

# Light:

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

LIGHT ! MORE LIGHT !"—Goethe.

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

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## NOTES BY THE WAY.

Colonel Olcott's 'Theosophist' for July quotes the astonishing story from 'L' Etoile Belge' concerning a child of three at Madrid, who is being, or has been, exhibited at the Montano Concert Salon there. This unparalleled precocity revealed, by accident, his genius while he was being weaned, when two years old. He now plays difficult pieces, after hearing them once, seated at the piano on his mother's knees. At the Salon, he played the Spanish national anthem, the dance of the Gallicians, a concert waltz, the caprice of Espinosa and a fantasy from 'Lucia.'

'The Theosophist' says, 'Surely this is a remarkably forcible illustration of the doctrine of reincarnation.' We see neither the 'surely' nor the 'forcible.' To say the least of it, it quite as much suggests the use of a little medium by a musical spirit seeking expression: and we are strongly inclined to think that the element of truth in reincarnation is this attachment of a spirit seeking expression to a medium capable of giving it.

In this connection, a remark made by Miss Walsh at Boston (U.S.) and reported by 'The Theosophist' is noticeable:—'He who does his duty in the mud and water of life, who recognises the God in all nature around him, who declares the True and Real, irrespective of appearances and diversities, he is a theosophist, whether his name be written on any archives or not.' We like that. We say the same of the true Spiritualist.

With regard to reincarnation, then: will it not do to substitute spirit attachment for birth into the body?

An Article by Jehangir Sorabji, in this same number of 'The Theosophist,' discusses tenderly and practically the development of heart as well as head, in a study of 'The real Yoga.' Incidentally, he presents a useful contrast between external and spiritual advance in the true knowledge of God and in real personal progress. The following is not by any means a new thought to our readers, but it is beautifully expressed:—

You may hold your breath as long as you like, eschew animal food for years together, practise to the very letter the rigid rules laid down in the Avestas and Sâstras of the world, dip yourselves in the holy waters of the Ganges half a dozen times a day, gaze steadfastly at the sun till you are half blind, do all these things and do a thousand things more, but you are not a whit nearer to your God; but do a single good act without desire of reward, do a kind turn in the place of a wrong received, relieve the sufferings of an orphan, comfort a solitary widow in her mental tribulation, pour cold water into a parched throat, try to grow two blades of grass where there grew formerly one, help a single son of

woman born, alleviate the woes of but one individual in whom burns the same fire of spirit which burns within you, and know for certain that the empyrean rings more with joy for your real advance than for all your fasts and asceticism combined. A Chelâ once pressed his Guru to show him God, and was told that the joy or Ananda which beams in the countenance of a man when he receives an act of kindness at the hand of his benefactor is God.

At the late 'Liberal Congress of Religion,' Boston (U.S.), Bipin Chandra Pal, of Calcutta, gave an Address (called 'A comparative Study') on Christianity and Hinduism. A full report of it has just reached us. The speaker, in the beginning of his Address, pictured a very beautiful vision of Christ which came to him long ago; and, at its conclusion, made the following curious remark:—

As I saw him thus, my heart went out to him in a tidal wave of love and reverence; and thus united in ecstatic communion with Jesus, I found myself at once at one also with those who are known among men by his name. And all carnal conflicts of creeds and cultures ceasing for the moment, cleared up the vision to the divine commingling of the truest and highest spirits of Hinduism and Christianity in that mighty current that eternally flows from the Bosom of God, fertilising everywhere the soul, and working out at all times the salvation of men. Since then, Christ has ceased to me to be a Christian, but has become a Hindu of Hindus.

That was certainly an astonishing thing to say in Boston. The explanation of it is that the speaker sees, in Hinduism, a charity, a grace, a spirituality and, above all, a universality, which Christendom does not always seem to possess in as high a degree.

Mr. Pal is an ardent believer in divine incarnations, but he insists on incarnation as an unceasing verity in the world's life:—

The object of Divine incarnation in Hinduism being the salvation of humanity, not by any forensic fiction, but by the real revelation of Divine Light and Love and the promulgation of methods of ethical discipline and spiritual culture, and these methods and cultures to be effective and real having of necessity to adapt themselves to the capacities of those for whom they are promulgated, it was at once seen that not one, but many incarnations of God—indeed, repeated revelation of Him in the flesh—were needed to compass this comprehensive end. The problems of one age are not the same as those of another, and methods of culture must vary as between child and men—whether individually or racially. Thus the Hindu formulated an elaborate scheme of Divine Incarnations varying in ideal and method from epoch to epoch and age to age.

This will bear careful thinking about; and so will the conclusion of this profoundly philosophical Address, with its sudden appeal to the individual consciousness as the (may we say?) scene of Divine incarnation:—

Nor are these mere matters of speculation. They must be actualised spiritually; must be coined into realities of inner experience. The incarnation of the Lord is not merely external and objective, but above all, internal and subjective. The value and verification, indeed, of the objective and historical incarnations are not in themselves but in the experiences and life of every devotee. The Lord is continually born in the heart of the devotee; and the devotee must stand to the Lord thus born in his own heart, as parents to their child; must nourish him with the care and concern, the self-forgetful love of the mother for her child. Then as the Lord, thus born in the soul, grows up, he becomes a

friend, a companion. And thus the Vaishnava spiritualises all human relations, illumines, ennobles, sanctifies social and domestic duties; for it is only by and through these actualities of life, and the relations of love, which life involves, that the love of the Lord may be understood, appreciated and returned.

