the universal 'Being' of man in Divine-Human consciousness, and being in all the particulars of the Race works out in them this same unitary consciousness. He is called 'The Man' (*par excellence*). He is also called indifferently Son of God, and Son of Man; for God and Man (as here defined) are One.' Here the author fails to distinguish (at least explicitly) the Divinity from the Humanity; a distinction which coincides with that between Cognition and Re-cognition, Action and Re-action, Being (which includes its process) and Reflection. Perhaps the better statement would be that 'Christ' as the *Divine* Universal of Man is the Creative Cognition of Man; as the *Human* Universal is the reflective re-cognition. This re-cognition is the Atonement. In relation to God, Christ (as Universal Man) is that recognition totally, and therefore are all men already atoned in Christ, or their total consciousness is achieved in Him. 'Adam' was the first universal of Man, and 'should' have re-recognised the Divine Cognition of him by a vital conformity of his will ('obedience') to the Will of God, which, pending that act of conformity, was external to him (not his own will), as a 'law' laid upon him, a law that he should not 'open' the contrariety of nature in him. But Mr. Allen takes no account of the Nature-Principle, nor of any real will of the creature in that principle. Nor, indeed, would it make much difference if he did, though it might oppose formidable difficulties in his way. As a strict Determinist, he would still say that the 'state' of Adam necessitated the act of disobedience; that state, moreover, having already arisen through an earlier (and equally necessary) 'fall.' As to this earlier fall, our author seems to have arrived at it independently, though in fact his account agrees with that of Boehme, as far as the 'fact' goes. It is very logically and lucidly conceived, and can be deduced from the narrative of Genesis.

The first disintegration of Universal Man is the external dualism of sex, with the result of degrading man, physically, to the nature of an inferior animal plane. Philosophers so different as Plato and Boehme agree in declaring the Androgyne to be the original and perfect type of human individuality. Baader remarks that childhood suggests and represents the paradisaical state in which the separate self-hood of sex is not yet emergent, and that this is its true charm. The inspiration of Art has depicted angelic beauty in an exquisite blending of the sex-characters. More recently, the idea of the essential bi-unity of man has been re-expressed by T. L. Harris and by Laurence Oliphant.† The 'deep sleep' of Adam

'was a fall in consciousness, through which all direct consciousness of the bi-une state was lost, the two elements

* 'The Mission of Evil. A Problem Reconsidered. Being a Suggestion towards a Philosophy of Absolute Optimism.' By the Rev. G. W. ALLEN, Vicar of Thornton Steward, Yorkshire. Published by Skeffington and Son, Piccadilly, W. 1900.

† It may be added that erotic aberrations, epidemic in ancient and in Eastern civilisations, and sporadic in the modern West, are conceivably referable to a perversion of the same idealistic æsthetic (the corruption of the best is the worst).

being rent asunder, and each individualised, seem to themselves to be separate Beings, and the consciousness of companionship is gained.

For true to his governing thought, Mr. Allen represents this diremption, though a fall, as for the sake of consciousness. Distinction in unity can only be *known* through a moment of separation, in which it first appears as companionship. Externality mediates the knowledge and delight of intimate union. The consummation of the process is return to unity, but not to the first 'immediacy' of unity, but to knowledge of it as containing all that was before inexplicit in it. Thus is reconciled the apparent inconsistency of the 'very good' of the first chapter and the 'not good that man should be alone' of the second. In the knowledge of God the first bi-une state was the good state; but for the knowledge of man it was not yet good, for he did not yet know it to be good:—

'At first he (Adam) had union, but he lacked conscious companionship; he has now gained conscious companionship, but at the cost of the loss of union. True union is such that in it both the union and the companionship are cognised' (unity known *in* distinction) 'and this can only be attained by returning to the original plane from which he fell, and taking back all the experience, all the conscious ideas, which have arisen through the instrumentality of the Fall.'

Mr. Allen acutely remarks of the sleep of Adam that '*from this sleep it is never said that he awoke*'; and we are to infer that all our experience of disintegration is a process-dream; not the waking consciousness, but *for* it. The difference between the Paradisical Man and the Edenic Man is that

'One is the starting point of an evolution, and the other is the finishing point of the evolution. We may, therefore, represent the former by "o" (zero) and the latter by "360." In a circle, which is two-dimensional, "o" is what I am before I go through the experience of the evolution, "360" is what I become after having gone through the whole experience. But the *values* express a difference which exists, *not for God, but only for limited faculty*. Through the whole round of human evolution, God is out-working, not fact, but only consciousness of fact. As to consciousness of the fact, the individual at "o" has none; at "360" he has all; for there is nothing beyond 360 in the circle.'

The second Fall is a consequence of the first. By the Tree of Knowledge of Good and Evil is to be understood

'a state in which some discerned evil is accepted as a price worth paying for possessing some discerned good.' 'There are many reasons for supposing that the thing symbolised is the attempt *by a false method* to recover the loss involved in the first Fall.'

In a word, 'by accepting the animal relationship of the sexes.' Boehme insists that the animal physical development of man was through the descending imagination into nature. We know little now of Imagination as Magical, or as a transforming or Protean power, though we have hints of it in scientifically recognised facts of physiology, and 'occultism,' of course, is full of it:—

'The result is a second Fall as to consciousness, which bears to the foregoing the relation that death bears to sleep. Desiring a sense of union, at all costs, and by any means, he sinks a second time in the scale of consciousness to a state in which he seems to himself to possess organs through which union—of a sort—is attained.'

The author, however, does not conceive the above account as necessary to the acceptance of the general view of the philosophy of evil herein set forth:—

'All that is necessary is to show that the Fall involved the losing of a higher state and the sinking down to a lower one, yet without any consciousness of the change at the time.'

The following passage summarises the leading idea:—

'A careful study of the philosophy of the relation of consciousness to 'reality' is sorely needed. In it would be found the easy solution of all our metaphysical difficulties. When we say that a state needs the experience of its contrary before it can be consciously possessed, we mean that the conscious Being who is in that state needs, before he can be fully conscious of it, the experience of a contrary state. This condition would be fulfilled as well if he could be *made to believe* that he had gone through the experience as if he *actually went through* the experience. The little child, in terror at "Bogey," is as

much affected by the experience as he would be if "Bogey" were real. So long as the experience enters into consciousness, that is all that is requisite. If one, who had never known evil, could be let down into a lower state, and dream that he did and experienced evil, that would effect the whole purpose, if only, *when he waked, he remembered his dream*. For "dreams are true while they last," and by such an experience the mind of the dreamer, awake and recollecting, would be advanced out of the non-comparing, unexpected, and therefore unappreciating stage into an appreciating Being who would possess the power of an eternal joy, whereby his life would be changed as from "nothing" to "everything."

