

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,233.—VOL. XXIV. [Registered as] SATURDAY, AUGUST 27, 1904. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

'The Harbinger of Light' says:—

We have received from Father Blanco, of Barcelona in Spain, who signs himself 'Defender of Deism and Christianity,' the third of a series of letters addressed to Pope Pius the Tenth, in which he criticises the Encyclical Letter of that Pontiff, controverts the leading doctrine of the Roman Catholic Church, and translates the discourse of Bishop Strossmayer on Papal Infallibility. Another document transmitted to us by Father Blanco, is a short catechism he has prepared and is distributing broadcast, entitled 'Christian Doctrine according to the law of God,' in which he declares that the salvation of the soul can only be accomplished by the fulfilment of that law as interpreted by Jesus of Nazareth, in the words 'Thou shalt love thy neighbour as thyself.' And to the question, 'How can we know when we are acting in disobedience to that law?' the catechism replies:— 'The protecting guide always admonishes the being he protects, in regard to such transgression, by touching the conscience which restrains him, and he who obeys this admonition will never go wrong.' And in another answer he speaks of the intercourse which subsists between spirits and mortals as a divine ordinance, and of spiritual language as an emanation from the creative power of God.

So far from surprising us, this communication is only a specimen of what we are continually expecting. The Roman Catholic Church draws much of its sustenance from belief in the guardianship of angels and the communion of saints. The puzzle is, how this belief can continue with antagonism to Modern Spiritualism.

Mr. Savage, in one of his late discourses, gives us an ideal of a church whose only fault is that it leaves no room for either enlargement or improvement. It would puzzle the most advanced Spiritualist or the broadest of Broad Churchmen to go an inch beyond this:—

The Church of the Future must be large enough to hold men like Herbert Spencer; it must be large enough for Huxley; it must be large enough for Darwin, for Lincoln, for the grandest and noblest thinkers, as well as the truest and noblest emotional natures, of the world.

If you ask a man to go into your church, and then at the door tell him he must leave his brains outside, the chances are that he will prefer to stay in the street with his brains rather than to go into the church without them.

The church door must be high enough and wide enough for the most daring thinker, for all the scientific truth, for all the grandest discoveries, for all the noblest speculations of man.

This is perfect, but the next paragraph surprises us. Mr. Savage says:—

In the Middle Ages it was so. The Church included in her own domains all the science, all the philosophy, all the art, all the life, of the world. But the philosophy and the science and the art and the life of the world have out-grown that Church; and the Church is not sensible enough to know that it has got to build itself bigger accommodations,

If the Church of the Middle Ages included within its domains all the science, all the philosophy, and all the art of the world, it did so only as taking these into custody and exploiting them. In the Middle Ages it was the Church or nothing, and the science, the philosophy and the art of the time had to eat the Church's bread or starve,—to be petted by the Church or crushed by it. For the first time in Christendom we are within sight of a Free Church, with science, philosophy and art also free.

It is a very simple lesson to look at but a difficult one to learn, and a still more difficult one to live up to,—that spiritual states determine external conditions. In a way, we admit it and feel it about 'Heaven,' but it is just as true of Earth. 'The Kingdom of Heaven is within you' is a truth for to-day: and it will be truer when we pass beyond the veil, for then we shall have only what we are, and all things will be to us what we are to them. With deep insight, Sidney H. Beard once set this forth in 'The Herald of the Golden Age':—

Spirituality is the one thing that, above all others, is desirable and needful for us.

If the high purpose of our lives is to be fulfilled, if they are to yield us real satisfaction, and if our mental and soul culture is to become in any true sense complete, we must win possession of this quality.

Without it, nearly all the other things that we may gain will crumble into dust, like the bodies we have worn for a time, when we go hence.

And we shall awake on the other side of the veil, poor, though we thought ourselves rich; weak, though we thought ourselves strong; and ignorant, though we thought ourselves wise.

Lonely shall we be amidst multitudes; strangers in a far country; with desire unsatisfied and expectation unfulfilled.

The following, from Paul Tyner's book, 'The Living Christ,' states well the creative and moulding power of thought;—itself a thought of immense significance:—

The fear which turns a man's hair white in an hour, or which instantly dries up the milk in a mother's breast, affects chemically and mechanically (if you please,) first the nerve currents and fibres, then the blood, then the tissues of all the body in greater or less degree. If the change is more evident in the hair—from the delicacy of its structure and its intimate relation to the nervous system, especially to that great nerve ganglion—the brain reflects most vividly and immediately the character and condition of spirit and body.

Even a momentary thought of anger, anxiety, avarice, lust, fear, or hate, distorts the features, impairs respiration, retards or quickens the circulation of the blood and alters its chemical composition. Disease in some form, lasting deformity of face or figure, are the inevitable results of such thoughts, when continued long enough. In an individual, as in a nation, experience, environment and that tendency or habit created by repetition, develop what may be called a dominant thought. This thought creates a distinct form after its own image and likeness.

The truest and deepest sense of God's presence comes not so much from the personal appropriation of Him as from the profound conviction of His living omnipresence, His immanence; that carrying with it the confidence that



nothing can be separate from Him. So long as we chiefly think of Him as 'my God,' that must necessarily be largely at the mercy of our moods, and our faith and joy will stand to be affected by our changing fate. Not so with the deep realisation of God as the inmost of everything that is.

This, by Wanda West, has grasped the truth here :—

He is with me when the day breaks,  
Through the long sweet hours of light,  
When the evening shadows gather,  
In the silent, darkling night.  
The Ineffable is with me ;  
By his love my soul is filled  
With a joy beyond expression,  
And its hungering is stilled.  
While he stoops to guide my footsteps,  
He informs and fills the whole,  
All created things controlling.—  
Vast, mysterious Oversoul !

The following is taken from 'The New York Tribune' :—

The following story comes from Russia, where, of course, yellow journalism is unknown. It is, moreover, printed in the 'Novoe Vremya,' which is as conservative a sheet as one would want to read.

It concerns a girl of twelve, named Lisuba, living in Vladicaucasus, who is said to possess radio-active qualities. She has been trying to earn her living as a servant, but has been dismissed from every situation she secured on account of this unhappy endowment.

Every object she approaches is set in motion. Plates on a dresser rattle, linen hung out to dry falls on the ground, bottles rise from the table and are upset. The general condition of the girl is normal ; she is quite healthy, free from any nervous trouble, and disposed to regard her magnetic powers as a huge joke.

Her parents, however, are in despair about her, as most of their neighbours declare that Lisuba is possessed by evil spirits. The local doctors have studied the case without being able to solve the enigma, so the unfortunate child will shortly be sent to St. Petersburg, to be dealt with by specialists.

The account given in the 'Novoe Vremya' reads like a page of Hans Andersen ; but the truth of the details is vouched for by its accredited correspondent at Vladicaucasus.

'A Primer of Clairaudience,' by J. Barber Smith, L.R.C.P. (Upper Norwood: Imperial Press), is a short pamphlet drawing attention to the genuineness of clairaudience, and to the importance of recognising the possibility of 'hearing voices.' Many historical references are given, and the general conclusion is arrived at that many evils would be avoided, and that insanity would be lessened, if Society were acquainted with the truth as to the hearing of voices.

Some of our readers may like to know that for rather more than six months the Rev. J. Page Hopps will conduct Sunday services in London :—from September 18th to the end of the year at the New Gravel Pit Chapel, Chatham Place, Paragon Road, Hackney ; and during the whole of January, February and March, at Little Portland Street Chapel, near Oxford Circus. Mornings at 11.15 ; Evenings at 7.

#### SPIRITUAL PRAYERS.

(From many shrines.)

O Lord our God, with great and abundant compassion hast Thou had mercy upon us. Open our eyes to see the beauty of truth and righteousness, and to embrace them and prepare for the life to come. Grant that we may live joyously, and free from scandal, that others seeing our good works may be converted. Put into our hearts to know, obey and teach righteousness, and cleave to its commandments. Bless us, O Almighty Father, and let our lives and all our pleasures be purified by truth, justice, and love towards all men. Amen.

#### INTERVIEW WITH DR. ALFRED R. WALLACE.

Mr. Harold Begbie gives in the 'Pall Mall Magazine' for September a graphic narrative of an interview with Dr. Alfred Russel Wallace, in the course of which a variety of important topics were discussed. We quote some of the points which will, we think, be more especially interesting to the readers of 'LIGHT.' Asked whether he thought that light and proof, in regard to the mysteries of consciousness and personality, would come from 'Occultism,' Dr. Wallace replied with a smile :—

"Why are you afraid of the term Spiritualism? Spiritualism means the science of the spiritual nature of man, and that is surely a science which deserves a place among the investigations of mankind. Geology is important, chemistry is important, astronomy is important ; but 'the proper study of mankind is man,' and if you leave out the spiritual nature of man you are not studying man at all. I prefer the term Spiritualism. I am a Spiritualist, and I am not in the least frightened of the name !"

"Well, then," I answered, "from Spiritualism. Are we likely to get from this science proof of the existence of the soul and the persistence of consciousness beyond the grave ?"

"He smiled quietly. "I hold that those two points are already established," he answered. "It is only because the scientific investigations of Spiritualists are confounded in the popular mind with the chicanery and imposture of a few charlatans that the indiscriminating world has not studied the literature of Spiritualism. A study of that literature, an honest and unbiassed examination of spiritual investigations, would prove to the world that the soul of man is a reality, and that death is not the abrupt and unreasoning end of consciousness."

"But why," I asked, "is science—speaking generally—antagonistic to the spiritual theory ?"