We are convinced that these interchanges of thought and of spiritual confidences between the East and the West will be greatly to the advantage of both. We need one another: and, at the present hour, the West most needs the East, in relation to the philosophy of Religion, on its purely contemplative and spiritual side.

We occasionally feel it to be our duty to remark upon Mr. Voysey's unreasonable bias against us and against our testimony:—all the more unreasonable because his faith in the unseen realities is so perfectly serene. An illustration of this occurs in one of his latest sermons, entitled 'Body and Soul.' Here are the concluding sentences:—

This is God's daily discipline of us, if we will but take our place in His schoolhouse and learn the lessons He would teach. And there we should gain our longed-for liberty and be truly happy. . . . We should be set free from that incessant and galling slavery of being bound to our own selfish ends, to our foolish pride, to our inordinate covetousness. We should also be certainly set free from much bodily fear, and better still, free from fear of what may happen to the bodies of those whom we love very dearly. By degrees we shall have grown up into a higher region where we can see a little more of the vast horizon which is only seen by God, and when our beloved are hurt or afflicted with earthly misfortunes, or are claimed by God's sweet messenger, Death, we shall not 'sorrow as men without hope,' but shall see the event more as God sees it, a mere nothing, a mere passing of a breath, a mere change of abode, a mere change of the manner of life: and though we must weep and grieve, we shall not be cast down or dismayed, still less give way to despair. Whatever happens will be only for our good, to lift us a step higher on that ladder which He and He alone has set for us to climb from earth to heaven, *i.e.*, to the highest goodness. We shall have no more fear when once we see what is His loving purpose with us all. Our bitter partings will lose their sting. Our bodies will no longer trouble us beyond the limits of due care set by the sense of Duty and the respect we ought to pay as tenants to the property we are permitted to occupy.

When we say 'we' or 'I' we shall mean not our perishing body, but our immortal soul, which God Himself has begotten out of His great Love and from which He will never part; which He will never leave nor forsake.

We submit that anyone who feels like this ought to be very kind to us, and very attentive: and that he ought to hope that what we testify is true.

The genial satire of the following quaint little poem, by Fullerton L. Waldo, is what our girl friends call 'real nice':—

My mother says, if little girls  
Want curly hair, they must  
Eat all their bread and butter up,  
And specially the crust.

So very many little girls  
In all the wide, wide world  
Would be so very happy if  
Their hair were only curled!

And can I be so selfish, then?  
No, dear mamma, I must  
Give other little girls my bread,  
And specially the crust.

SELFISHNESS is antagonism and hatred. Unselfishness is co-operation and love. To look outward and upward is to receive unfailing help. To look inward and downward is to burden ourselves with our own weight. He who runs may read the solution of the riddle of life written in plain characters on every circumstance. Each soul contains a secret clue to the heart of the Sphinx. Life is just the enticing play it is because it takes us so long to find the golden thread. But patience and trust betide. To each shall be measured out just that portion of wisdom and virtue which his own deeds have merited.—HORATIO W. DRESSER.

## 'THE MISSION OF EVIL.'\*

### SECOND NOTICE.

'If our unrighteousness commend the righteousness of God, what shall we say?'

The source of the fallacy of 'Evil' as Mr. Allen conceives it, he neatly describes in a single sentence: 'Many persons are now professing in religion a monistic premiss, and accepting a dualistic conclusion.' His own logic, on the other hand, is expressed with equal conciseness:—

'God is a Unity, therefore all things must eventually become one in consciousness.'

'No truth is so essential, and so rigorously to be maintained, as the truth of the *Unity of God*; and this really involves the essential unity of all things.'

'The truth of the Unity of God involves that all that *is* is out of God as a Source, and by means of God as a Power.'

'The actually First Cause is, logically, the *only real* Cause. Indeed, the term "first," can have no place except in a system of dualism. The Power that causes can, by no conceivable possibility, make Himself *not the responsible Cause of whatever is done by the Beings whose nature and powers have been determined by His causation.*'

The Determinist position of the author is also explicit in the propositions that 'state determines act, not act, state'; and that 'the state determines the creature'; the creature does not determine its own state. Further, what the creature is in its essential truth, or the order of Being, is what it is in the originating knowledge or thought of God. Into this perfectly integral order no wrong relation can enter; and a creature who knew itself therein, or whose consciousness was atoned to (at one with) the truth of its being, would be in its own perfection of self-knowledge. Thus the process of the creature (man) is the process of his consciousness to a true self-consciousness; to unity with the thought of God constituting him.