The subliminal consciousness is, of course, an important factor in the author's view. In its unfathomed depths and possibilities, it represents planes of relative awakening, and mediates awakening influence. The hint is afforded of many 'lives' for accomplishment of the process. They are to be conceived as planes of progression. The 'individuality' is the same in all; the 'personality' ('dying daily') is continually changing. For the process, time-limitation offers no difficulty:—

'Time is only a mode of limited, human, thought, and not a fact of divine consciousness. Whatever time may be required, we can take; for when we have taken all we shall not have exhausted Eternity. Besides, it may be pointed out that, as the soul grows, and the sympathetic faculty is more perfectly developed, men will become increasingly able to enter into the feelings of their brethren, and thus gain vicariously the results of the experience of others. The scientific theorem of accumulated experiences becoming the common property of the race applies with as much force here as anywhere.'

Yes; and there is indeed no more applicable or more important consideration. Then we have a test of 'illusion':—

'When any idea is in the consciousness, but is not in the Divine actuality, we may be sure that it must be illusion; for the Divine actuality includes all that *is*. Thus 'sin' is a negative apprehending itself positively. . . . Scripture calls it "vanity."

With deference to Mr. Allen's superior professional knowledge, we venture to doubt if Scripture does anything of the sort, and to suggest that the conceptions of the 'vanity' of the world, and of man's 'sin' (in relation thereto or otherwise), are scripturally quite distinct. But no matter; was there ever a theorist in religion or morals, from Jacob Boehme (or probably much earlier) to Mr. Allen, who did not sometimes twist Scripture terminology, or put some violence upon it?

Into the final chapter, on 'Redemption,' which contains much that is admirable, we cannot further go. If, or in so far as, it helps us to surmount difficulties otherwise suggested by the view now generally before the reader, it will be duly cited in another article. For what remains to be said belongs to criticism.

C. C. M.

THE PRINCESS OF WALES AND MRS. GLADSTONE'S WREATH.

It will be remembered that the Princess of Wales's wreath at Mrs. Gladstone's funeral was accompanied by four lines of verse:—

It is but crossing with a bated breath,
And with set face, a little strip of sea,
To find the loved ones waiting on the shore,
More beautiful, more precious, than before.

The American authorship of the lines is disclosed by the 'New York Journal,' which gives the whole poem from which they are taken. The poem is entitled 'Beyond,' and it was written nineteen years ago by Ella Wheeler Willcox. A coincidence has been noted by the authoress herself, who, in reference to a statement in some newspapers that the lines were the Princess of Wales's own, wrote to a correspondent: 'Naturally I objected to having my own creation credited to anyone—even a Princess—by the Press at large; but that the lines I wrote nineteen years ago in a little rustic house in the obscure town of Windsor, Wisc., should be copied by the Princess of Wales at Windsor Castle, and sent to Mrs. Gladstone's funeral, is a compliment I highly appreciate.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 18th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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IMMORTAL LIFE UPON EARTH.

Helen Wilmans is nothing if not startling. When she ceases to startle—if ever she does—she will rock a cradle or subside into an arm-chair, and whisper, 'Othello's occupation's gone!' Her latest startle is the buoyant suggestion that it is about time we broke ourselves of the absurd habit of dying. Our ancestors could not help it. They knew no better. We do: or we ought to. Her general theory of a 'dead' person is that it is a person which did not understand itself. Very plainly is this put:—

The spirit of a dead person consists of the thoughts he had in this life; it is his thought life. It was created by his body and fed by his body, and its true mission was to have remained with the body always, thus banishing death. But it did not know this, and so there was a separation; the thought life left the body to perish. The body would not perish if the thought life remained in it; but the thought life must be more intelligent than the world has heretofore produced before this disintegration can be prevented.

This is emphasised further on, and then we read: 'As I write this sentence, the raps come thick and fast all over the room.' Moreover, it is backed up by a rather ingenious argument; something like this: The ultimate destiny of the human being is to live permanently upon this earth, and the effort and longing to persist in living is the moving power of evolution. From the first two atoms that were drawn together in organisation there has been a constantly increasing effort to gain more life. Every person who understands evolution knows that development has been from low to high, from weakness to strength, from ignorance to intelligence; and no one will deny that the love of life here in the external form has grown stronger as we grow in wisdom. The constant effort of evolution has been to bring forth some creature that would conquer death, and thus preserve the wholeness of the plan.

We admire the ingenuity and endorse the science thus far: but we still fail to see how this suggests persistence of life in the body. It very much more suggests an evolution out of the body, and the passing on to a sphere of mind-life or thought-life, as a distinct promotion. Before evidence, we should have thought that Helen Wilmans, ever on the wing and always ready, would have been one of the first to see this and go for it. We suspect she is over-fascinated with her lovely Florida home, 'Sea Breeze,' and does not want to go. But there is something better beyond.

Following up her quaint notion that 'the new body, the spirit body, at death is cut off from its source of supply,' she ingeniously connects this with the probable anxiety of the unseen people to come into communication with the people of the earth. 'Everywhere,' she says, 'they are trying to press back into earth conditions. Do they need these conditions? My answer would be that it surely looks like it.' Then comes the clever use of this fact, if fact it is. We are asked to see that it is 'the spirit world' which is not in a stable condition, that that world was peopled in error, and that, as intelligence increases, tenants

will not go, and, we suppose, even Heaven will be 'A House to let.' Very plainly, as usual, this is pushed home:—

It is because this condition is not the ultimate of the desires of the spirits that there is such a tendency among them to hover near the earth and to imbibe as much as they can of the earth's atmosphere. This atmosphere sustains them in greater strength than the more devitalized atmosphere farther from the earth; and possibly, as this atmosphere is constantly strengthening by the increasing intelligence of the earth people, and as the spirit people share it, the time may not be very far away when the space between us and the spirit world will be bridged. Our friends over there will then be joined to the earth life, and will take up the pursuits of this life again.

We think the verdict will go against our ingenious friend. Progress is everywhere the law of life, and the tremendous change involved in 'death' must surely mean a stage on, and a stage very profoundly based on first principles. The crowding back, with a desire to 'imbibe the earth's atmosphere,' suggests a return to grave-clothes, not a return to sources of life. We can understand the return to earth-conditions, impelled by affection or the desire to be of service, or from motives connected with science, but we are afraid that, taking it as Helen Wilmans puts it, Mrs. Besant, who deprecates the return as lowering or retarding, seems more nearly right.

Returning for a moment to the initial argument based on the law of Evolution, we are told that 'the sole meaning of growth from the lowest creature to man is to establish individuals that shall conquer every obstruction in the road to perfect freedom. These individuals have been ripening in intelligence for ages; all the time they have been growing in a sense of their own mastery, until now they begin to see that the greatest desire of all their desires—the conquest of old age and death—is within their grasp.'