"Science has not always proved itself a discerner of truth," answered the naturalist, with his eyes twinkling behind their spectacles. "Science has had its bulls of excommunication for the righteous, as well as Mother Church. Copernicus, Galileo, even Harvey ! Think of the history of those men. Who was it that laughed at the lightning conductors of Benjamin Franklin ? The Royal Society ! Who ridiculed the notion that London could be lighted with gas ? Sir Humphrey Davy ! The public were recommended by the learned 'Edinburgh Review' to put Thomas Gray into a strait jacket for maintaining the practicability of railroads ; and when Stephenson proposed to use locomotives on the Liverpool and Manchester Railway, men of science gave evidence proving that it was impossible for a locomotive to travel at the rate of even twelve miles an hour. The history of science is full of such instances, and I have given several of them in my book on Spiritualism. One has to remind oneself again and again that truth is born into this world only with pangs and exceeding tribulation. Every fresh truth is received with the slings and arrows of outrageous conservatism. To expect the conversion of the world to any new truth, or its appreciation of any new aspect of truth, is to expect one of those few miracles which do not occur !"

"And yet," I said, "the mystery of life is the one subject which should attract the interest of the world."

"It is interesting the world more than some people suppose," he replied. "The number of Spiritualists—honest and announced Spiritualists—is now very great ; and as for the timid and secret inquirers, they are legion. It is coming more and more to the front of human inquiry, this study of the spiritual nature of man : it is certainly destined to attract the energies of men of science more and more as purely physical science exhausts its field of inquiry. When you have got to the confines of the material globe you must either sit down or go back, unless you are sensible enough to go forward. Many of the younger school of physicists are now studying psychology, and psychology is only a polite term for elementary Spiritualism. As soon as you begin to examine the mind of man you become a Spiritualist."

"Dr. Wallace has furnished Spiritualists with their charter of science in his work on 'Miracles and Modern Spiritualism.' No book has had such an effect upon inquirers into the mysteries of existence, and no book on Spiritualism has so completely survived the attacks of scepticism and materialism. However man may be disposed to disbelieve some of its stories, and however incapable they may be of realising the commonness of such spiritual experiences, it is impossible, I think, for any man of fair judgment to deny that the author has made out his case for inquiry. The book, in its total effect, is a destruction of that ridiculous word *supernatural*. With irresistible logic and extraordinary sweet reasonableness



Dr. Wallace shows that the "supernatural" of one generation or of one country is the natural law of the next generation or of another more enlightened country. He will admit no supernatural agency into the world: but he protests against the phrase *a violation of the laws of nature*, because it implies that mankind is aware of *all* those laws.

"To suppose that we have discovered all the laws of nature," he told me, "is quite ridiculous. Radium has come into the world to prove—not only that there was one law unsuspected hitherto by men of science, but that some of the former laws and dogmas of science were the heresies of partial knowledge. Humanity must always remain a learner. There is no finality in knowledge. If, instead of thinking that to call a phenomenon *supernatural* demolishes the phenomenon and proves it to be mythical, men would only study the phenomenon as Darwin studied earthworms or Lyell studied fossils, there would be a speedier end to the number of mysteries still remaining in the world. It is only because these things are not studied that we still employ such terms as 'miracle' and 'supernatural.'"

'Dr. Wallace is undoubtedly the most courageous of men of science. Other eminent men have examined spiritual phenomena as carefully and as earnestly as he, and some of them have uttered their faith in the reality of these mysteries; but from the year 1863, from the very beginning of his scientific career, on the very threshold of his work in a materialistic and suspicious world, this brave and earnest man—with everything to lose and nothing to gain—has been the avowed champion of Spiritualism, and has fought for his belief with a steadfastness which has only increased with time. As one looks at him, so young and vigorous for all his eighty-odd years, and listens to the ring in his voice as he answers the criticism of materialism, one is conscious of a kind of heroism, an order of knight-errantry, rare and wonderful in the intellectual world. He has fought for truth openly and eagerly when it would have served his reputation and his position in the world of science to have kept silence. He has suffered for his courage, but he is so sure of the faith which is in him, and so comforted by the assurances of spiritual reality, that he is undismayed by the number of his enemies, and unafraid by all the punishments they can mete out to him. He is one of the happiest and placidest of men, a man who laughs often into his beard, a man content with his lonely path, a man who has no use for the honours and flatteries of the crowd.

'When Dr. Wallace first saw a materialisation, the medium was a Nonconformist minister, at that time under the sole charge of the late Mr. Hensleigh Wedgwood, Mr. Stainton Moses, and a few of their friends, for purposes of investigation; and it was these gentlemen who invited Dr. Wallace to the sitting. In broad daylight this minister stood before the party, and presently from his side there emerged a little fluttering white cloud, which struggled, as it seemed, to break away from him. "Look!" he exclaimed quietly, "it has come!" and he manifested as great an interest in the appearance as any of the observers in the room. The cloud fluttered and swerved and pulsated, growing larger and larger, until at last it stood as high as the medium's shoulder and assumed the appearance of a draped female form. But it was still attached to the body of the medium by a narrow white nexus, and appeared to tug at this as though it would break away and be free. At this point the medium clapped his hands, and the form drifted suddenly away from him and moved a yard or two off. Then, when the medium clapped his hands a second time, the form clapped her hands with a sound heard by all present. It then returned to the side of the medium, grew fainter, flickered, and appeared to be absorbed again into his body.

'From that moment there was never any thought of turning back. Proof after proof was given of the reality of these appearances, and all the efforts to discover trickery, or explain the phenomena by hypnotism or legerdemain, only deepened his conviction that they were realities of fact.

'Dr. Wallace attaches considerable importance to spirit photography. In the old days when a camera was employed, and the photographer used his own plates or did his developing in secret, there was some just excuse for the incredulity of the world. But now, when a man may buy his own plates, take them unopened to a medium, let the medium merely lay his hand upon the package, and then himself take them away and develop them, there can be no excuse for ridiculing as trickery or accident the figures which appear upon the photographs. Dr. Wallace believes that this method of investigation is likely to arouse the attention of the scientific world.

'But he is nothing of a propagandist. He fights for Spiritualism when it is attacked, and he is never afraid of announcing his own faith in psychical phenomena; but he is not at all

anxious to make converts. Men who are ripe for new truth will receive it, and it is good that the world should grow as slowly into the realisation of the spiritual facts of existence as it grew into the knowledge of electricity or evolution. There is no hurry.'

### CLEAR CASE OF SPIRIT IDENTITY.

I think the following so clear a case of spirit identity that it will no doubt interest your readers. I live a hundred miles from Melbourne, and whilst in Melbourne made an appointment, *under an assumed name*, with a Mrs. Rising, a well-known medium, mentioned by Mr. J. J. Morse in one of your issues. I was unknown to her in every way, and I was, as the result of earlier investigations, a vigorous and confirmed disbeliever in all that related to Spiritualism and its cult. The medium's first words were: 'You have been studying a lot lately, and have just been up for an examination in law at the Melbourne University' (correct), 'and have failed in one subject, but will pass that subject in a month' (also correct). She then went slightly into the trance condition and gave me a description of my surroundings—very correct except that she gave me a brother I have not got. She gave Christian names of all correctly, including sister's children, and she also correctly described several friends who had passed on, in some cases giving the names. She then said: 'There is a spirit of the name of George who wishes to speak to you.' 'What George?' 'George K.,' she answered. 'I don't know him.' 'Yes, you do; he says he has a message for Mr. T.' (giving my correct name), 'of Daylesford' (a place where I used to live six years previously), 'to give to his sister there.' The spirit, through the medium, said: 'You know me; I used to go to school with you, and I went over to the West two years ago and was killed.' I subsequently ascertained that George K. did go to school with me, though I had completely forgotten it. I also ascertained that he had gone to the West, *i.e.*, Western Australia, and had been killed, though I had *no previous knowledge* of such facts. I think the exponents of telepathy, as against the spiritistic theory, will fail utterly here, though much of the rest of the medium's conversation may legitimately, though in my opinion wrongly, be ascribed to telepathy. To the ready sneer of unbelievers, 'She must have known I was coming,' my only answer is that she did not. And if someone had told her I was likely to call I took the precaution of going under an assumed name; and the medium has a very large medical clairvoyant practice amongst men and women.

I will give another instance of the supernormal powers of this medium as related to me by the person concerned. A relation of mine, who on her first visit to this medium was spoken to by a spirit in regard to a certain person, 'Jim' (still in the flesh), said: 'Oh, how am I to believe you? if you tell me what Jim is doing now I will believe you.' The medium then took in her hand a letter of Jim's which had been handed to her and said, 'I see him out driving in the Grampians (Australian); he is driving, two in hand, a double-seated buggy; he has three girls with him.' She then became excited, threw up her hands, and exclaimed, 'Thank God he has missed it!' She went on to describe how he had driven down into the bed of a deep creek, and the horses, getting slightly out of hand, had just missed a stump which would have caused a serious accident, as the place was very dangerous. The next letter my relation received from 'Jim' contained a full account of what had taken place, and which verified the medium's words.

Any person who wishes further particulars from me may obtain my name through the Editor, and I will vouch for the authenticity of the facts relating to myself in any manner the inquirer may choose.

J. R. T.

Bendigo, Victoria, Australia.

NEW BROMPTON.—A Spiritualist residing in New Brompton, Kent, would be glad to learn of any Spiritualists' meetings in New Brompton, Rochester, or Chatham, or of any friends who would like to meet for the purpose of investigation or mutual help. Address C. W., Office of 'LIGHT.'



## THE GERMAN PSYCHICAL PRESS.

In the double number—for July and August—of the 'Uebersinnliche Welt' are many interesting papers, but in the German journals at the present time there are few, if any, accounts of spiritistic phenomena with German mediums. No doubt one of the chief reasons for this is the veto put upon Spiritism by the German Emperor, and the prosecutions—one might almost say persecution—of professional mediums.