The Eternal Order, or ideal subsistence of the world in Divine or total Mind, is, of course, very ancient philosophy, and in itself throws no light upon our problem, the disagreement of apparent actuality with transcendent truth. It is only the speculative datum. We may perhaps briefly formulate it by saying that the ideal objectivity of God is the immanent subjectivity of the world. The pure, ideal Self-manifestation of God is the first postulate. It is this original and eternal Subjective-Objectivity of God as known only to and in Himself, which is for us the 'Unmanifest Spirit,' or (says Mr. Allen) the Thought of God which is not yet (externalised or uttered) Word. The Existence ('creation') of the world is accordingly to be conceived, in the first place, as a more outward degree of manifestation, in which the idea obtains embodiment, and thus has a basis of differentiated self-apprehension and life:—

'The relation in which we must think of Spirit as standing to its manifestations is most readily grasped by thinking of the relation in which Thought stands to Word. Word can never (*quâ* Word) become Thought, though it is the garment of Thought; and Thought, though it can become Word, can do so only by descending a degree in the scale, and sinking to a lower plane; and so being expressed as words spoken by the tongue to the ear, or written by the hand for the eye. And yet the Thought is always in the Word; and the Word is nothing, could not be, apart from the Thought, which is the Spirit and source of existence; we should therefore think of Creation as Thought expressing itself as Word, rather than as one Being manufacturing others.'

The abstract idea of manifestation obviously only starts the conception in which we have to find the creaturely distinction of severalised centres of force, or of particularised movement and animation. We ask the Why and the How. The purpose is that the 'All-consciousness' shall be also the 'Each-consciousness,' that 'the parts might not only be parts in the knowledge of God, but be so in their own knowledge also.'

'Man is the Self-consciousness of God; perfect when the content of the Man-consciousness is in perfect harmony, or rapport, with the content of the God-consciousness ("con-

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

sciousness" is not the right word to apply to God, but there is no other); imperfect, when the man is, in his own thought about himself, less than he is in God's knowledge of him.

(We should prefer to speak of the human self-consciousness, in its integrity, as *reflection* of the Divine Thought-being, but criticism is for the present postponed.)

Such being the purpose, we have next to conceive the differential manifestation in relation to its essential unity and apparent disintegration. 'We can think of the All as One, or of the One as All. These are the categories of the Unmanifest and the Manifest.' (An excellent reply to Agnosticism here follows, but we must pass on.) Immanent unity is ingeniously illustrated by the mathematical point, its manifestation by the actual central point, itself expressing a minute circumference, and expanding to a maximum with an infinity of as yet undiscriminated arcs:—

'Now imagine that the force which holds the circumference together, and at every point equi-distant from the centre, is interfered with, and the circumference is broken up into an indefinite number of parts (minute arcs) lying without any apparent order about the centre. To make the illustration complete, we must suppose that the parts, released from the control of the primal force which at first held them in their true relation, develop each a self-will whereby each becomes an individualised idiosyncrasy, according to which it takes up a position at its own pleasure, different from the position it had when under the control of the primal force. Then the appearance they would present would not be such as to suggest that they were parts of a circumference, neither could we deduce from their position where the centre was. In this picture we have a fair representation of one aspect of the problem of what is involved in the Creation, the Fall, and the Redemption. Three things remain to be shown, which are (1) Whence came the force that broke up the circumference? (2) Whence will come the force that will repolarize the broken fragments into their original unity? and (3) What will have been gained by the whole process that makes it worth the going through?'

The reply to the third question, the purpose, has already been given, but the following passage makes it additionally clear:—

'A circumference that can be broken up into an indefinite number of parts is, of course, the sum of those parts. But we might never have thought of it as so made up of parts if we had not seen it broken up. Our minds might have been filled with the one thought of the single circumference, and we might have failed to recognise that the single circumference was the result of a number of individualities, held together in the exactly right relation.'

Thus we are led up to the author's conception of the problem, and especially to that justification of evil appearance which is one-half of the solution offered to us—the other half being that the appearance is only an illusion of imperfect consciousness, which also apprehends the negative positively. The appearance is for mediation of the Truth in consciousness. That we may know the truth of our integration—of the circle of which we are parts, and of its Centre—we must have the experience of an apparent non-integration. We have to understand the true function of the Contrary in the human process:—

'A finite being who had never known evil might *be* good, but could not know that he was good. One who had never known pain would feel no conscious joy at being in a painless state. It would be, to him, the ordinary, wonted, matter-of-course thing, and would afford him no conscious delight. One who had never known, nor heard of poverty, would feel no conscious joy in the possession of enough. Therefore, if the parts are to attain a conscious joy in their union with the All, they must experience a loss of union. Then, having known what it is to be *not united*, they will, when re-united, feel this At-one-ment to be most delightful and blessed.'

Again:—

'Had there been no consciousness of evil, religion would have been nature. And as we never trouble ourselves, or think consciously, about matters of perfect spontaneity, it follows that the very knowledge of God, as a conscious apprehension, becomes possible to us only through the instrumentality of evil.'