Here again, is it not perfectly evident that this instinct for perfect freedom, and this strong growth of the human race towards it, may be a prophecy of perfect emancipation from the old rudimentary physical ties altogether? That is certainly a larger idea than the scheme which wants to begin and end on this tiny orb.

But the ingenious speculations of this nimble-minded lady are by no means exhausted. Quite cleverly she presses reincarnation into her service, thus:—Reincarnation was the result of anxiety to get back to the source of supply. The poor unintelligent spirits were, in fact, sucked back (or sucked themselves back) into reincarnation: and this was bound to go on until the spirits became sufficiently individualised to claim their own rights as persons, to feel the will-power stirring in them so that they were able to say 'I,' and stand by it. Reincarnation is virtually personal annihilation, since the selfhood of the spirit does not go back with the spirit. As, then, the personality is strengthened, the person will decline to be sucked back and to become somebody else: and, in time, it will cease to go hence at all. Reincarnation will stop because, with the full ripening of the individual, individuality will stand its ground; and death will go out of fashion because the individual will become perfectly free, and perfectly master of thought and will.

Such is our friend's argument, the conclusion of which is that, in the end, the unseen and the seen will together attain to perfect freedom, and be able to work together for the highest good. As we have said, it is ingenious, but we are afraid it is moonshine, and, under anybody's care but hers, it might prove somewhat dangerous moonshine, too. If any responsible person got it into his head that he could dodge death, and acted up to his delusion, we can readily imagine the trouble he might give to those who had to follow him. But there is not much danger here. The old, old story will go on: this little stream will continue to be crossed; but life upon the earth will always be only,—The end of Chapter I.

MADAME FLORENCE MONTAGUE.

During the past six months there has been in London a lady whose remarkable psychic powers have been employed with highly satisfactory results. Early in March last a select company assembled in the parlours of Mrs. Bell Lewis, at 99, Gower-street, to meet Madame Montague, a psychic from California. No one at that meeting seemed to know who she was or what she could do, although it afterwards transpired that she was an accredited representative of the National Spiritualist Association of America and also of the Californian State Association. But before the meeting was over she had made many friends and won the hearts of her hearers by her personal qualities and charm of manner, and by her wonderful gifts of speech and psychic discernment.

The 'mysteries of mediumship' are many indeed, but



MADAME FLORENCE MONTAGUE.

From a photo by Martin and Sallnow

[416, Strand, W.C.]

one of the most striking is the diversity of the phases of psychic susceptibility which are displayed by sensitives. While there are remarkable resemblances, and along general lines, similarities, in the powers possessed by different mediums, yet no two are alike; all have their especial peculiarities, or aptitudes, and this is eminently true in the case of Madame Montague. She is a speaker and a seer, an able advocate, and a psychometrist of exceptional penetration and intuitive perception.

Madame Montague was born in Paris, where the early years of her life were spent. Her parents, who were Roman Catholics, placed her in a convent under strict religious training, and they, as well as the nuns, encouraged the thought of her vocation for a cloistered life. In this direction, however, they met with disappointment. Her strong dislike for restraint, and her firm opposition to the discipline, the confessional and penance, which were imposed upon her, caused them to abandon their attempt to gain her consent, and ultimately she was allowed to travel and follow her own behests. As a result, her naturally active powers became unfolded. For nearly fifteen years she resided in the United States, and when the Oakland Psychical Society was organised, in 1895, she was engaged as its permanent speaker, which post she filled with much success until she visited Europe and settled in London. Dr. J. M. Peebles said of her more than three years ago:—

'She lectures in English eloquently and fluently. Her platform lectures are of a superior order, and her public tests are marvellous. When she appears crowds flock to hear her. Such mediumship both demonstrates a future existence and builds up Spiritualism.'

A descriptive report of one of her public meetings appeared in the 'San Francisco Call,' for Sunday, October 3rd, 1897, in which the writer said, referring to her answers to written questions:—

'Madame's explanation comes in liquid, sonorous tones. Her accent is French—markedly so, but it only accentuates the precise intonations, the well-chosen rhythmic phrases, which distinguish the utterance of an acquired and carefully studied tongue. . . . Every movement is dramatic, every word tells; but if this be art, then has Madame acquired the perfection of spontaneous art; for actions seem unstudied, glance and expression have the strained look of a soul at high tension hearkening to far-away influences. . . . From a table heaped up with little slips of paper question after question is drawn and read aloud to her, while Madame, with strained ear, and nerve patently quivering to the extended taper finger-tips, listens, snatches the paper, and tears it almost ere the reader has finished, and utters her voluble answer without pause or hesitation—proving her extraordinary readiness, command of language, and capacity for delivering an extempore harangue on the most unpromising texts. . . . She never loses a fraction of a second in considering her answer; it pours from her in a torrent of graphic, piquant phrases. . . . Naught but what is refining and purifying is to be learned from the active, excitable figure, with its eager gesture and impassioned words; while now and again comes a flash of keen humour, as when it is said of the written American Constitution that its most eloquently suggestive items were its blanks.

'Of the woman herself, the unassuming, winsome woman off the platform, what shall we say? First and foremost that she has that faith which, according to George Eliot, is the true mountain-remover—faith in herself. Madame firmly believes in her mission; she walks the earth as one "encompassed by a cloud of witnesses"; she is never alone, never free from spiritual companionship. From earliest childhood she has heard "voices." From earliest childhood she has spoken words that seemed to be dictated by an outer, not an inner, consciousness, and now, when she ascends the platform, whether to lecture or answer questions, she never troubles over the manner or the matter of her speech; but she is the instrument through which some higher influence breathes its message. . . . Science, despite itself, works for immaterialism; all its provings reveal the existence of unsuspected, impalpable forces whose very strength lies in their inherent delicacy. When natures like Madame Montague's claim to have come into undefinable contact with some of these forces we cannot oppose the argument of our own less delicately organised systems. Till proof to the contrary be shown, we can but suppose that to certain finely balanced supersenses it is given to catch glimpses "behind the veil."

In listening to Madame Montague one cannot fail to be struck by the wonderful fulness and freedom of her speech, the richness of imagery, the aptness in illustration, the readiness in response to questions, the fertility and variety in methods of symbolical mind-picturing, and the clearness and lucidity of statement given with such charm and grace of manner, pose, gesture, intonation, and elocution, that eye, ear, and mind are simultaneously appealed to, and interest and attention are aroused and enchained throughout. Evolution, mental science, philosophy, symbolism, theology, mediumship, social questions, art, religion, physiology, physical science, psychic development, mythology, colours, music, morals, human progress—these, and hosts of allied subjects, are involved in the questions propounded to her, yet the replies which are given are such as indicate knowledge and comprehension on the part of the speaker, whoever it may be, that inspires the utterances.