But I think there may, too, be another reason; and this is the far-fetched and unprovable theory advanced by the scientific (?) investigators of psychic phenomena, that so-called spirit manifestations are due not to disembodied spirits, but to the subliminal or sub-conscious mind of the medium. Now, it is just possible that spirits are not quite devoid of sensitiveness, and it may hurt their feelings—after they have taken such infinite trouble and pains to prove that 'there is no death' and that they can communicate with those on earth—to be told that they are liars and impostors, and that the entities manifesting are solely the mendacious subliminal mind of the medium, which—according to scientific experts—is even capable of personating them in materialisations and spirit photographs. If we could 'put ourselves in their place,' should we not feel inclined to 'shake off the dust of that city' and betake ourselves elsewhere? The more intimately we become acquainted with our spirit friends in the sanctity of private circles, the more we realise how very human they are; and it is a well-known fact that where confidence and harmony prevail the best manifestations take place.

I remark, however, that there is much less stress laid on the 'subliminal mind' at the present time by writers in the German journals than there was some years ago, and that the accounts reproduced of spirit phenomena in other countries are, as a rule, not disputed or adversely criticised.

Luise Hitz gives a brief account of the séances in Milan with the Australian medium, Bailey; and the translation into German of Madame d'Espérance's address on Materialisations comes to a conclusion in the August number.

Among the more important papers are two essays under the signature 'R. B.,' which I do not remember to have seen before. The first is entitled, 'The Fundamental Laws of Occultism' and is a long and very learned disquisition on that subject; the second is headed 'Hypnotism and the Sleep-Dancer, from the occult point of view.' It commences as follows:—

'Wherever the sleep-dancer, Magdeleine G., appears she excites the astonishment of all spectators of her psychic pantomime, and awakens controversy between those savants and specialists who recognise the genuineness of the phenomena and those who declare them to be imposture. It is greatly to the credit of Dr. v. Schrenk-Notzing, who has brought the sleep-dancer into public notice in Germany, that such a phenomenon has not been declared at once by scientists to be a fraud, but is thought worthy of critical examination.'

This is the only sentence in which the sleep-dancer is mentioned; all the rest of the long essay is a treatise on the subject of hypnotism, the fundamental principles of which are discussed at length.

## MORGENSTJERNA—THE THOUGHT-READER.

The Baroness Isabella Ungern-Sternberg gives an interesting account of some séances she and her family had with Morgenstjerna, the noted thought-reader and physiognomist. The latter, she tells us, who is a young doctor of Russian-Polish birth, came to Reval, on the Baltic, in January, 1897, and although she was at first inclined to attribute his performances to fraud and chicanery, she determined to examine them for herself. The Baroness has previously given in the 'Uebersinnliche Welt' some accounts of supernormal experiences, and appears to be herself mediumistic.

She sent her son, a schoolboy, in the dusk of the evening, in a close carriage, to bring Morgenstjerna to her house. She and her husband received him, and they at once proceeded to business. She then describes the interview. Previous to the delineation of character and incidents of past life, the thought-reader felt the heads, examined the countenance and hands, and then with the Baroness (the husband had come

first), took her left hand in his right one, telling her to gaze fixedly at his eyes.\* She gives the results of his delineations to the minutest details, which embraced not only her own character and life experiences but those of her parents; these, she says, were simply astounding in their correctness, and some known to none but herself. She writes:—

'He had finished, and I could not help expressing my amazement and asking him how he got the knowledge of my character and life, which the best physiognomists could not obtain from phrenological tests. Here is his answer:—

'“You yourself have betrayed everything to me, for you hypnotised me and thus gave me the answers. I am the instrument upon whose strings you have so skilfully played. Remember that I held your hand fast all the time, in such a manner that a psychic rapport was set up between us, by means of which a superfluity of your nerve fluid was transferred to my organism; for you possess considerable hypnotic power, as a result of your inborn sensitiveness; this is increased by the unusual nerve force of your husband.”'

This appears to be very honest and comprehensible, and, if true, explains to some extent a problem which has puzzled many of us; namely, why palmists or thought-readers should with one client give the most wonderfully correct delineations of character and past life, and with others those as wide of the mark as possible; also why in a mixed assembly they should select certain persons—not accomplices—with whom to exhibit their powers, and not others.

The Baroness proceeds to describe experiments with other members of her family, which seem to have been very successful. With regard to the future, though Morgenstjerna predicted to the Baroness that she would live till a good old age—over eighty—this, he said, was from what he could read of her constitution, and from the fact of her belonging to a long-lived family; her parents were both considerably past eighty when they died. 'All this,' he added, 'is only the result of observation, and no prophecy; the future rests on the knees of the Gods.'

M. T.

## REMARKABLE MATERIALISATIONS.

The 'Harbinger of Light' of July 1st says: 'It is interesting to observe how men of eminence in literature and science are gradually divesting their minds of the superstition of incredulity with respect to the phenomena of Spiritualism, and are frankly avowing their honest conviction of the reality and genuineness of these phenomena, and of the impossibility of finding any rational explanation of them other than which is supplied by the hypothesis that they are produced by discarnate intelligences.

'Some time ago Signor D'Albertis, well known in Italy as an author and traveller, had some sittings with a medium of high repute, in connection with materialisations; and he was then sceptical, inasmuch as he considered that fraud was possible. Within the last four or five months, however, as we learn upon the excellent authority of the "Revue d'Études Psychiques," he has found reason to discard his doubts. These are his own words in relation to a sitting which he had with Politi, on January 4th last:—

'“I am absolutely sure that I am not deceived, and have not been the sport of an hallucination. My mother approached my wife, called her by her name, in a distinct tone of voice, and impressed upon her forehead a kiss of which we all heard the sound. To me she said simply 'Adieu.' My mother has been dead for twenty-three years. Politi never knew her; nor have I any portrait of her.

'“I now admit that I perceive all the objections which I have raised on the subject of spiritual experiences have fallen to the ground. Science is forced to furnish us with pretended explanations and theories which are scarcely capable of resisting a vigorous examination on the part of unprejudiced persons with a well-balanced mind.

'“For my own part, I feel bound to declare that the spiritual explanation is that which appears to me most convincing; especially after what I saw on the evening of January 5th, and which will never be effaced from my memory.”'

\* Italics are mine.—M. T.



'The next convert to the truth is Professor I. B. Milési, of the University of Rome; of whom the Review just quoted from furnishes the following particulars: "He is one of the most highly-esteemed champions of the young school of Italian psychologists and criminologists; and is equally well-known in France, where he was recently invited to give a series of lectures on the work of Auguste Comte, after having achieved considerable success by giving them in Brussels. He is, therefore, a very precious new recruit, who, following in the footsteps of Professor Lombroso, the leader of his school, comes forward courageously and loyally to render homage to the force of facts."

'Well, this is the gentleman, a University professor and a trained psychologist, who writes and signs his name to the following narrative, bearing date "Rome, the 11th of February, 1904," which is likewise attested by the signature of five ladies and gentlemen, whose names appear below:—

"In the apartment of Signor Cartoni, situated in his residence at No. 22 in the Piazza d'Ara Coeli, Rome, were assembled, on the evening of the 10th of February last, the following persons: Professor G. B. Milési, of the University of Rome; Mr. and Mrs. Franklin Simmons, Americans, living at No. 86, Strada Agostino Deprétis, Casa Tamagno; Signor Giuseppe Squanquarillo, proprietor of a shop, No. 144 in the Piazza Sant' Ignazio; Signor and Signora Cartoni; and Politi, the medium. There were obtained under these circumstances some absolutely marvellous phenomena, and all the more so because the two Americans had never been present at anything of the kind before. Mrs. Simmons sat on the right of the medium, and Professor Milési on his left. Then came Signora Cartoni, Signor Squanquarillo, Mr. Simmons, and Signor Cartoni on his right.

"Politi soon showed signs of somnolence, and the room having been darkened, he withdrew into the cabinet, formed by an ordinary cloth falling to the floor. Inside was a chair, upon which the medium seated himself. The séance commenced by the appearance of some sparks of light which issued from the cabinet. Mrs. Simmons presently felt herself touched in many parts of her person, while some very hard raps were heard on the table, around which the investigators were seated.

"The second series of phenomena might be called musical; and the sitters were apprised that they were produced by the intervention of the deceased sister of Professor Milési, whose arrival Politi had announced a few seconds previously. Upon an upright piano, at some distance from the sitters, not one of whom knew how to play upon that instrument, while the sister of the Professor had been a very good executant, some bars of music were very well played. The second musical phenomenon was produced when a mandoline lying on the lid of the piano began to play, balancing itself in the air, until it fell near Mrs. Simmons, without ceasing to sound. Upon the cover of the piano was likewise a tambourine, which, after emitting some notes, dropped on the floor. Later on, at intervals, the piano in its turn was lifted up, and came down again with a heavy thud. It should be remarked that in order to raise that instrument on one side only, the strength of two men barely sufficed. After the sitting, it was ascertained that the piano had been removed about half a yard from its place.

"But the most marvellous thing connected with the sitting was the apparitions, which were luminous in their nature although produced in the half-light. They were nine in number and were visible to all present. They presented themselves at a distance of about half a yard from the curtain of the cabinet, in the direction of the sitters, and the duration of each was about three seconds. The three first apparitions (successive appearances, apparently) were those which reproduced the features of Professor Milési's sister, who died three years ago in the Convent of the Sacred Heart at Cremona, aged thirty-two. She showed herself with that exquisite smile on her countenance which was habitual to her. Her head, including half her forehead, was covered with a white hood; and her robe, of which only the upper part was visible, was of a bright yellowish colour, interspersed with red.

"In like manner Signor Squanquarillo saw an apparition in which he recognised his mother. This was the fourth of the appearances. The five others reproduced the features of the two sons of Signor Cartoni: who stated that he was being embraced by his children; that he felt them seat themselves upon his knees, and that they replied to the remarks he addressed to them by the pressure of their hands. Mrs. Simmons said she had been embraced by the professor's sister; that she likewise felt a small hand laid in her own, probably that of the nun; and that its touch was in singular contrast to that of the giant 'John' (King?) which he laid upon her

back. She spoke to him in English, which she presumed to have been his mother tongue. Finally the whole of the spiritual entities, who had appeared singly up till then, presented themselves altogether, and then the sitting terminated.