Thus Creation—which Mr. Allen conceives throughout with reference to man, nature (presumably) being subsumed under man—is not itself a breach of unity. The perfect circumference is prior to its apparent break-up. The

possibility of this event (so to speak) is explicable by two theories. One is that of Boehme, of which we have a succinctly fair statement, further summarised in the proposition, that 'evil is not in the things separated, but in the separation of what should never be separated.' The other is the author's, that 'evil exists only on account of a necessity arising in limited faculty and therefore exists only for limited faculty':—

'We require the consciousness of evil to work in us the consciousness of good. At the same time we want to eliminate the idea of evil as being an actual thing, lest we should be driven by its presence either to regard the creative power as dual, or to regard Him as not good in the fullest understanding of the term. Thus on the one hand, we want the effect which would be produced by evil *if it were*; and on the other, we do not want evil to actually *be*. In other words, we need the effect of the experience of sin before we can consciously delight in the good of righteousness; and at the same time, we want to find eventually that the sin we appeared to do we never actually did. Such a condition seems, at first sight, to be impossible to hope for; yet it is here, with submission, suggested that the following argument, carefully considered, will demonstrate its theoretical possibility.'

And here the author appeals, as might be expected, to the testimony of *Dream*. It is the great Eastern similitude of *Maya*. The experience of dream is often as realistic as anything in waking life. Like Mr. Allen himself (who gives us a vivid instance), many of us have done dreadful things in dream, waking with an impression of its reality which could not at once be dissipated:—

'In the dream world I can feel sure that I have done an act that must involve disaster and ruin, while in the waking world I am equally sure that I have not done it. But this is just what we would give anything to be able to hope might be the case with regard to our consciousness of sin, here. . . This, as we have seen, may be quite possible *if it be possible that there may be changes in states of consciousness*. We have actual experience of one such change, and the conditions accompanying it are just the very conditions we require. And we are sure that another, and, in its degree, even greater change lies before us; even the change we call "death," which, as we say, takes us from this world to the life of the world to come. And unless it can be shown that that change is slighter than the change from dream to waking life, there can be no difficulty in supposing that what is possible in the case of the lesser change, will be possible even to an extended degree in the case of the greater.'

At first sight this might seem to be the speculation of a free-thinker, indifferent to orthodox or scriptural authority. But now we are to see it justified as a true interpretation of the Biblical account:—

'If we can show that the process of creation and redemption as described in Scripture involves the letting down of a divine consciousness, at first on a high plane of manifestation, to a lower plane of manifestation, where (while quite unconscious of any change to unreality) it possesses only faculties which cannot perfectly cognise, we shall have shown how a state of fallen consciousness would be thus produced, real to itself with an unquestionable sense of realness (as our present consciousness is to us); and yet—from the point of view of a higher plane—no more actually real than is the consciousness of dream to the dreamer when he awakes.'

C. C. M.

(To be continued.)

#### APPRECIATION OF 'LIGHT.'

The following appreciative notice of 'LIGHT' appears in the 'Hartford Daily Times,' Connecticut, U.S.A.:—

'To change the name of a periodical when it has become well established and known is a sign of weakness. But it is frequently done, and rarely is the publication benefited by it. It is a detriment instead of a benefit. The London weekly publication called 'LIGHT,' during the twenty years of its existence, has retained its original name as well as size. It may have added some pages to the original number, but the papers when bound are of uniform size, and the good old name remains. In this the managers have shown excellent judgment, which some periodicals in this country would have done well to follow. The editorship of this paper is worthy of all commendation, and its high-toned articles never flag in interest. It is always an annoyance to have a publication for which one has formed an attachment come out under a new name, and perhaps a new shape.'

## THOUGHTS ON THINGS.

No. VIII.

MATERIALIZATION.—MIRACLE, IF GENUINE ;  
FRAUD, IF SPURIOUS.

(The preliminary portion of this article—about one-third—has been 'censored'; but any reader of 'LIGHT' may obtain a typewritten copy of what the Editor declined to publish by sending *address with sixpence* to Miss Paddon's Typewriting Rooms, No. 32, Great St. Helens, E.C.—THADDEUS HYATT.)

In a recent sermon, Dr. Parkhurst, of New York City, described man as 'a gorilla with a conscience.' But conscience stands for moral nature; moral nature for the soul, and the soul for the spirit entity or real man, which potentially is immortal. Conscience in a gorilla, could it be proven, would demonstrate the existence in a gorilla of an invisible associate personality other than itself. An animal with a conscience is an impossibility to Nature. The moral nature in the animal of man signifies in him, as it would in the gorilla, a personality of another kind from that of the brute. It means an invisible first person or the real self in the duality known as man, the visible masquerader on the boards of Time being only its poor shadowy self or second, the 'character' in the play, made up of perishable 'stage properties' which are cast aside when Death drops the curtain at the close of the soul's last act in its tragedy of incarnation in time and space.

Materialistic science busies itself with what, to it, is the real of Nature—her 'natural phenomena' and complex laws; collects, arranges, and classifies her facts; analyses, synthesises and theorises; but at the last stops at life, the limit line of demarcation between the possible of the knowable, and the impossible of the unknown. Scant wonder then that the scalpel of the surgeon fails to find man's spirit entity in man's higher brain; that the anatomist with prying ardour cuts and carves and probes and rummages in vain throughout man's corpus to fix and localise the nature and the status of a soul.

The organic mechanism of the senses is one thing, the perception of the impressions made upon the sensorium at the converging centre of nerves and nerve-fibre, is another. The mechanism is matter; the perception, spirit. It is the invisible, not the visible, animal which sees, hears, smells, tastes, and feels. Without its spirit counterpart the material sensorium, with its tracks of nerves and nerve-fibres, would be only dead matter.