In addition to the phenomenal powers that Madame Montague possesses as a speaker, she deals with *personal* questions, either written or unexpressed. Of course the responses are mainly in general terms, which are well-nigh incomprehensible to all but the inquirer, yet, to those seeking advice, guidance, or comfort, the answers are generally clear and appropriate. In giving psychometrical readings from articles handed up by the audience, Madame is, as a rule, successful in delineating the character and portraying the conditions and tendencies of the one to whom the object belongs, while at times her words are prophetic—her gift of *insight* being accompanied by that of *foresight*, so that while expatiating upon the principal incidents of the past and present experiences of the subject of her spiritual analysis, she frequently gives warnings and suggestions, and pictures of probable happenings which it is well for the recipient to heed and remember.

Madame Montague may be regarded as a representative of the new school of mediums. She believes in her own responsibility as a woman and a medium and in the divine possibilities of her own spirit. Like one of old, she would magnify her office, and seeks to live for it, to fit herself to be the intelligent co-worker with—not the mere tool of—the spirit people who use her as their representative. By the earnest study of the conditions requisite for development of body, mind, and psychic sense she endeavours to meet the friends who inspire her at least half way on the Jacob's ladder of communion, and to enter into reciprocal and conscious fellowship with them on the thought plane, so that their inspirations may flow through her instrumentality to others freely, unobstructed by her personality, and yet without loss of consciousness upon her part. She conducts a class for the development of mediumship along these lines, in which the members are expected to take an active part (not merely to sit, and sit, and let the spirits do all the work), and by systematic preparation and spiritual aspiration and cultivated receptivity prepare themselves to become lucid and capable instruments for the transmission of information and helpful influences from the other side.

Madame Montague also conducts a 'circle' in which she is literally the centre of attraction, for, seated upon a low chair with the sitters all round her, she yields to the influences which control her, and gives, as far as possible, something of personal interest to each one; description of spirit friend, message, advice, or helpful sympathy and encouragement. In all her work for human good it is but right to say that Madame is ably supported by her husband, who protects and assists her, and supplies that care and sympathy which such sensitives need to enable them to perform their arduous and trying duties. Spiritualists in London have undoubtedly been considerably benefited, and their numbers increased by the valuable services of Madame Montague, who has quietly gone on her way winning many friends and at the same time serving the cause of Humanity and the Angels.

MRS. LYDIA MANKS.

I have read with much interest the articles in your journal welcoming Mrs. Lydia Manks to her new experience in London. Will you allow one who has known Mrs. Manks for a period of thirty years to say, while these notices are kindly and speak with some enthusiasm of her powers, they give but a slight impression of this wonderful woman? Her tests are so unerring, her teachings are so uplifting, her guides so pure and good, that one or even two interviews give but a slight idea of what is yet to come from a better and more intimate acquaintance. To my personal knowledge she has assisted hundreds who have gone to her hopeless—almost desperate—with comforting messages, given in so unmistakable a form by her controls, that I can safely say her presence carries a blessing to all who seek help spiritually.

It could not be otherwise than that her controls should be pure and good. She naturally draws to her, forces from the unseen side of life corresponding to her own inner and outer life—which has been pure and unsullied, noble and unselfish. If you will add my poor testimony to those already published you will confer a favour on her old and sincere friend, who cannot say too much in her praise.

Paris.

S. S. PAXTON.

THE END.

Peace—Peace—Peace!

Ah, when shall we gain thy power?
When shall we learn that with thee lieth all—
Future, and present hour?

Peace, Peace, Peace!

When shall we cease the strife?
When shall we smile on the turmoils of men—
Making thee all our life?

Ah, Peace—quiet Peace!

Methinks thou showest the end—
"When thou makest the Spirit the lord of all,
And every man thy friend!"

LUCY C. BARTLETT.

A MEDIUM'S THOUGHTS ON 'CONTROL.'

This subject, so important to the Spiritualist, is, like so many other phases of the phenomena, but little understood. Indeed, too many people are quite content with being told that a medium is 'under control' without troubling to inquire what the words signify. They know that the 'control' is a spirit and there too often their knowledge or even curiosity ends. But if the subject were studied more fully, many disappointments in the séance-room would be avoided and better results would be obtained. Some investigators expect far too much, others are satisfied with anything.

A very common belief is that a spirit, in controlling a medium, enters the latter's body, and so takes possession, for the time being, of the physical organism. As well might we say that we could enter into the body of a spirit; one is

as possible, or impossible, as the other. While it is quite true that to the spirits themselves their bodies are perfectly real and tangible, to us they seem very unreal because they are constructed of different substances from ours. Looked at from the spirit side of life, our bodies are as unreal to them as theirs are to us. To them, we are the 'ghosts,' the shadowy people, and just as it would be absurd for a person in the flesh to say he could enter into the body of a spirit and possess it, so it is equally absurd to suppose that a spirit can enter our bodies.

How, then, is the link between spirit and mortal effected? How does a spirit 'take control'? The link is purely a mental one. Mind being the one thing in common between the two worlds, it is through the agency of the mind that the one can communicate with the other. It is a form of hypnotism, if one cares so to term it. Just as a hypnotist can by mental suggestion make his subject talk, walk, and so on, so the controlling spirit, by means of a mental link, makes his 'medium' go through similar performances. The first act on the part of the spirit in taking control is to produce complete passivity in the medium. This is frequently done by means of 'passes,' and then, just as in the case of the hypnotist, the active mind dominates the passive one, and the link is complete—the medium is 'under control.' For the time being, the individuality of the latter is merged in that of the controlling spirit. Then ensues that puzzle with which we are so familiar, where the spirit appears to know so much and yet so little. To commence with, he knows all that the medium knows, for in taking possession (to use the popular term) of the medium's organism, he takes possession also of the medium's stock of knowledge. He, of course, possesses also his own knowledge in addition, but is not always able to give expression to that knowledge. On affairs known to

the medium he can talk freely enough, but in talking of subjects beyond the medium's knowledge there is not the same freedom. This is what puzzles and disappoints so many people. 'If he is my father he must know,' &c., 'and why cannot he speak of it?' This of course is perfectly reasonable, but yet the fact remains too often that the spirit friends can *not* speak of their own life except in the vaguest terms. The explanation is that the attention of the spirit is concentrated on the present in the effort to keep control, and the moment he casts his mind *back* he is apt to lose control over the *present*. It is a common occurrence for a sitter to have a spirit come 'through' a medium, with voice, gestures, and other means of identification so complete as to make recognition possible, but when the perfectly natural question is asked, 'Who are you?' a puzzled look comes, but no reply. If the name is suggested by the sitter, the reply comes readily enough. This is, of course, very unsatisfactory, but when one realises the difficulty the spirit has in speaking through a foreign organism, it is perfectly natural. The spirit has not forgotten his name, but cannot 'pass it through' the medium. Commonplaces come freely enough, because mere suggestion will make the medium repeat them, but a name is a different matter. Of course we often do get names and other details, but more often we do not, and it is these latter cases I am trying to explain. Another reason is that the spirit is naturally agitated in coming again into earth conditions and talking to loved ones left behind, and the agitation causes confusion and so prevents the giving of the evidences of identity which we on earth so long for and the spirit equally longs to give. 'Guides' who are not as a rule hampered by sentiment, can speak freely enough and give their names, not merely the spirit names we are so familiar with, but their earth names, which can frequently be proved to be correct.