"Sister Mary was the first to retire, and she took her leave of the sitters by giving them her benediction. The shadow of her entire figure was distinctly visible on the curtain of the cabinet; so that everyone perceived it. At first her back was turned to them, as though she was standing before an altar. Then she returned towards them, blessing them many times. Her supple and graceful movements escaped nobody's attention; and Professor Milési recognised them perfectly.

"She was followed by the children of Signor Cartoni, who repeated from time to time the words 'Addio, papa,' and all present heard them kiss their father."

'(Here follow the signatures of the whole of the sitters.)'

#### SUNDRY SUBJECTS.

'A. B. C.'s' admirable paper in 'LIGHT,' of the 13th inst., on 'The Spirit of Service,' brought to mind George Herbert's pithy sermon on the same text, but entitled by him, 'The Elixir':—

'Teach me, my God and King,  
In all things Thee to see,  
And what I do in anything  
To do it as for Thee.

'All may of Thee partake;  
Nothing can be so mean,  
That, with this tincture—"For Thy sake!"  
Will not grow bright and clean.

'A servant, with this clause,  
Makes drudgery divine;  
Who sweeps a room, as for Thy laws,  
Makes that, and th' action fine.

'This is the famous stone  
That turneth all to gold;  
For that which God doth touch and own  
Cannot for less be told.'

May I congratulate 'LIGHT' and its readers on the letter recently addressed to you by Mr. J. Denham Parsons, under the heading, 'The Necessity for Reincarnation'—a model in laconic controversy?

'C. A. H.' writes on the 'Death Penalty.' Is he, I wonder, aware that a society for its abolition has lately been formed in this country? If not, I shall be pleased to send him particulars of it.

E. M. Beeby, writing lately on the Brute Survival question, thinks that while extolling 'morality' I pass over 'love'—which is even more divine—and that I fail to see the force of the argument for the survival of brutes that is derivable from their 'boundless' love-capacity.

I meant—perhaps mistakenly—to include 'love' in 'morality.' I do not, however, give brutes—not even the dog—credit for the power to love in the diviner sense of that term. Love, perfected, includes at once the receiving and the giving of pleasure, and even the willingness to give it to the uncongenial and the hostile. But the dog that will die for its master and feeder, will it also give up its bone to its enemy, whether human or canine? I doubt, in truth, whether any brute ever in its affections follows any line but that of the least resistance—a principle of action which, if it is not purely non-moral, must be the ripest fruit of the highest moral training, such as no dog's advocate would, I imagine, place to the credit of any quadruped.

I think it must have been in the May number of 'Brotherhood,' in an article by Dr. Winslow Hall, that there appeared an admirable analysis of Love, distinguishing most justly between its higher and its lower elements.

I am far from denying brute survival; it is the assumption of their chance of immortality—quite a different matter—which I question. I have met with evidence of not merely the survival, but also the photographing of deceased pet dogs.

E. D. GIRDLESTONE.

THE way to get a sure, undoubted knowledge of things is to hold that for truth which accords most with charity.—MILTON.



OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, AUGUST 27th, 1904.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

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

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

### MR. BALFOUR ON ILLUSIONS.

Sir William Crookes, in his Address to the British Association, as its President, went a little out of his way in order to reaffirm his old steadfast faith in what we should call his spiritualistic experiences. Mr. Balfour, also as President of that Association, did not go out of his way to testify to any experiences, but took for his subject a critical question which landed him at our doors.

Nothing more fascinating and timely than his choice of a subject could be imagined, though it might almost be said that it was inevitable, for the Ultimate Physical Reality, or the Basis of Matter, is the one great scientific question of the day. Quite rightly, the physicist of to-day looks for something much deeper than 'co-existences,' and sequences between so-called 'phenomena.' He has been driven, so to speak, over the border in order to find a basis for what he calls 'matter.' His work is to transcend experience, and to find the ultimate reality beyond perception, or in that which is independent of it, a reality which, as Mr. Balfour reminds us, 'constitutes the permanent mechanism of that physical universe with which our immediate empirical connection is so slight and so deceptive.'

The physicist of a hundred years ago, questioned as to the nature of the physical universe, would 'probably have said that it essentially consisted of various sorts of ponderable matter, scattered in different combinations through space, exhibiting most varied aspects under the influence of chemical affinity and temperature, but through every metamorphosis obedient to the laws of motion, always retaining its mass unchanged, and exercising at all distances a force of attraction on other material masses, according to a simple law. . . The principle of the conservation of energy was, in any general form, undreamed of; electricity and magnetism, although already the subjects of important investigation, played no great part in the Whole of things; nor was a diffused ether required to complete the machinery of the universe.' But, to-day, we are being carried far beyond the 'matter' of every-day experience, to find its basis and cause, not only in the infinitesimal and imperceptible atoms which have been rather inferred than proved, but in the ether itself—that all-pervading ocean of mediumship which is itself only a tremendous inference, and yet which, it is suggested, is the basis of all visible things that are only its manifestations.

The ether, working through electricity, it is assumed, is 'the stuff out of which the universe is wholly built'; and

it is built by thrills of motion not by aggregations of stolid mass. Mr. Balfour draws the inference that what we regard as the atoms of dead matter, however inert in their external relations, are 'the theatre of violent motions and of powerful internal forces.' As a matter of fact, then, our senses switch us on only to the feebleness of Nature, and connect us with energy in its least powerful manifestations. Chemical affinity and cohesion are, on this theory, no more than the slight residual effects of the internal electrical forces which keep the atom in being. 'The internal electrical forces' which cause the atom to be, and of which we are not generally aware, are the physical basis of matter. These electrical forces, locked up in the atoms of what we call 'inert matter,' are, we may imagine, the storehouses of power which may be available for future ages when their secret is discovered, and when men learn how to tap them. But that is only a speculation which Mr. Balfour did not indulge in,—rather the reverse.

Fascinated with the tremendous mental spectacle of this 'prodigious mechanism' which lies so quietly in the roof over our heads and in the dust beneath our feet, he speaks of it as seeming to be outside the range of our immediate interests. 'We live, so to speak, merely on its fringe. It has for us no promise of utilitarian value. It will not drive our mills; we cannot harness it to our trains. Yet not less on that account does it stir the intellectual imagination. The starry heavens have from time immemorial moved the worship or the wonder of mankind. But if the dust beneath our feet be indeed compounded of innumerable systems, whose elements are ever in the most rapid motion, yet retain through uncounted ages their equilibrium unshaken, we can hardly deny that the marvels we directly see are not more worthy of admiration than those which recent discoveries have enabled us dimly to surmise.'

It is indeed a strange conclusion to which we are driven. The 'reality,' deemed such by us, turns out to be the husk, or, still less, a bubble, and the truth of the old-time saying is fortified by our latest scientific discoveries, that 'the things which are seen are temporal, but the things which are not seen are eternal.' Proud man, glorying in his 'certainties' concerning material things, suddenly finds himself houseless. The forces of his dust and ashes prove to be more potent and permanent than his palaces and his pyramids whose crumbling *débris* contain infinitely greater wonders than his achievements or his dreams. 'Experience' is, we have been told, the basis of all our knowledge, and yet, as Mr. Balfour reminds us, the experience on which we found our theories of the physical universe is our sense-perception of that universe; and we now know that our sense-perception plays us false. What we call our 'knowledge of reality' is based upon illusion, and 'the very conceptions we use in describing it to others, or in thinking of it ourselves, are abstracted from anthropomorphic fancies, which science forbids us to believe and Nature compels us to employ.'

Mr. Balfour's conclusion is not 'the characteristic piece of intellectual toying' which one journal described it as being. It is a conclusion of profound importance, though it leaves us halting and in the dark. Dwelling on the doubt whether human thought is a trustworthy instrument, he said: 'It is presumably due to these circumstances that the beliefs of all mankind about the material surroundings in which it dwells are not only imperfect, but fundamentally wrong. It may seem singular that down to, say, five years ago, our race has, without exception, lived and died in a world of illusions; and that its illusions, or those with which we are here alone concerned, have not been about things remote or abstract, things transcendental or divine, but about what men see and handle, about those "plain



matters of fact" among which common-sense daily moves with its most confident step and most self-satisfied smile.'

The men of science, in common with the man in the street, have been 'putting their money on the wrong horse.' They have been calling that 'reality' which is illusion, and 'illusion' that which is reality. With 'most confident step and most self-satisfied smile' they have pitied us or derided us for our faith and testimony concerning things unseen, but they have been refuted, not we. Into the unseen they also must go for the secret of their dust and ashes, and into the unseen they will have to go to find the secret of life. When they have done that, they will begin to understand what is possible in the commerce between dust and ashes and life.

### THE FULFILLING OF THE LAW.

Love, we are told, is the fulfilling of the Law (Rom. xiii. 10.) This phrase is probably usually understood as meaning that to love is to fulfil the law. But this passage might equally be translated 'The fulness of the Law is Love.'

We are apt to think of the Law as merely the Ten Commandments, five of which are set forth in the preceding verse, with the added remark that 'if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.' The reference is to Lev. xix. 18, 'Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord.' And in a later verse of the same chapter the command is extended; 'the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.' We all know what was the teaching of Christ as to the meaning of the word 'neighbour.'

In the passage from Romans there is a reminiscence of the conversations recorded in Matt. xix. 16-22, and xxii. 35-40, where the comment is made that 'on these two commandments hang all the law and the prophets.' That is to say, love to God and to one's fellow man is the essence (or as above, the fulness) of the whole of the authoritative teaching of the Old Testament.

But the word Law, and especially 'the Law of the Lord,' has other meanings. To the devout Jew the Law was not necessarily either the Decalogue or the Pentateuch; the latter is not all law, and it contains several different sets of commandments, that in Lev. xix. being especially noticeable. Not only is it remarkable as an ethical code, but each important section ends with the phrase 'I am the Lord,' introduced as though these words in some way furnished a sufficient explanation of the principle in accordance with which the detailed commands were given.