The preliminary to the nature of spirit phenomena is the nature of man. The best theory of spirit phenomena is the best theory of man and Nature.

It is assumed herein that the visible personality distinguished, among animals, as man, is not, like other animals, a single personality or unitary being, but that he is two distinct and separable ones; that with the man animal an invisible spirit being is associated; that the brain in man's skull, found in the skull of no other animal, and which phrenology has demonstrated to be the seat of moral nature (a nature non-existent in all animals but man), is the material representative, not of a moral nature belonging to the animal, but belonging to the invisible associate personality of the animal; that this invisible entity is neither the life nor the soul of the visible man animal; that this animal, like every other on the globe, is complete in itself, with a life and soul of its own apart from that of the spirit man; the reasonable proof of which is the existence not only of no other animal with a moral nature, but of no other animal with the phrenologic brain indicative of one.

Thus far man: now for Nature. Spiritualism confesses to and is based upon belief in the persistence of man's personality beyond the grave; the continuance of his life and consciousness across the death-chasm of Nature; and the existence of immortals in a region of God's great universe where matter, its environments, its contingencies, and its hazards are all unknown; a belief directly and fundamentally at variance with materialism.

Materialism asserts the eternity of matter and of Nature;

that spirit is but one of its multifarious forms: an emanation, an ethereal fluid, or rarefied essence, but always matter; that this matter is the reality of all we know as real, and the substance of all we know as true; a doctrine which, if not excluding the idea of a possible God of some sort, makes the existence of one of no moment whatever to a life which ends in darkness without a coming dawning—a night without a dream, and a sleep without a soul. Manifestly materialism can do without a God—Spiritualism cannot.

The corner-stone of Spiritualism is the divine dogma of Christ our Master, that God is a Spirit. This admitted, spirit is, and logically must be, the substratum and the inherency of all existence. Matter is not phantasmal but phantasmagoric: a momentary picture on the screen of Nature's phantasmagoria: real of its kind while it lasts, but airy nothingness when once the slide has been withdrawn. That God is unchangeable and eternal is the reality of God. That spirit is the reality of all that is real, is because God is a spirit; the figures on the slide remain when the poor shadows on the screen have faded and dissolved in air. Matter is the reality of senses made to perish; spirit the reality of senses made to be eternal. The unreality of matter, therefore, simply means that it is not real in the sense that spirit and God are real.

In form or without form; animated or lifeless; carcass or cremated; animal, vegetable, or mineral; atom or world, spirit is the substratum, type, and counterpart of all; behind the universe of matter, a universe of spirit; behind the universe of spirit, a Universal God!

On the admission that God is; that all existence is of and in Him, and that He is spirit, it follows: 1st, that the substance-real of all things is spirit, and hence that matter is spirit; 2nd, but spirit being invisible, and matter visible, it follows that matter is a form or condition of spirit; 3rd, that the substance-real of all things being spirit, the dominant law of the universe is spirit law; 4th, that matter being conditioned spirit the laws of material creation are subordinate to spirit law; 5th, that the invisible creation behind the visibility of Nature is a spirit counterpart of the material one in all things animate and inanimate; 6th, that hence to be spirit does not necessarily imply either consciousness or life; the crystal has neither; the blade of grass but one; 7th, that the inherency of spirit, is, therefore, a fact as absolute in the carcass as in the living animal, and as really so in the ashes after, as in the body before, cremation; 8th, that spirit senses discern spirit things by direct cognition, as material senses by direct cognition discern material things; 9th, that the senses of spirits in the flesh are competent for direct spirit cognition, as mesmerism and natural trance phenomena have abundantly demonstrated; 10th, that hence phenomena which are legitimate spiritual phenomena never manifest to the material but always to the spirit senses of the spirit selves of animals and man; 11th, that no phenomena which are cognisable through the material senses are spiritual in a true sense; 12th, that all phenomena cognisable by the material senses are natural—phenomena under discoverable laws within the purview of science; 13th, that hence the term spiritual phenomena is a misnomer when applied to 'physical manifestations'; 14th, that spirit phenomena originate in two radically distinct spheres, which, for distinction, may be called the superior and inferior spirit worlds; 15th, that the superior is that greater spirit world beyond the death-chasm of Nature, the light of which is God the Celestial Central Sun; 16th, that the inferior is composed of the invisible spirit globes which constitute the real of the visible creation; 17th, that spirit phenomena of the greater spirit world relate to the spirit man; spirit phenomena of the inferior spirit world relating to the spirit selves of animals and man; 18th, that the spirit counterpart of a globe is in a special sense the spirit world of that particular globe; 19th, that the spirit law which points the needle to the pole manifests itself as visibly in the instincts of plants, animals, and the intuitions of man.

## CONCLUDING REMARKS.

Human beings are spirits materialised by Nature under conditions and processes which require a period roughly reckoned at nine months.

The occult 'forms' which emerge from the air at 'séance circles for materialisation' and have the appearance of human beings, are *miracles* if genuine, being materialised in contravention of Nature.

What do the adepts and believers in materialisation say of these forms?