The question naturally arises, if to take and keep control be so difficult how is it that we so often in the séance room meet with spirits speaking through a medium, who are unaware of the fact that they are 'dead' and who think the medium's body is their own? To this the reply is that the medium has been entranced by the 'guides' and the link between the controlling spirit and the medium has been effected by them. Just as an electrician by bringing two wires together and so completing the circuit, can produce certain results, so the guides link the spirit to the medium, and so complete is the link that, as before stated, the spirit thinks the medium's body is his own. This would appear to be an argument in favour of those who assert that the spirit actually enters the body of the medium, but it is not so in reality. It is merely another proof of the powerful influence of the mind. The spirit is incapable of realising the existence of two bodies (the medium's and his own), and as he can talk or move about with the one he is using he thinks it is his own. It is necessary to recollect that these unconscious spirits frequently cannot see the people in the flesh, and so he does not see the medium. Naturally he is in a state of more or less confusion; he realises that something strange has happened, and is still happening, but he cannot understand *what*. Tell such an one that he is 'dead,' and is using the organism of a medium, and he will promptly contradict you. To those who have sat for any length of time in séances such cases are quite common. If these spirits were actually within the body of the medium, it is certain that they could not be seen by the clairvoyant, but I have seen them times out of number, and other clairvoyants have told me the same thing. I am aware that some people say that when in such circumstances the spirit can be seen, the medium is not 'controlled' but merely 'influenced.' To that I reply that I have seen the controlling spirit with numbers of mediums who have told me that while speaking they are quite unconscious, and I see no reason for thinking that they are not speaking the truth.

The apparent contradictions of control are many. An uneducated medium under control will always make similar grammatical errors to those which he makes in his normal condition, clearly showing how largely the medium's personality enters into the case. It seems clear in such instances that the spirit impresses a thought on the medium which the latter puts into words. But yet the same medium may be controlled by a spirit who knows no English and

may speak in a language unknown to him in his normal condition. Clearly in this case he is not putting the thoughts of the spirit into his own words. He would appear to be repeating word for word what the spirit wishes, and if this is so in a foreign language, why not in his own? The explanation would appear to be that in a language foreign to the medium, the latter's personality cannot interfere, but while speaking in his own language, a familiar word is bound to be mispronounced or a thought suggests certain words. But there are other contradictions. Take the case of the dark controls with which we are so familiar. They speak so-called English, but in a manner all their own. Certainly in these cases the English is not the medium's. Then if the poor darkey can make the medium speak 'pigeon English,' why cannot the cultivated spirit make him speak the language in its purity? These are puzzling problems which have to be faced.

In my own mediumship I have often been puzzled. Some years ago an Italian spirit attached himself to me, who said he knew several languages, but on being addressed in Italian, he could not reply in the same—*his own* language. Yet on being spoken to in French (a language with which I am familiar) he could reply readily enough in the same tongue. Here it would seem that his powers were limited by mine. Yet I am told that through me a Brahmin has spoken in his own language, and on one occasion, while sitting with a gentleman who had lived in South Africa, he told me afterwards that through me he had had a conversation with a Swazi in the Swazi tongue. In these two cases the spirits were apparently not dependent on my knowledge of their language. If I could be used by a Brahmin and a Swazi, why not by an Italian? In each case I was under complete control.

The subject is well worthy of study, and a better understanding of it will tend to better results and fewer disappointments.

J. A. WHITE.

'THE NATURE AND POSSIBILITIES OF EGO.'

So very much of a speculative kind has recently appeared in your valuable paper bearing upon this subject that it becomes almost imperative that we should pause and consider, lest, in too freely giving play to the natural human tendency to theorise, we find ourselves in difficulties.

Some of your correspondents dwell largely on the dual functioning of Ego in what is called the active and passive consciousness (or the normal and sub-conscious self), and the various grades of the latter, as revealed in hypnotic or other abnormal states—pointing, as they imagine, to the fact that 'Ego' is a kind of plural individuality.

Mr. Dawbarn, probably from somewhat similar considerations, starts with that assumption, and, adding thereto the assumption that both Ego and his subdivisions are capable of almost unlimited creative power by the mere action of thought, leads on to perplexing deductions and labyrinths which the student-readers of 'LIGHT' are invited to explore with him.

He is evidently quite self-convinced, but I fear that many, like myself, will be unable to join him in the exploration because they cannot accept the foundation on which all else is made to rest. To make of Ego, even in the pre-human stage of his career, a self-conscious being possessed of, and knowingly exercising, attributes that we only find in developed man, is to call for the display of very considerable credulity.

And what means are there of proving that the majestic thought-creations of 'Second Cause' or Ego have a psychic existence that is continuous, or that he can confer a real life upon them? We can grant willingly that thoughts are *things* and may persist for a time, but before we can admit that David Copperfield, for instance, has become a permanent, self-conscious, and possibly progressive, entity (even a 'Third Cause'), we shall need something like proof. Has Mr. Dawbarn considered that thousands of readers of Dickens's masterpiece have, by thought concentration, perfectly realised David's nature, and therefore, on the same principle, have launched thousands of Copperfields into the psychic realm to follow the great original and make endless confusion? Imagination fails us when we strive to realise

the billions of thought-created entities—more or less perfect, complete, beautiful, or hideous—that 'Second Cause' has constantly been supplying to the psychic realm, if Mr. Dawbarn be correct. Yet he states that these entities are largely operative in the spiritual manifestations of to-day. We must patiently await proofs of such assertions, to say the very least.

What then is Ego and what is his destiny? Surely there is no need to set aside the knowledge that has come to us by a comparative study of revealed spiritual truth in ancient and modern times. He is one and indivisible, a spiritual being created, we know not how, by the Infinite Father of Love. His final goal is perfection, but the Father, though implanting in each child of His at spiritual birth the germ of divinest power, faculties, and possibilities, has ordained that he shall reach the goal by his own effort (spiritually aided as necessary). He is taught love and obedience to his Creator, and at a certain stage of his development he is made to realise the difference between good and evil, and that he will henceforth have, by choosing always the good, to make a right use of his free-will, his greatest yet most dangerous gift. If he then fails, grievously or otherwise, he has to suffer the penalty, and his spiritual progress is delayed and made harder. In this way the Father designs that each child shall reach the final goal, so that the reward and joy of perfect spirituality and knowledge may be his, not as a gift, but as *merited and earned by personal effort*. Many in these days strive to argue that evil is but a disguised form of good, thinking no doubt that human responsibility for life-conduct will thus be explained away, and that in the life to come there will be in reality no 'reaping what we have sown.' I think such will modify their opinions if they study life, here and beyond, a little more closely. Good and evil are no abstractions, but realities affecting the spirit.