If we refer to another form of phraseology in which the Universal Principle of Truth is couched, we shall find an almost identical idea put forward as a subject for meditation that includes all else that can be said. The Vedantist says, 'I am He—Thou art That—Om, that Existence.' The meaning of all these phrases is that there is only One Boundless Existence, in which I, thou, every person, and every thing, exist as a sole and unique True Identity. The idea expressed by 'Om tat Sat,' as an assertion of the sole and supreme Universal Being, is, we believe, represented in Hebrew by the word Jehovah; Jah being the probable equivalent of Om.

The only relation which we can conceive as existing between Jehovah and His manifestations, which we call created beings, is that of Love. Love is essentially a feeling of close union, actual or desired, between those who are conscious of a basis for such union. Now if the Law be a statement of the relationship which ought to exist between

man and man, or between man and God, it follows that the sum and substance, the *pleroma* or fulness of that Law must be nothing less than perfect Love. Therefore Love is the fulness of the Law, and without Love we cannot fulfil the Law.

But, as has been said, the Law of the Lord meant much more than the written code; it meant also the manifestation of the Divine Presence in the heart. This is what the Psalmist meant when he wrote, 'The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.' (Ps. xix. 7.) This refers to something more deeply personal, more of the nature of a revelation, than the 'statutes' and 'commandments' which are referred to in the next verse. In the first Psalm it is said, 'Blessed is the man . . . (whose) delight is in the Law of the Lord, and (who) in His Law doth meditate day and night.' This does not mean meditation on the commandments, but refers to pure spiritual illumination in the Inner Sanctuary of the heart.

This, then, is the fulfilling of the Law: to be filled and illumined by the sense of the unique relationship of God to man; the only relationship that can exist between the Creator and that which is no external creation, but a manifestation of Himself in essence and in power; a revelation of identity, whereby all things are God and in God, and God is all and in all. When this relationship is realised, what more can be said? 'I am He, I am He, and so art thou.' We are all one, even as He is One. We cannot hurt or injure one another without injuring ourselves, and diminishing our own sense of relationship with God, as well as with our neighbour; while by uniting with our fellows in love and sympathy we are drawing both ourselves and them nearer to God; that is, nearer to a realisation of our true relationship to God.

Can any religion be simpler than this? Is it not a rule for our conduct of life under any and every circumstances? If we would love God we must necessarily love our neighbour as ourselves, for He *is* ourselves in the ultimate and highest sense of existence, a sense in which there is One Existence and no other, and all apparent differences of individuality are temporary states—often called illusions—of material existence on one or other plane of imperfection, from which we have to free ourselves. Not until we have grasped this aspect of the Eternal Problem can we comprehend what is the breadth and length and depth and height, and really *know* the love of Christ, which passeth outward knowledge, so that we may be filled with all the fulness of God. Then, and then alone, shall we be able to grasp the meaning of Atonement, to cross that Jordan over which our Joshua, Jesus, showed us the way, leading us Himself into the Land of Promise, unto the Spiritual Zion, set upon an eternal foundation, and only to be reached by climbing the spiritual mountains by which it is encompassed round about. And only by reaching this spiritual sanctuary are we set free for ever from the bondage of sin and death.

SOHAM.

### TRANSITION OF MISS SPENCER.

We regret to have to record the decease of Miss Georgina Millicent Julia Spencer, who had been a member of the London Spiritualist Alliance from the time of its formation, a regular subscriber to 'LIGHT,' and a generous contributor to various measures for the support and propagation of our Cause. She was the daughter of Lieut.-Colonel the Hon. George A. Spencer, and the sister of the late Hon. Mrs. Charles Forbes (also a member of the London Spiritualist Alliance), whose decease occurred in March, 1901. Miss Spencer passed away on the 16th inst. at Strathpeffer, Ross-shire, N.B., where she was at the time on a visit to some relatives, the immediate cause of her death being cyanosis, consequent upon a condition of chronic bronchitis, from which she had been a patient sufferer for many years.



### IMPORTANCE OF TEST CONDITIONS.

The question as to what should be done regarding fraudulent, or pretended, mediumship is being warmly discussed in the 'Progressive Thinker,' some of the contributors being in favour of open aggressive warfare against it, while others are opposed to that course from a variety of reasons. Mr. B. F. Underwood, writing in the 'Progressive Thinker' for August 6th, says:—

'Leaders and representatives are in no degree responsible for the fraud except so far as they attempt to justify, conceal or excuse it. Any movement that does this ought to perish—the sooner the better.'

We are inclined to the view that Spiritualists and inquirers alike should exercise more caution, and if they visit professional mediums should do so with the full sense of the responsibility which rests upon them. As Mr. Underwood wisely observes:—

'With more intelligence and scrutiny people would cease to attribute to spirits out of the body any phenomena simply because they were perplexed, puzzled, and unable to explain such phenomena without recourse to spirit agency.'

'Why should any person, especially one who is not an expert in legerdemain, and in all modern devices for producing deception of the senses, the thousands of illusions and hallucinations, ascribe anything to the agency of disembodied spirits simply because they cannot understand how it is done, if not by such agencies? It is wiser to assume at the outset that there are methods of deception of which we are ignorant, and that it is antecedently probable that a public performer will select for his practice tricks that those present will not be likely to understand.'

While we know that materialisations of a most convincing character have been observed under satisfactory conditions, we also know that the average public séance for this class of phenomena is by no means satisfactory, and we have, again and again, protested against the darkness and the absence of precautions against deception. As Mr. Underwood says:—

'An investigator in a dark or partially dark room sees figures and hears voices which impress him as those of spirits (according to the dominant idea in the circle), and he leaves the séance with the belief that such was the case, because he cannot understand how such phenomena could have occurred if they were not produced by invisible beings. But could he tell how they were produced if they were caused by spirit agency?

'I have attended many so-called materialisations. Some of them were palpable frauds; none of them impressed me favourably. In no case were the conditions such as to exclude the possibility of fraud, notwithstanding that in some cases pains were taken to show that fraud-proof conditions existed. What was done to point out that certain avenues of possible deception were closed, however, served only to invite my attention to other avenues against which no precautions were taken, and references to which were unwelcome to those eager to have the show opened.'

'Of what evidential value of spirit agency to an investigator is a performance of any kind conducted under conditions which admit of fraud as a possibility? Of course, among friends, those who have absolute confidence in one another, such conditions are uncalled for. But with professional mediums, those who advertise to do certain strange things and receive money the same as conjurers do, for their performances, nothing should be taken for granted as to honesty and good faith, and all possible vigilance and precaution should be exercised to guard against deception and fraud.'

Rational and common-sense methods are as necessary when dealing with Spiritualism as in all other realms; and honest doubt, allied to a sincere desire to know the truth, can never be detrimental to genuine results, but the carping, cynical, condemnatory attitude of the know-it-all sceptic, who thinks all other inquirers incompetent, and that he will soon expose the fraud, is a pest in the séance room. Individual responsibility must be recognised, and each one must not only *seek* for the truth, but judge for himself as to whether he finds it or not.

A correspondent, 'H.C.G.,' writing in 'The Light of Truth,' says:—

'Having noticed many communications regarding "materialisation," both for and against its truth, I have been impressed to contribute my experience in its favour. Never was there

a more thorough sceptic than I regarding all spiritual phenomena when I first began investigating for myself, and materialisation was, to me, one of its worst features, until about two months ago, when for my own satisfaction, I requested Mr. F. Coates to give one of his materialising sésances in my own house, with the understanding that I have the privilege of searching him very carefully before the séance. He consented. I invited those whom I desired to have present, and prepared the rooms to be used myself, locking closet doors, dresser drawers &c., where anything could be concealed without my knowledge. The results obtained that evening were simply wonderful. About eleven people were present and from two to three materialised forms appeared to each person. Some of the forms were very much larger, some very much smaller than the medium, and some were ladies, some gentlemen, all attired in his or her own way. An uncle came to me, whom I had not seen for years before his passing out, yet the moment he appeared I recognised him, though I made no remark until he took my hand and told me who he was and called me by name. Now, granting for argument's sake that it would have been possible for the medium to have made himself larger, or smaller, at will, how can one account for the different costumes and different coloured hair worn by those materialised forms, some of the female forms having quite long hair? I am very certain no costumes, or wigs, were concealed about Mr. Coates, and am equally certain that no such things were in my flat. Last night I attended another materialising séance, given by Mr. Coates, at the home of one of my friends. About fifteen or twenty people were present; some very strong sceptics among them, but the results obtained were just as good as those at my house. Therefore if any one is suspicious that Mr. Coates may have some wonderful appliances whereby he can produce such results in his own home, it might be well to consider how he manages to do the same in other homes where he cannot possibly have those appliances. People cry "fraud," and no doubt there are "frauds" who claim to be true mediums, but it does not follow that all mediums are "frauds" because there may be one or two. Any way, speaking for myself, it will take strong and lengthy arguments, and a large number of "frauds," to convince me that spirit return in materialised form is impossible. The evidences in my own home and that of my friend were, to me, most convincing. Let me add in conclusion that this is not written as an advertisement for Mr. Coates, though I firmly believe him to be perfectly sincere in his work; but he does not even know that this article is written, and I have taken the liberty of giving his name without his permission.'

It will be noted that the value of 'H. C. G.'s' testimony depends upon the careful test conditions which he instituted. Had the same phenomena occurred under the ordinary loose conditions of promiscuous sésances they would have been practically valueless as evidence of spirit presence and action.

### SAVED BY A 'PREMONITION.'

In the July number of 'Reason,' the Rev. B. F. Austin's bright little monthly, the following interesting incident is related:—

'Michael Quinn, a gate-tender at the Buttzville-avenue crossing of the Lackawanna at Oxford, has just received official thanks from the railroad company for saving a West-bound express train from being wrecked last Wednesday.'