On p. 223 of 'LIGHT' (May 12th, 1900) we read:—

'But though Sir William had absolute proof that Miss Cook and "Katie" were two separate *material* beings, he was never able to obtain from any manifesting intelligence a satisfactory evidence of identity. . . . We are sorry for Sir William. . . . But the question of more immediate concern to Spiritualists, is, not whether Sir William failed to obtain irrefutable evidence of identity, . . . but whether the invisible intelligent beings, of whose existence he expressed himself satisfied, are fairly *presumed to be human with all that that term implies*. "Katie," at least, was apparently regarded as such by Sir William when he ventured to kiss her, for so we think we are justified in interpreting the statement in "Researches" (pp. 105-6): "For nearly two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind was that it was a *living woman* by my side instead of a visitor from the other world. . . . Feeling, however, that if I had not a spirit, I had at all events a lady close to me, I asked her permission to clasp her in my arms. . . . Permission was graciously given, and I accordingly did—well, as any other gentleman would do, under the circumstances."

'But what did "Katie" say of herself? Did she profess to have lived on earth at some period before she showed herself as a materialised human form to Sir William? We are led to think so by what we find in the "Researches," where Sir William says (p. 110): "Photography is as inadequate to depict the perfect beauty of "Katie's" face as words are powerless to describe her charm of manner. Photography may indeed give a map of her countenance, but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the *bitter experiences of her past life*, now smiling with all the innocence of *happy girlhood*, when she had gathered my children round her, and was amusing them by recounting anecdotes of her adventures in India."

'And did Sir William himself believe her? Clearly he did, for these are his last words concerning her: "To imagine the "Katie King" of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms."

The following incident connected with 'Katie,' but not mentioned in the above, was printed in 'LIGHT,' of February 10th last, under the heading: 'Is Sir William Crookes an Animist?'

'He (Mr. Crookes) then described points of difference between Miss Cook and "Katie." The former was short, of dark complexion, with nearly black hair, while "Katie" was several inches taller, of a brilliantly fair complexion, and had beautiful golden auburn hair, *a tress of which she permitted Mr. Crookes, on a future occasion, to cut off close to the scalp, and which, at the time of writing, he still possessed.*'

A tress of hair cut close to the scalp implies a head; a head implies a trunk and limbs; a trunk and limbs imply a jointed skeleton; a jointed skeleton implies a covering of flesh and blood; a skeleton covered with flesh and blood implies brains, heart, lungs, stomach, spleen, intestines, nerves, muscles, a spinal column, and a circulating system with all the requirements of Nature's chemistry for generating heat and electricity—heat to prevent jellying of the blood, thereby securing the tenuity necessary to its flow; electricity to inaugurate and maintain the circulation of the blood under the action of the heart *as a 'governor.'*\* All this and a great deal more, besides the time to do it in, is what Nature requires in order to produce a 'materialised form,' or human being. If the 'Katie King' of Sir William Crookes was 'human with all that that term implies,' as the Editor of 'LIGHT' shows to be the case on Sir William's own testimony, she could have been nothing less than bones, flesh and blood, organised as a complete woman, with the special organs and functions which constituted Eve 'the mother of all living.'

Stripped of its verbiage, materialisation means *Almighty*

\* I don't believe in the heart-pump. When one is discovered in the plant world, the sugar-maple, for example, the theory will have confirmation. Until then I prefer my own, as above indicated.—T. H.

*Creative Power!* 'He that is able to receive it, let him receive it.'

Finally: Materialisation.—Miracle, if genuine; fraud, if spurious—which?

London. July, 1900.

THADDEUS HYATT.

#### A NEW MEDIUM IN PARIS.

An esteemed correspondent, writing from Paris, speaks of a new medium whose gifts have been investigated by several well-known and competent observers, with the result that they have been well satisfied. He says:—

The medium is a quiet, unassuming woman of twenty-eight years. Her education is very imperfect, yet I have heard through her a brilliant discourse. 'Julia,' the little control, is the daughter of a very poor woman who led a life of misery in a travelling van, which brought them to Belgium some fifty years ago, where 'Julia,' then a little beggar girl, died of misery and an attack of cholera.

She is now the mouthpiece of the spirit band of the medium. 'They have chosen me,' she said to me one day, 'because I knew so much of the miseries of humanity that I am better fitted than others to come in contact with the different natures that come to my medium here.' In all my long experience with mediums in the United States, in England, and in France since 'back in the sixties,' I have but once or twice before had the same profound satisfaction. For myself I have passed through the experimenting stage of inquiry, and simply take 'what comes,' submitting the same to analysis and reason afterwards, and by that method I got with this medium a beautiful proof of identity. The little spirit control permitted a friend on the spirit side to come, and we conversed together for at least twenty minutes on subjects absolutely unknown to the medium. The spirit referred to matters which had been told me by this same spirit in America ten years ago, and which no one but myself knew about. Exact descriptions and names were given. The name of the medium is Mme. Lay-Fonvielle, 30, Place St. Georges, Paris.