Though each child of God has the divine heritage of everlasting life, he owes all he is and can be to his Creator, in comparison with whom, even when he has reached the utmost perfection possible to finite creatures, he is *as nothing*. This is so often forgotten nowadays by many who, in the pride of intellectual and spiritual power, seek almost to deify man.

In the state of incarnation, the spirit, because imprisoned in the body of flesh, can normally only manifest his inherent spiritual faculties and powers to a limited extent, which differs in individuals. Yet in particular states of the physical organism, and during sleep, the bonds connecting the spiritual and physical bodies become more or less relaxed. A spiritual state, analogous to that induced by death, but of course differing greatly in degree, is gained, and the greater perceptions and powers native to the spirit proper are awakened and manifested. Hence we have Ego in earth-life as *a unity who is manifold in his manifestations*. He receives constantly spiritual as well as external impressions, but the former (received by him because, even as an embodied spirit, he is related by his spirit to the realm of spirit) are almost invariably unrecognised by him in his moments of waking activity.

The unity of each Ego (male or female), whether embodied or not, has also been continually demonstrated by the power of clairvoyance.

We need not speculate as to the grandeur and splendour of the final destiny of man, when, as a perfected spirit, freed from all stains due to contact with evil, he has become fitted to perform his Father's will for all eternity in the mighty universe that knows no bounds. Such life is indescribable, but work in perfect love and joy, and ever-increasing knowledge and wisdom, are its certain accompaniments.

G. A. N.

'COMMENT EST CONSTITUE L'ETRE HUMAIN?'—Under this title a little pamphlet by Doctor 'Papus' has been issued by Chamuel, 5, rue de Savoie, Paris. It comprises forty pages, freely illustrated by drawings and diagrams, and is published at the low price of twenty-five centimes. Though primarily designed to help in the propagation of occultism, the subject is treated from a point of view which it is thought will make this sketch of a difficult question acceptable to Spiritualists of every school.

EXPERIENCES OF JOSEPH BARKER.

An account of the late Joseph Barker, which recently appeared in the 'Inquirer,' brought to our mind the fact that we had ourselves more than once come into personal relation with him, and might say, perhaps, something about him of interest to our readers. Expelled from the ministry of the Methodist New Connexion in 1841 for being 'unsound in doctrine,' he started a society under the name of Christian Brethren, with Unitarian tendencies, and gathered around him a considerable number of adherents. For a time all went well, but, gradually, 'Joseph,' as his friends familiarly called him, drifted further and further from every form of Christianity, and finally became a declared 'unbeliever'; no, not finally, for before he passed away he espoused 'Christianity' once more, this time as a Primitive Methodist. It speaks well for him, however, that through all his changes he retained the esteem and affection of his old friends, who, however much they might differ from him either in politics or theology, recognised his transparent honesty. And some who agreed with him in regard to matters of theology did differ seriously from him on political questions—for he shocked the more sober-minded amongst them by his open avowal of Chartism, at a time when men were imprisoned for advocating measures which have since found a place in our statute books. But whether people sympathised with him or not, they would flock to hear him, for he was an able speaker, and could play other parts equally well. We once heard him address an immense open-air gathering—we believe it was in 1847—at Hanley, in the Staffordshire Potteries. His subject was 'The Six Points of the Charter.' He divided a very long discourse into three parts. In one of the intervals he sang, with great effect, a popular song in favour of peace and good-will. In the second interval he baptised a child!

Upon the whole Joseph Barker was a strong man—strong in regard to any conviction while the conviction lasted, which was sometimes not very long; and strong in his doubtings when they had once become habitual. Thus it was that though Spiritualism had, as he admitted, 'something to do' with his own conversion from scepticism, we do not know that he made any use of it in his efforts for the conversion of others, beyond the record of some experiences, in his autobiography 'My Wanderings through Life,' published in 1869. This record has been, unfairly, as we think, omitted from subsequent editions, and we therefore think it well to reprint it in 'LIGHT':—

'Spiritualism had something to do with my conversion. I know the strong feeling prevailing among Christians against Spiritualism, but I should feel as if I had not quite done my duty if I did not, to the best of my recollection, set down the part it had in the cure of my unbelief. My friends must therefore bear with me while I give them the following particulars:—

'As I travelled to and fro in America, fulfilling my lecturing engagements, I met with a number of persons who had been converted, by means of Spiritualism, from utter infidelity to a belief in God and a future life. Several of these converts told me their experience, and pressed me to visit some medium myself, in hopes that I might witness something that would lead to my conversion. I was, at the time, so exceedingly sceptical that the wonderful stories which they told me only caused me to suspect them of ignorance, insanity, or dishonesty; and the repetition of such stories, to which I was compelled to listen in almost every place I visited, had such an unhappy effect on my mind that I was strongly tempted to say "All men are liars." I had so completely forgotten, or explained away, my own previous experiences, and I was so far gone in unbelief, that I had no confidence whatever in anything that was told me about matters spiritual or supernatural. I might have the fullest confidence imaginable in the witnesses when they spoke on ordinary subjects, but I could not put the slightest faith in their testimony when they told me their stories about spiritual matters. And though fifty or a hundred persons, in fifty or a hundred different places, without concert with each other, and without any temptation of interest, told me similar stories, their words had not the least effect on my mind. The most credible testimony in the world was utterly powerless, so far as things spiritual were concerned. And when the parties, whose patience I tried by my measureless incredulity, entreated me to visit some celebrated medium, that I might see and judge for myself, I paid not

the least regard to their entreaties. I was wiser in my own conceit than all the believers on earth.

'At length, to please a particular friend of mine in Philadelphia, I visited a medium, called Dr. Redman. It was said that the proofs which he gave of the existence and powers of departed spirits were such as no one could resist. My friend and his family had visited this medium, and had seen things which to them seemed utterly unaccountable, except on the supposition that they were the work of disembodied spirits.