'Quinn's experience in saving the train was peculiar. It was about twenty minutes before the express train was due that he watched a coal train pass his shanty and disappear from view of the track. A moment later he had a strange sense of impending danger. He did not know what it was, but there was a sinking feeling in his heart, and he became almost dizzy with the thought that something was wrong, and started on a run up the track, following the coal train. A quarter of a mile from his shanty he found a broken rail, which had been wrenched from its place by the passing train, and as it was the outside rail of a sharp curve, any following train would certainly have gone to wreck over the embankment. Hastily improvising a danger signal with his red handkerchief he hurried back and flagged the approaching train. Having held up the train he looked up the repair gang and had a new rail set while the express waited.'

The question arises how did Quinn get that 'sense of impending danger'? Did his 'sub-conscious self' clairvoyantly perceive the mishap to the rail, or did some spirit observe what had happened, and finding him susceptible, impress him with the thought that there was something wrong?



## THE COLLECTIVE SPIRITUAL ENTITY.

BY JOHN B. SHIPLEY.

## IX.—EVIDENCE AND EXPRESSION.

Having thus attempted to illustrate our conception of the Collective Entity in its various forms, we must now proceed, in this closing article, to draw a conclusion and, in doing so, to examine the manner in which the Entity manifests its existence by embodying itself, as it were, in a single personality. But first we must take note of a dissentient voice, that of a fairly profound thinker who, in our opinion, just misses, or rather deliberately excludes, the very idea which would give vitality to his reasoning and aid him immensely in the work he desires to perform for the benefit of the Entity which, after all, he is constrained to refer to under the title of Mankind.

In a newspaper article, Mr. H. G. Wells not long since committed himself to the uncompromising assertion 'There is no People.' He begins by stating the case for the existence of the People in very clear terms. He says:—

'To a very large number of people the People is one of the profoundest realities in life. . . . When they speak of the People, they certainly mean something more than the whole mass of individuals in a country lumped together. . . . The People is something that overrides and is added to the individualities that make up the people. It is, as it were, itself an individuality of a higher order—as indeed its capital P displays. It has a will of its own, which is not the will of any particular person in it; it has a power of purpose and judgment of a superior sort. It is supposed to be the underlying reality of all national life and the real seat of all public religious emotion. Unfortunately, it lacks powers of expression, and so there is need of rulers and interpreters.'

And then he goes on to affirm that 'there exists nothing of the sort, that the world of men is entirely made up of the individuals that compose it, and that collective action is just the algebraic sum of all individual actions.'

We have tried to show that individuals in a collectivity are themselves swayed by the collective will, and that collective action is not what might be expected from the character of the individuals; and Mr. Wells himself testifies to the wide recognition of these ideas. His remark about the need for interpreters brings us straight to the point we now desire to take up. One proof that collective action does exist is the fact that it calls for an interpreter, and that this interpreter finds that he has something to interpret, which can be nothing else than this collective will. Every assemblage of people demands organisation, from the Israelites who desired a king to the last new society for the propagation of an idea. And the head or spokesman of an assemblage, be he king or chairman, finds that he has to voice, not his own private feelings, but the wishes and needs of the whole gathering.

The word by which we express this feeling is Responsibility, and we further note the clear distinction that is made between a person's action in his private and in his public capacity. The distinction is finely drawn by Shakespeare in his delineation of the altered character of Henry V. on coming to the throne, and the instance is not an isolated one. The solemn investiture, the oath of office, the installation of the new occupant of a high position, constitute a mutual recognition of the fact and of the duties of leadership; the Entity accepts its interpreter, the latter acknowledges his responsibility to the former.

The distinction is frequently made between a person's character in private life, and the same man's behaviour in office. The judge on the bench is a different man from the guest at dinner; the leader of the House may be good friends with a determined political opponent. We have heard of a literary man who wrote an article, posted it to himself as editor of a review, then sat in judgment next morning on his own work, and—returned it to himself with the customary 'regret.' This man felt (if the story be true) that his official judgment was different from his private judgment, and that as chief of the Entity represented by his readers, he was in a position to criticise his own contribution. Seen in this light we can admit that there may be something more than pure nonsense in the Gilbertian situation: 'Can I marry a ward of my own court

without my own consent? And if I do, can I commit myself for contempt of my own court?'

Another recognition of interpretership is accorded by the universal custom of addressing 'Mr. Chairman,' 'Mr. Speaker,' instead of the assembly at large, and even by the use of the editorial 'We.' In public affairs the 'Crown' means not the King but the office, in trust for the nation; criminals are prosecuted in the name of the King, or in some countries in that of the People. 'Senatus Populusque Romanus' was an expression of imperial significance even before the reins of government were grasped by an Augustus Cæsar Divus Imperator. And the spiritual reality of the Entity represented by the Emperor was typified by the ascription of divine honours to him. The only way by which men in a certain stage of perception could describe such an Entity was by representing it as a god, meaning that more than the personality of the ruler was involved in his official action. The cry, 'It is the voice of a god and not of a man,' indicates a confused and indefinite sense of the idea we are trying to set forth, that the ruler speaks as the mouthpiece of the Popular Entity, and not as an individual. The error lay in extending the authoritative character to merely personal utterances and action, and it is a mistake that both rulers and their subjects are very prone to make.

We have now found that the reality of a Collective Entity is more or less clearly recognised, according to perceptive capacity, by (1) the members of an assembly; (2) the chairman or leader; (3) the individual who addresses it; and (4) the public at large, who accept as authoritative all decisions legally arrived at, and formally registered and promulgated. We have found that this peculiar potency of organisation in all forms has been recognised in all ages of which we have record, and that it is one of those instinctive feelings of mankind which indicate the existence of finer and imperfectly understood means of perception belonging to a consciousness which is not that of our outward senses, and which is even beyond the scope of our reasoning mentality.

It is because these perceptions and this consciousness are appealed to that we speak of the Entity as spiritual. This word is vague, for there are many grades of spirituality. Religion has, at various times and places, concerned itself with most of these grades, and we speak of religions as being more or less spiritual according to the grade of spirituality with which each deals, and to which it leads us. As we have already intimated, the true Spiritual Collective Entity embracing all mankind is the Church; not this church or that church, but the Church of Christ, 'the whole family in heaven and earth.' But membership in that Church involves the calling into play of the higher faculties of men's natures, the awakening of higher perceptions, the arousing of a higher plane of consciousness, the spiritual man within the natural man, and not always awake even in the discarnate man. And it is by this truly spiritual portion of our being, our higher selves, that we must be united, 'fitly joined together and compacted,' so that, individually and collectively, we may 'grow up into Him in all things, which is the Head, even Christ.'

(Conclusion.)

## PALMISTS HEAVILY FINED.

On Tuesday, at the Blackpool Police-court, several professors of palmistry appeared to answer charges under the Vagrancy Act, the first case that was heard being one against Madame Ida Ellis, one of a well-known family long resident in the town. Two police officers gave evidence to show that Madame Ellis in reality told their fortunes. Madame Ellis, in defence, said that she had practised palmistry for forty years, and had written two books on the subject, and she explained to the Court the principle of her science, illustrating her remarks by her own hands, and reproductions of the hands of Mr. Gladstone, the Lord Chief Justice, Lord Leighton, Sir Edwin Arnold, and others. The magistrates inflicted a fine of £25, or three months' imprisonment. Similar evidence was given against Madame Bianca Unorna, and a fine of £25 was also inflicted in her case, and in that of several other defendants, the magistrates stating that in the event of another conviction imprisonment without the option of a fine might follow.



## 'MEDIUMS' AND 'SPIRITS.'

In the 'Banner of Light' of August 6th a good point is made with reference to the tendency among mediums to avoid frank acknowledgment of spirit influence. Assuming that an imaginary individual has died and regained consciousness 'on the other side' and that he sets out to return to his earth friends and tell them that he still lives, the 'Banner of Light' says to him:—

'Immediately you do so your troubles begin! You are enabled to enter some meeting and the "psychic" commences to say an "influence is sensed," or a "vibration is felt," or "I feel the forces" and the "influence tells me" he is so and so, and supposing you hear or know what is being said you are charmed to realise that you are not any more a person but a "vibration," a "force," or an "influence"! Such wretched phraseology is calculated to make you wonder what sort of a being you really are. You supposed yourself to be something real, aye, even more real than formerly, but you are evidently not much more real than a vibration! While what comfort can it be to a mourning mother to be told that "your darling's influence is here and his vibrations go out to you," when the simple, straightforward announcement that "your son is here, and he sends his love to you and his name is" so and so, would convey a real message from a real personality to good use and purpose? But it has come to pass that many workers will use nearly any phrase or word rather than utter the words spirit or spirits! Indeed it almost seems as if in many cases they had grown ashamed of the word medium, and sought to avoid it by such non-committal terms as "sensitive," "psychic," and other alternatives. Is it not time to call a halt and reconsider these points?

'It may seem to some that the foregoing are only minor points, but they are not; far from it, indeed, for they touch vital principles in our work. We started out with "spirits" and "mediums," we fought our battle with those two words, we have achieved our present position by standing firm for those words, and it is traitorous to abandon them merely because we seek a little popularity for so doing. There is nothing derogatory in mediumship when mediums rightly exercise the functions and by their mode of life secure the best associations with the spirit world. So, let us propose that we call our departed friends not merely "spirits," or "the spirits of," but our kindred in fact and deed, speaking of them as human beings who have moved one stage forward on the great journey of life, and not mere wraiths of vibrations seemingly as unsubstantial as the baseless fabric of a dream.'

## PALMISTRY AND THE 'DAILY MAIL.'

The 'Daily News' thus makes merry at the expense of Sir Alfred Harmsworth and his papers, the 'Daily Mail,' the 'Daily Mirror,' and 'Answers':—

'The joke of the great Harmsworth exposure of the guinea-a-time palmists grows in richness with each succeeding day. The discovery that, while the "Mail" is hard at work on its crusade against the "rogues and vagabonds" of Bond-street, "Answers" is adding to Sir Alfred's fame and fortunes by means of a sixpenny character-reader whom it keeps on the premises, is now followed by an even more delightful discovery which the "Star" has made.