#### COMMUNITY OF IDEAS.

Much interesting matter for thought has been given in 'LIGHT' recently, upon telepathy, sympathy, 'thoughts in air,' &c., notably in the account of the Rev. H. R. Haweis's experiences. A few years ago, a good ethical preacher came to our parish church, whom I did not know personally and had never conversed with, and he preached every Sunday morning for months in the absence of our vicar. I was at that time not only an ardent Spiritualist but also a teacher in the parish Sunday school, where, in a class-room, I had fourteen to sixteen young intelligent women. On our all going to the church service after school, we heard the visiting clergyman preach at *noon* a repetition of the Scripture lesson which I had been giving to my class, and frequently he would use the *same* illustrations from Nature and daily life as I had used; so that one girl glanced across the pew at me with a surprised look, and then in the afternoon class observed to me that the preacher had preached on the same subject, and used, in many instances, the exact words and illustrations which I had used in the morning.

This happened frequently. Yet I had no conversation with the preacher all the time he came to do duty. Was this unity of ideas the result of telepathy, spirit dictation, or 'thoughts in the air'? If, as we know, thought is reality to our spirit friends, they have perhaps put two minds on the same telepathic wire, or breathed the same thought into two susceptible minds, within two hours of each other. There was no direct conscious communication between me and the preacher all those weeks, during which he preached and I taught in almost the same words. O. T. G.

#### TO CORRESPONDENTS.

'J. A. W.'—As soon as we can afford space.

'JOSEPH DE KRONHELM.'—Manuscript safely to hand. Many thanks.

Communications from 'S. S. P.' (Paris), 'G. A. N.', 'Vir,' and others are unavoidably held over for another week.

OFFICE OF 'LIGHT,' 110, ST MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, AUGUST 11th. 1900.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

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## Light,

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### THE NEW THOUGHT OF GOD.

Watchers of the signs of the times know that, for good or evil, a thought of God has gradually been evolved which will transform the intellectual Theism of Christendom. The Theism that is not intellectual will go on its way a little longer, but it is doomed. The Theism of the past was, at all events in imagination and picturing, sheer materialism. God was a huge man, seated on a great white throne,—overwhelmingly visible, if one could have found the site and penetrated as far. The Theism of the future will be as purely spiritual as that was radically material, and as serenely strong as that was dangerously weak.

Last week we referred to the Rev. R. Heber Newton's very noticeable Discourse, in 'Mind,' on 'The New Thought of the Christ.' The same finely-toned organ of philosophical thought gives us another of this alive preacher's Studies: this time on 'The New Thought of God': and, of the two, this is perhaps the more important, as going to the fountain-head.

In this Study, Mr. Newton—one of the most prominent clergymen in New York, be it remembered—traces the evolution of the God-Idea concurrently with the evolution of Man. The conception of God has kept pace with the development of the mind and the spiritual sense of Man. 'The story of the thought of God would be the story of the growth of the human soul,' carrying with it all modes of faith and worship, and still in process of transformation. 'Release or enlarge God!' is not the cry of the iconoclast only: it is the cry of the Time-Spirit. If not a greater God, a more spiritual God, then no God: for, not rebellion against God, but rebellion against unworthy or inadequate presentations of Him has usually driven the oppressed intellect and moral sense into atheism or agnosticism.

We have often indicated this grave present-day fact, and deeply feel its urgent importance, and are therefore all the more encouraged to see it so finely set forth, and to see the remedy for atheism and agnosticism so convincingly described by one in Mr. Newton's position. His breadth of view and outspokenness may be gathered from the following summary of his Discourse:—

Our traditional thought of God in Christianity is the thought of Judea modified by the thought of Greece,—a child's thought, ennobled by poetry and philosophy:—a Vast Man above the skies, the manufacturer of worlds and the occasional miracle-worker in them, but always apart from them. It is this thought that is being dissipated. From the two extremes, of Science and Spirituality, comes the dissipating breath, before which it is vanishing.

Science fought hard against the old dates and against

the old notion of a manufactured world and man, and compelled the theologians to push farther and farther back the intervening God. At last, Darwin and others came, and, behold, the door was opened, passing beyond which we found God *in* His Universe, the living God of living men. That Universe emerged upon our delighted vision as a Cosmos, eternal, infinite and a unity, with everywhere order invincible and life unbounded. The overwhelmingly glorious doctrine of Evolution gives us indeed a *Uni*-verse, with an Immanent Power, nowhere absent and nowhere inoperative. The Universe is a boundless ocean of life, beginning, brooding, struggling, emerging, radiant, advancing, from the inorganic molecule to the highly organised man.

The Universe, then, is an Organism—an animated structure, pervaded with life and mind. It is not a mechanism; it is the body of a soul: it pulses with life; it is illumined with intelligence; there is the direct action of mind in all its parts, and action from within. It is not an Artificer who is at work: it is an all-pervading Soul: and all things are thoughts of this Soul on the physical plane of manifestation. This Soul appears to know what it is about throughout the ages. It forecasts and provides, and by slowest stages achieves and compels. It is the all-pervading Purpose, Idealiser, Will. It is not to be confounded with the things that become, for it is within, behind and above all becoming. Moreover it has character. It wants something in the ethical and spiritual spheres, and it works without ceasing, to get it. It loves and resents. It builds up and breaks. It 'makes for righteousness'; it is working for beauty without and within; it reveals a moral law; it suggests higher and higher ideals to struggling Man, and whispers to choice spirits the thrilling secrets of absolute purity and goodness, beauty and truth.