'When I entered Dr. Redman's room, he gave me eight small pieces of paper, about an inch wide and two inches long, and told me to take them aside, where no one could see me, and write on them the names of such of my departed friends as I might think fit, and then wrap them up like pellets, and bring them to him. I took the papers, and wrote on seven of them the names of my father and mother, my eldest and my youngest brothers, a sister, a sister-in-law, and an aunt, one name on each, and one I left blank. I retired to a corner to do the writing, where there was neither glass nor window, and I was so careful not to give anyone a chance of knowing what I wrote, that I wrote with a short pencil, so that even the motion of the top of my pencil could not be seen. I was, besides, entirely alone in that part of the room, with my face to the dark wall. The bits of paper which the medium had given me were soft, so that I had no difficulty in rolling them into round pellets, about the size of small peas. I rolled them up, and could no more have told which was blank and which was written on, nor which, among the seven I had written on, contained the name of any one of my friends, and which the names of the rest, than I can tell at this moment what is taking place in the remotest orbs of heaven. Having rolled up the papers as described, I laid them on a round table, about three feet broad. I laid on the table at the same time a letter, wrapped up, but not sealed, written to my father, but with no address outside. I also laid down a few loose leaves of notepaper. The medium sat on one side the table, and I sat on the other, and the pellets of paper and the letter lay between us. We had not sat over a minute, I think, when there came very lively raps on the table, and the medium seemed excited. He seized a pencil and wrote on the outside of my letter, wrong side up, and from right to left, so that what he wrote lay right for me to read, these words: "*I came in with you, but you neither saw me nor felt me. William Barker.*" And immediately he seized me by the hand, and shook hands with me.

'This rather startled me. I felt very strange. For William Barker was the name of my youngest brother, who had died in Ohio some two or three years before. I had never named him, I believe, in Philadelphia, and I have no reason to suppose that anyone in the city was aware that I had ever had such a brother, much less that he was dead. I did not tell the medium that the name that he had written was the name of a brother of mine; but I asked, "Is the name of this person among those written in the paper pellets on the table?"

'The answer was instantly given by three loud raps, "Yes."

'I asked, "Can he select the paper containing his name?"

'The answer, given as before, was "Yes."

'The medium then took up first one of the paper pellets and then another, laying them down again, till he came to the fifth, which he handed to me. I opened it out and it contained my brother's name. I was startled again, and felt very strange. I asked, "Will the person whose name is on this paper answer me some questions?" The answer was "Yes."

'I then took part of my notepaper, and with my left hand on the edge, and the top of my short pencil concealed, I wrote, "*Where d—,*" intending to write, "*Where did you die?*" But as soon as I had written "*Where d—,*" the medium reached over my hand and wrote, upside down, and backwards way, as before, "*Put down a number of places, and I will tell you.*" thus answering my question before I had had time to ask it in writing.

'I then wrote down a list of places, four in all, and pointed to each separately with my pencil, expecting raps when I touched the right one; but no raps came.

'The medium then said: "Write down a few more." I then discovered that I had not, at first, written down the place where my brother died: so I wrote down two more places, the first of the two being the place where he died. The list then stood thus: Salem, Leeds, Ravenna, Akron, Cuyahoga Falls, New York.

'The medium then took his pencil, and moved it between the different names, till he came to "Cuyahoga Falls," which he scratched out. That was the name of the place where he died.

'I then wrote a number of other questions, in no case giving the medium any chance of knowing what I wrote by any ordinary means, and in every case he answered the questions in writing as he had done before; and in every

case but one the answers were such as to show both that the answerer knew what questions I had asked, and was acquainted with the matters to which they referred.

'When I had asked some ten or a dozen questions, the medium said: "There is a female spirit wishes to communicate with you."

"Is her name among those on the table?" I asked.

"The answer in three raps, was, "Yes."

"Can she select the paper containing her name?" I asked.

"The answer again was "Yes."

The medium then took up one of the paper pellets, and put it down; then took up and put down a second; and then took up a third and handed it to me. I was just preparing to undo it, to look for the name, when the medium reached over as before, and wrote on a leaf of my notepaper: "*It is my name—Elizabeth Barker.*" and the moment he had written it, he stretched out his hand, smiling, and shook hands with me again. Whether it really was so or not, I will not say, but his smile seemed the smile of my mother, and the expression of his face was the old expression of my mother's face; and when he shook hands with me, he drew his hand away in the manner in which my mother had always drawn away her hand. The tears started into my eyes, and my flesh seemed to creep on my bones. I felt stranger than ever. I opened the paper, and it was my mother's name, *Elizabeth Barker*. I asked a number of questions as before, and received appropriate answers.

'But I had seen enough. I felt no desire to multiply experiments. So I came away—sober, sad, and thoughtful.

'I had a particular friend in Philadelphia, an old unbeliever, called Thomas Illman. He was born at Thetford, England, and educated for the ministry in the Established Church. He was remarkably well informed. I never met a sceptic who had read more or knew more on historical or religious subjects, or who was better acquainted with things in general, except Theodore Parker. He was the leader of the Philadelphia Freethinkers, and was many years president of the Sunday Institute of that city. He told me, many months before I paid a visit to Dr. Redman, that he once paid him a visit, and that he had seen what was utterly beyond his comprehension,—what seemed quite at variance with the notion that there was no spiritual world,—and what compelled him to regard with charity and forbearance the views of Christians on that subject. At the time he told me of these things, I had become rather uncharitable towards the Spiritualists, and very distrustful of their statements, and the consequence was, that my friend's account of what he had witnessed, and of the effect it had had on his mind, made but little impression on me. But when I saw these things resembling what my friend had seen, his statements came back to my mind with great power, and helped to increase my astonishment. But my friend was now dead, and I had no longer an opportunity of conversing with him about what we had seen.

'The result of my visit to Dr. Redman was that I never afterwards felt the same impatience with Spiritualists, or the same inclination to pronounce them foolish or dishonest, that I had felt before. It was plain that whether their theory of the spirit world was true or not, they were excusable in thinking it true. It looked like truth. I did not myself conclude that it was true, but I was satisfied that there was more in this wonderful universe than could be accounted for on the coarse materialistic principles of Atheism. My scepticism was not destroyed, but it was shaken and confounded. And now, when I look back on these things, it seems strange that it was not entirely swept away. But believing and disbelieving are habits, and they are subject to the same laws as other habits. You may exercise yourself in doubting till you become the slave of doubt. And this was what I had done. I had exercised myself in doubting, till my tendencies to doubt had become irresistible. My faith, both in God and man, seemed entirely gone. I had not, so far as I can see, so much as "a grain of mustard seed" left. So far as religious matters were concerned, I was insane. It makes me sad to think what a horrible extravagance of doubt had taken possession of my mind. A thousand thanks to God for my deliverance from that dreadful thralldom.'

TO CORRESPONDENTS.

Several communications are held over for want of space in the present issue.

'RICHMOND.'—St. George Mivart's 'Happiness in Hell' was never published in book form. It appeared in 'The Nineteenth Century,' for December, 1892, and was followed by a discussion on the subject in the same Review in the issues for January, February, and April, 1893.