'Madame Zobedia is, as her name suggests, a practitioner of palmistry, and she carries on business in New Cavendish-street. She has been in the habit of contributing to the advertisement revenue of the "Morning Post." But last November Sir Alfred Harmsworth's latest daily paper, the "Mirror"—at that time it was a "journal for gentlewomen"—sent to Madame Zobedia a circular asking her to advertise in its columns.

'This she did on several occasions; and the "Mirror" liked it so much that it sent Madame Zobedia a small souvenir brooch. But now Madame Zobedia sees Sir Alfred's other daily paper describing her business as that of "charlatans," "rogues and vagabonds," and "frauds."

'It almost looks as if the Carmelite-street Press had changed its views in the space of a few months. Is it possible?'

He doeth well who doeth good  
To those of his own brotherhood;  
He doeth better who doth bless  
The stranger in his wretchedness;  
Yet best, oh! best of all doth he  
Who helps a fallen enemy.

—H. G. A.

## SPIRITUAL THERAPEUTICS.

It will come as a surprise to many to learn that a movement is on foot within the Established Church to revive the teaching and practice of the early centuries concerning Divine healing. A number of meetings have recently been held, and, as a result, a number of clergymen of all schools of thought, including Evangelicals like the Rector of Brompton and the Vicar of Potter's Bar, and those more closely connected with the High Church party, such as the Revs. Percy Dearmer and Conrad Noel, have become sympathetic helpers. The Rev. B. S. Lombard, of All Hallows, North St. Pancras, is acting for the time as secretary of the movement.

Seen by a representative of 'The Daily News,' the Rev. Conrad Noel, who is preaching a course of lectures on 'Saving Health,' said that at present there is only an informal association of clergymen and doctors interested in the question, but that a guild is being formed. No name for it has yet been adopted, nor have any rules been yet drafted. He hoped, however, that its supporters would make a definite beginning early in September.

'The Guild,' said Mr. Noel, 'will be for members of the Church of England, although we shall heartily welcome all Christians to our meetings. We have two principal objects: First, to study sympathetically and critically the movements of mental and spiritual healing, and to examine alleged cures; and, secondly, to develop and extend the knowledge of Scripture and Church tradition on the subject. Speaking generally, we reject the philosophy of Mrs. Eddy's teaching, i.e., her declaration of the non-existence of a physical world, and, in consequence, her teaching that there is no such thing as disease, and that it is a mere delusion of the mind. On the contrary, we believe these things to be real. We believe that the spirit has an enormous influence over the material body, and when the spirit is in union with God, who is the Creator of health, it can modify, and, in some cases, absolutely get rid of the disease. We feel that the spirit has this power over the body, not because the body is vile or worthless, or, as Mrs. Eddy teaches, non-existent; but because our bodies are temples of the Holy Ghost. Mrs. Eddy, in common with ourselves, teaches what I may call "original righteousness," that is, that the image of God in man is transmitted through generations, but we believe that, with this original righteousness or deposit of grace, there is also transmitted original sin. Mrs. Eddy denies the doctrine or fact of original sin.'

'Will your members be precluded from seeking medical help?'

'No. That is a most important point. We are not opposed to the medical profession. Many of them are with us. We regard them as part of God's means of health, but we say their skill can be supplemented by the prayers and faith of the patients and others.'

'Do you intend to revive any of the older customs of the Church?'

'We have issued a small paper containing the various prayers, &c., formerly used. We hope to have revived the old practice of unction or anointing—not Extreme Unction, which is one of the errors we shall have to combat. We believe the anointing is not for those about to depart, but for those who have, humanly speaking, a chance of recovery. We have every hope of success. Some cases of spiritual healing have been reported to us, but, as I have pointed out, our first object is to make full and careful inquiries, so that, for the present, we cannot say anything definite.'

The concluding lecture of the present series on 'Saving Health' will be given by the Rev. Conrad Noel at the 11.30 a.m. service on Sunday morning next, in the Church of St. Mary's, Paddington Green.

## TO CORRESPONDENTS.

'P. W. M. M.'—Please send us your name and address.



## A PRESENTIMENT FULFILLED.

The 'Progressive Thinker' of August 6th gives the following story from New York, dated July 23rd, of a mother's presentiment and its sad fulfilment:—

"I had a presentiment that something dreadful was going to happen to Michael," tearfully exclaimed the mother of eight year-old Michael O'Dea, who was drowned in the East River. At her home, 205, West Sixty-Fifth-street, Mrs. O'Dea told of how at three o'clock she had a presentiment foreboding evil for little Michael.

'At that moment the boy was drowning in the East River off Seventy-Second-street. He had gone bathing there with his brother Johnny and George O'Leary. Michael could not swim, but he took his brother's dare and plunged in beyond his depth.

"It came over me so sudden," said Mrs. O'Dea, "that I was nearly prostrated. Try as I would, I could not dispel the horrible feeling that something had happened to my boy. It seemed a vision of death to me. I went to several neighbours and tried to keep my mind off all thoughts of danger. Finally, in sheer desperation, I appealed to my friends to help me to find my son. If I could have been brought to him at once all would have been well. I went from house to house, but could get no trace of him. Just as I was giving up all hope and almost fainting I met my son Johnny carrying Michael's clothes."

## LETTERS TO THE EDITOR.

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

## 'The Necessity for Reincarnation.'

SIR,—The arguments brought by Mr. B. Stevens against the two clauses of my criticism of Mrs. Besant's lecture which refer to John the Baptist and the man born blind, obtain any seeming weight they may possess in the old familiar way of being founded upon just so much of the relevant evidence as more or less suits the arguer.

For instance, as regards John the Baptist, Mr. Stevens quotes a single text, and that, too, apart from a context which throws a different light upon what is quoted, and he ignores the illuminating facts (1) that according to both Matthew and Mark the saying quoted fell from the lips of Jesus just after an interview with the spirit form (not of John the Baptist but) of Elias; (2) that Jesus had previously hinted that He simply likened his cousin John to Elias: 'If ye will receive it, this is Elias which was for to come. . . . But whereunto shall I liken,' &c. (Matthew xi. 14-16); (3) that this cousin of Jesus not only did not say that he was Elias, but also did say that he was not Elias: 'Art thou Elias? And he saith, I am not' (John i. 21); and (4) that the prophecy attributed to the angel Gabriel before the birth of John the Baptist—'And he shall go before him in the spirit and power of Elias' (Luke i. 17)—precluded the idea that Elias was coming in the flesh.

Then, as to the man born blind, the belief in reincarnation seems inextricably mixed up with the idea that the sorrow and suffering endured but not earned in this incarnation must have been earned but not endured in a previous incarnation; but how a believer to that effect, in reply to the question put to Jesus, could have said 'Neither did this man sin, nor his parents, that he was born blind,' I really cannot see. And as regards Mr. Stevens' statements that this saying of Jesus 'requires the postulate of the blind man's pre-existence,' and that pre-existence 'of course is the same thing as reincarnation,' in both cases I must totally disagree; for (1) it would be natural enough for a non-believer in pre-existence of any description to say, in answer to the question put to Jesus, 'Neither did this man sin,' without thinking it necessary to mention his non-belief in pre-existence; and (2) it is possible to be, what I am, namely, a non-believer in reincarnation, and yet a believer that the innermost reality out of which I, the mental personality or reasoning human, have been evolved, pre-existed as a more or less differentiated part of the divine substance which, whether previously incarnated or not, had not previously attained unto reason as a finite centre of consciousness, and so become human: while in Judæa nineteen centuries ago there were believers in the age-old theory that all human souls pre-exist in a non-evolved and pure state, and Jesus quite possibly so believed.

In short, sir, I claim the case on all counts.

J. DENHAM PARSONS.

58, St. Oswald's-road,  
West Brompton, S.W.  
August 20th, 1904.

## 'Man as Master of his Destiny.'

SIR,—Being a constant reader of 'LIGHT' and a reincarnationist to boot, I have noted with pleasure the issues which have contained letters and articles on this subject. As to Mr. A. K. Venning's comments on the report of Mrs. Besant's address, 'Man as Master of his Destiny,' it seems to me that Mr. Venning, though partially right from his point of view, does not give sufficient weight to individual power over environment. Quoting Mrs. Besant's remark that 'Science is more and more asserting that character is not transmitted by parentage,' he says that this is 'totally opposed to all his study and experience.' Surely the said study and experience are not very well grounded psychologically! Weismann wrote almost specially on this fact, while common experience shows how marked a difference there is in the characters of parents and children. Heredity, of course, is a great factor in human life, but not the greatest factor, as Mr. Venning thinks; and he himself expatiates at some length on the value of physical exercise undertaken in conjunction with properly directed will power. Reincarnationists believe that self-effort is thus *always* rewarded, if not in this earth-life, then in a following one; and I should like to ask Mr. Venning if there is anything of the 'millstone nature' or 'nonsense' in the idea—having worked for and thus demanded of Nature a better physical body, a better sympathetic or psychical body, a better mental instrument—that when he incarnates again it will be in such a body as will be Nature's answer to former endeavours.

Mr. Venning tells us that it is said to be irreverent to 'connect a bad character in any way with God; that we are all relatively bad, and consequently not living or having our being in God.' Mr. Venning has identified, in his thought, the 'man' and his 'character.' But man is infinitely above the 'character' by which we know him—for character is only the sum total of the manifestation of the man on all planes, the results of the use of the world around him, while he himself is the master worker behind. Looking around, one sees so many virtues, so much patience and knowledge required to master even the little affairs in our little personal corners, that reincarnation brings a blessed hope—in the realisation of which we may attain, by life after life, full powers of conquest, and by growth in sympathy attain a larger helpfulness and usefulness for the world's redemption. As a reincarnationist I am building for a continuity of life, a fulness of knowledge, power, and love, which is infinitely preferable to a progress from stage to stage, each of which is only partially enjoyed, the fellow citizens partially helped, and the knowledge very, very partially obtained! Finally, it gives the Christian or the idealist trying to live the ideal life, a real hope of helping his fellows through their struggles and trials of millennium after millennium, until the path broadens on to those higher realms where the physical instruments are not required.