SORROW AND NIGHT.

(AFTER JEAN PAUL RICHTER.)

When our lives go wrong we fret and fume and storm and rage like an angry child who has its favourite toy taken away ; but, presently, soothing beautiful night takes us into her motherly arms and, laying cool hands on our fevered brow, lulls us to sleep and oblivion, or brings us, may be, happy dreams. And so, worn out with rebellious weeping, we lay our tired heads on the soft pillow and feel that we have at least one faithful friend, who never fails us but who waits to visit us always after the burden and heat of the day, and comes with the Invisibles !

In the twilight we hear, now and then, the lowing of awakened cattle, the sighing of the wind in the trees. Why are we sad when the wind sighs in the trees ? Is it not because the deepest thing in all of us is a fundamental strain of melancholy, a sigh for the unattainable, that is of the essence of our life here and now ?

The visible promises, but fails to perform ; the visible suggests, but realises not. Yet all that belongs to beauty moves us mysteriously. At times we feel most strangely sad, most sadly strange. We almost like to be sad ; it seems truer to the spiritual consciousness than gladness. We could not do without it. It stands for higher completeness. Too much of earth pleasure does but cloy. Without valleys where would be the mountains, and so without sorrow where should we find the prophecy and distant vision of a supernal joy ? This, the law of contrasts, aye, of compensations, plays a great part in our lives. The black and the purple serve to throw up the crimson and the gold. We would not have life's picture painted in nothing but light, gay colours ; it would pain the eye by its appalling hardness and meretricious brightness. No ; the softer, darker tints are needed to give harmony to the whole. The more sorrow we experience, the greater the capacity to drink in thirstily all there is of life's joy to drink ; if, indeed, we have the cup offered to our lips, and if we are not too much numbed by pain to feel anything else, which sometimes happens, alas !

Dear little love-smitten maiden ! you love and you live, and you wonder how ever you lived before this great happiness came into your life. Take it all, dear, with both hands ; live and love, for you have one day to die. And before that happens you will doubtless have your poor little heart torn in pieces. You will one day, in all likelihood, kneel down in anguish and wonder why you were born to bear such suffering. And so we do not grudge you your shorter or longer space of rapture. But it is only a prophecy of a Beyond.

And you who have had your share of trouble, or perhaps a cold, dull life of barren monotony, but who have not as yet been touched by love, take courage ; go on yet awhile. The sweetest of roses is on the hedge-top and if you have to climb through thorns and brambles first to reach your rose of love, why it will be all the sweeter. Who knows but that your lover is hurrying to you with eager steps, to meet you on the sun-lit mountain of your desire ? There you may both rest together and forget all the time when love was not, and sing for very gladness of heart.

And ye, poor wearied toilers in cities—ye who go forth early and return to your miserable homes late, that ye may eat the bread of carefulness by the sweat of your brow—ye upon whose path never a ray of sunshine seems to fall ! What compensation is there for such as you ? Look up, when night comes, into the tender shadows above you, and drink in the mystic, wondrous charm of night, and be comforted with the whispers of immortality. If there be toil, there is also rest for the weary. To you also there shall come a magic hour when you may hold communion with spirits and be visited by healing influences, of whose very existence you wot not in the garish day. All life and time are changed when you unlock the kingdom of spiritual beauty ; so that, from one of earth's poor toilers, you become the monarch of an aerial realm of wonder and delight, where no shadow of care may enter ; where you may see visions and dream dreams, and become thrilled with the eternal beauty. This has been taught you by the Night—the starlit Night !

There may be some, happier than others, who welcome

each returning day, but even more, ah ! many more, welcome the returning night, when they can let themselves ascend, and let slip for a space the burden that is laid upon them, when they put aside even their anguish, instead of covering it up and smiling and singing and dancing upon the grave of a broken heart.

We are fretted by life's little worries. We say 'Good bye' (saddest of words), and weep for one we shall see no more on earth ; we find the last cable strands of faith giving out and leaving us anchorless, drifting away in our small boat, to be storm-tossed, and perhaps broken up on the rocks. All this is harder to bear in the day. We have to hide our fears, and bury our sorrows deep down beyond reach of mortal eyes, and the suppression does but add to our burden. But when welcome darkness comes to end the weary light, then we can drop our masks and give vent to all that is within us. What need to hide ourselves when we are already hidden by the merciful night. And as we can sob ourselves out in the dark, we are aware of Presences, and speechless Voices breathe into us relief and courage to go on still again. O Night ! Thou knittest up the ravelled sleeve of care. We hail thee, dear Night ! We greet thee, never-failing friend ! Thy mighty, motherly heart beats for all the weary and forlorn ; thy shadows are the haunts of the blessed Invisibles that comfort and illumine ; thy stars are the prophecies of the Eternal Light.

GERTRUDE CHOICE.

LETTER 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.

Occultists' Defence League.

SIR,—Will you kindly allow me to announce through your columns to our one hundred and sixty members and others interested, that once more we have been signally successful in defending prosecuted members of the 'League.' Last Tuesday week three of our members, all lady palmists, viz., Mesdames Stella, Vera, and Desmond, were prosecuted at Guisborough Petty Sessions for alleged fortunetelling at Redcar.

Mr. G. E. Barnley, of Middlesbrough, appeared on behalf of the League, and after a full hearing of Miss Vera's case, which was most stoutly defended, the Bench dismissed the summons, upon which the summonses against the two other ladies were withdrawn, as also one against Miss Desmond's assistant for aiding and abetting. The police were, as usual, the prosecutors, having sent their wives as decoys.

Madame Zuleika's recent failure on appeal has greatly encouraged the police to further prosecutions, and thus imperilled the profession, so that the League's success in once more checking their conduct is all the more welcome, and the victory all the more remarkable, as two other palmists in an adjoining town were quite recently convicted and fined £5 each and costs.

The possibilities of the League are limited only by the number who combine. So far, we have failed in only one town, and are gradually making it possible to practise in many towns where the profession has been hitherto terrorised. May I, therefore, ask for the support of membership from the few hundred others who have not already joined the League, and who must necessarily derive benefit from the fight we are maintaining throughout the country ? An important part of our work in the immediate future is to prevent the overcrowding, which at present constantly occurs in several towns, and distribute members throughout the country to the best advantage of all concerned, while our educational efforts, which must necessarily follow before long, consisting of the holding of examinations and aiding the development of particular gifts, will ultimately become a most important part of our work, and effect the necessary classification of members according to the standard of scientific knowledge or personal gifts.

I shall be glad to give all information about the League on application, and entreat the hearty co-operation of all interested.—I remain, yours truly,

J. DODSON,

Hon. Solicitor and General Secretary.

Stainland, near Halifax.

MR. ALFRED PETERS desires us to intimate to his friends and visitors that he will be out of town until August 25th,