Erith, Kent.

T. S.

## 'Palmistry or Otherwise.'

SIR,—I read in your last issue with much interest the remarks of 'M.A. (Oxon),' and would like to communicate an account of the only interview I ever had with a palmist, and that about four years ago. I had heard of a celebrated professor of the art from a friend who once had a sitting with him, and some months afterwards I called upon him in Conduit-street. I had to wait an hour, mine being a chance visit without appointment, and we were unknown to each other.

During nearly the entire sitting he held my right hand in his left hand, and with a light ivory pointer in his right hand went over my 'lines' and told me wonders about myself.

My conviction was, and still is, that what he told me was not derived from the 'lines' at all, but that by some kind of thought-transference, he being clairvoyant and having direct physical contact with me, he was enabled to read what was both active and dormant in my brain. Anyhow, what he told me was absolutely true, and amongst other things as follows:—

That I had had six children, and that one of them, a daughter, died in infancy; that I had three sons alive, one being married, and two daughters alive, one being a widow, and that my wife was some months older than myself; that when young I was for a long period in delicate health, and about eighteen or twenty years previously I had had a serious illness which he thought was cured by a surgical operation (it was); that if I were not an architect, I was intimately connected with building operations; that he could read the name Austin quite plainly, and he asked me if I were connected in any way with a man of that name (it is the Christian name of my eldest son). Several other personal matters known only to myself he mentioned, all of which filled me with amazement.

As to 'fortune-telling,' or the future, he said nothing and I asked nothing, though he told me I had a friend, a Mr. S.



(spelling his name, though incorrectly), an old gentleman and a bachelor, who had inserted my name in his will for a legacy. This was a surprise to me and I doubt it, but as my friend is still alive I cannot prove the statement.

I have always looked upon palmistry as a mild kind of fraud, and that where successful it is not due to the 'reading of the lines' but to *clairvoyance*.

The professors in booths, on piers, at watering-places, &c., are amusing failures, dealing in generalities which might apply to any of their visitors.

My conclusion is that it is not 'palmistry' but 'otherwise'; still I may be wrong—*humanum est errare*.

BARBER-SURGEON.

#### 'Love is Life.'

SIR,—I often wonder, when I hear people speak of love, what is meant by the word, and what is meant by the short sentence 'Love is Life.' To me these last three words convey no meaning; their depth being so deep. We read that God is Love; that men should love one another; that love rules the world; but when we look around we must or do conclude that the words 'love of God' must have a different meaning from that in common use.

To me it is quite evident that we use the word *Love* unthinkingly. As God can only seek the *ultimate good* of Himself—that is, of all things, including man (I speak as a man, and not as being in the counsels of God), it follows that *everything is for the best*, as the poet says—and that 'all partial ill is universal good.' If we use that axiom we shall have a key to solve the mysteries of God's doings. As God said to Cyrus, 'I create good and evil, I make light and darkness.' It must be so. God is all and in all; and apparent evil is only a step in evolution towards ultimate good. God's love towards His works does not exclude present pain and inconvenience. He is as ruthless in His destruction of human as in animal life. He has, or may have, unseen by our earthly wisdom, a plan by which no destruction of life is useless, but tends to one final consummation of perfection. The very trials and sorrows of man teach, or will teach eventually, the beauty of right doing. All our learning comes by sorrow. God uses man's lowest passions to work out man's mental salvation, which distinguishes the brute from man. Man's civilisation springs not from 'love of humanity,' but self-interest. Love effects less than selfishness. What causes a man to employ five thousand workmen? Love? No. 'Self-interest.' What an immense impulse War and Greed have given to arts, science, and inventions! Love as applied to benefiting our neighbour may be the goal at which man should aim, but it does not do so yet.

The love of God really means seeking the ultimate good of all things; and God's will must be done. His loom goes very slow, but weaves a beautiful pattern. There is no word so often inscribed on our banners as is *Love*, and no word so seldom followed. Men are, we believe, physical, mental, and spiritual. The last two depend on the physical, and are evolved by its means, obtaining the ultimate ends. The physical, being the animal, must act, will act, on the animal basis, which is 'self-interest.' We may bemoan the fact, but God has given man a physical body with certain tendencies, and these tendencies must find an outlet, and that outlet will be in the direction of self, as we find in all animals. It is man's duty to society and himself to restrain these animal tendencies from excess, not from use. We cannot, should not, snuff out the animal. Canon Hicks is wrong when he disparages war, hatred, &c., as being opposed to God's will. What suppressed the African, &c., slave trade—the cruelties of African chiefs? Love? No! It was war. What caused Jesus to drive out of the Temple the moneychangers, to rebuke the Pharisees? Love? No! Hatred towards wrong. Every feeling in man can find a legitimate use, and being put in man by God, has a use. Love must be interpreted as being that feeling which seeks the ultimate good of an object—even if it use the sword or the whip. Indulgence is not love, nor does God show that feeling. He shows design towards an end.

JOSEPH CLAYTON.

#### Cape Colony.

SIR,—From across the wide expanse of waters which separates the place where 'LIGHT' is produced from this town—the home of one of its ardent admirers—allow me to thank you for the, to me, inspiring article on 'The Lyceum,' which appeared in your issue for June 11th. It brought back to me forcibly my own happy Lyceum days before I left England. All the time I was reading it I seemed to be back again in the dear old Mechanics' Institute, Openshaw, when, long ago, with my fellow Lyceumists, I marched up and down, and round about,

and took my part in the Golden and Silver Chain Recitations. You are right, sir; the members of a Lyceum are happy comrades and friends. Many a time since I have been out in this country have I longed for just one of the delightful Sundays I used to spend with them, or for the society of someone with whom I could converse on our beautiful philosophy. It is with pleasure and gratitude, therefore, that I send my address to you, in answer to your request in the same number for the names and addresses of Spiritualists in Port Elizabeth. I have been out in this country nearly two years now, and in all that time I have only met one of our faith, and she was only here on a visit from Cape Town.

My mother sends me 'LIGHT' every week, and I have found it very helpful to me in this wilderness. I would rather dispense with all the other newspapers for ever than be without 'LIGHT' for one year. Trusting you may long be spared to carry on your useful work,—Yours, &c.,

22, Sherlock-street,  
Port Elizabeth, Cape Colony,  
South Africa.

(Miss) S. FITTON.

#### SOCIETY WORK.

SPECIAL NOTICE.—Reports of meetings intended for this column must reach us by the first postal delivery on Tuesdays, otherwise we are unable to make use of them.

BRIGHTON.—BRUNSWICK HALL, BRUNSWICK-STREET EAST.—On Sunday last the controls of Mr. Ronald Brailey gave an able address, followed by clairvoyance, to a good audience. Next Sunday Mrs. Russell-Davies has very kindly consented to again occupy our platform.—A.C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Mrs. Roberts gave a very interesting and instructive address on 'Man's Evolution,' taken from 'A Glimpse from the Spirit World.' Mr. Roberts occupied the chair. The after-circle was very successful. On Sunday next, at 7 p.m., Mrs. Boddington will give an address.—T. B. F.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Imison, of the Chiswick Society, was with us and gave an interesting address on 'Bunyan and his Book in the Light of Spiritualism.' Mrs. Chaplin, our president, was in the chair. On Sunday next, August 28th, Mr. and Mrs. Roberts, of Manor Park; address and clairvoyance. Public circle on Thursday, at 8 p.m.—E. B.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—In spite of the rain on Sunday evening last, a large number assembled at these rooms and gave Mrs. M. H. Wallis a hearty welcome. Her guides answered thirteen questions written by the audience, many of them being dealt with at some length. The answers were excellent, and were much appreciated. Mr. W. T. Cooper, vice-president, ably presided over the meeting. Next Sunday, at 7 p.m., Mr. E. S. G. Mayo, of Cardiff, will deliver an address, subject, 'The Influence of Spiritualism upon Modern Thought.' Doors open at 6.30 p.m.—S. J. WATTS.

KENSINGTON.—44, HOLLAND-ROAD, W.—Mr. T. B. Morgan, under inspiration, delivered a lecture last Sunday evening on 'Soul Growth—How to Attain It.' Madame Susae presided as usual, and delivered a very effective address at the close. The after-circle, conducted by the guides of Mr. Morgan, assisted by clairvoyance from Mr. and Mrs. F. Smith, Mrs. Graddon-Kent, and others, was exceedingly interesting and instructive. Mr. T. B. Morgan will deliver an address next Sunday evening, at the same rooms, on 'The Higher Powers on War and Peace.'

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning our public circle was well attended, and good work was done. In the evening the Chepstow String Band gave several selections. Mr. Fowler presided, and a trance address through Mr. Huxley was much appreciated by a large audience, many of whom remained to the after-service circle. A solo by Mrs. Dupée brought a pleasing evening to a close. On Sunday morning, public circle at 11 a.m.; evening at 7, Mr. W. Underwood. On Thursday, September 1st, at 7.30 p.m., Mr. Mayo, of Cardiff, will give an address.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last a very lucid address was given by Mrs. Checketts, entitled 'Mahomed—Servant of God,' incidents of his life being recounted to the evident appreciation of her listeners. At the Lyceum in the afternoon an explanatory address upon 'Mediumship' was given by Mr. Percy Smyth. On Monday Mrs. Atkins occupied the platform and gave illustrations of clairvoyance. On Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. G. Tayler Gwinn. Special lecture on Monday next, at 8 p.m., by Mr. E. S. G. Mayo, 'The Bridge of Science over the Gulf of Doubt.' (See advertisement.)—H. B. KEATS.