Last of all dawns the sublime and consoling thought that this is indeed 'Our Father,' the origin of all life, and assuredly of ours, 'in whom we live and move and have our being,' and who becomes more consciously our very own as, by yielding ourselves to the higher monitions, we mount from sense to soul, from sensuous cravings to spiritual discernments. It is this that lands us at last by the side of Jesus, with his consciousness of the Father's presence in His own world and with His own spiritual child, and yet Our Father who is in Heaven: but now we know that the Heaven of God is here.

Such is a rapid glance over this vast field, in the company of one who evidently knows it well. It is not an unfamiliar field to us, but we like to see it from every point of view, and we rejoice to see anyone entering it. We are confident that it contains for the world its only hope of a Theism in harmony at once with Science and Spiritual Religion. We are confident, too, that multitudes who are feeling unhappy concerning belief in God, or who shrink from facing their supposed belief, might find salvation here.

### AN EXPERIMENT IN CLAIRVOYANCE.

Can the clairvoyant eye discern figures drawn upon absorbent paper with disulphate of quinine or with still more effective fluorescent substances?

Kindly allow me to ask an answer to the above question from any one of your readers who has *tested* the matter, care having been taken to obtain a photographic picture of the figure which the outward eye is unable to discern.

It should be so arranged as to prevent thought-reading on the part of the clairvoyant, who should be (as it were accidentally) introduced to the room by one who has no knowledge of the existence of such a paper; and I would suggest that the introducer should be asked to do this by a person equally devoid of information, and that no one should be in the room except the clairvoyant and the introducer.

J. HAWKINS SIMPSON.

## EXPERIENCES OF THE PRINCESS KARADJA.

The Princess Karadja has kindly favoured us with the following interesting narrative, which we have much pleasure in presenting to our readers :—

When I had the pleasure of meeting you last spring, in London, I told you of some remarkably good séances I had just had with Mr. Alfred Peters and Mr. Cecil Husk, and you asked me to write an account of them for 'LIGHT.' Pressing work has hitherto prevented me from complying with your request.

A few days after I left London (which I did at a request of my late husband) I wrote by inspiration, in the chapel where his body was buried, a long poem, 'Towards the Light,' which was published in Sweden last October; and in a letter which appeared in 'LIGHT,' January 27th last, Dr. Toernebohm informed your readers of the extraordinary success which this poem has met with in my native country. The fifth edition is already sold out, which is a unique event in so small a country.

In consequence of the public interest in our cause awakened by this poem, I also published a small volume entitled 'Spiritistic Phenomena,' giving a complete record of my séances with Mr. Peters and Mr. Husk, at which I received overwhelming evidence of my husband's presence. Mr. Peters also gave me a message, *in Swedish*, from a deceased Swedish authoress; and I was very struck by the splendid way in which he psychometrised a ring belonging to a friend of mine—telling names and facts unknown to me but subsequently found to be accurate. As an English version of this little volume will soon be published, I do not now dwell further on these facts but will relate some fresh personal experiences.

In consequence of the publication of my two books, hundreds of letters from bereaved and mourning people were addressed to me from all parts of Sweden, Denmark, and Finland. Among these was a letter from Mr. George Larsen, of Copenhagen, a gentleman of whom I had never heard before. He stated that he had lost his dearly beloved wife a few months before, and being a materialist, he had not had a ray of hope in his grief till he read my books. He now had made up his mind to go to London on purpose to see the mediums I had spoken of, as life would appear endurable to him if only he were *certain* that after death we shall again meet our beloved. The same night on which I got this letter we had a séance in my house, when my husband communicated and I asked him if he could find Mrs. Larsen. He replied to my great surprise, 'She is here to-night.' I said: 'How is that possible? We have only asked for her *now*.' My husband answered: 'It is she who inspired her husband to write to you. She wishes him to come *here*.' I wrote this to Mr. Larsen, who instead of replying instantly started for Stockholm.

Besides the gift of writing by inspiration I have during the past winter received the gift of automatic drawing. My speciality is to draw portraits of astral bodies. The same day that Mr. Larsen arrived in Stockholm, I was made to draw, in pastel chalks, the head of an exceedingly beautiful woman. It was so expressive a face that it *could* not be a creation of fancy; one felt instinctively that those sweet features had belonged to a *living* being. I had barely finished the drawing when Mr. Larsen was announced, and my friends arrived for the séance which was to take place. On noticing the drawing on the table Mr. Larsen gave utterance to a sudden exclamation of surprise and delight. *It was his wife's portrait!* He drew from his pocket a photo and showed it us, saying that *my* drawing was more like her than the photo, which represented her in full health, while in the drawing she looked as she did the last day she lived. Later on he wrote to me that her old father burst into tears on seeing the portrait I had drawn. Hundreds of people in Sweden and Denmark have been convinced by this fact, as Mr. Larsen was an utter stranger to me and we have not a single mutual friend.

At the séance which then took place, Mr. Larsen received several messages of a perfectly convincing nature. His wife told her Christian name, which none of us knew, and alluded to several circumstances of their private life. She played a

favourite tune on a mandoline. She asked her husband to go to a certain place in Copenhagen (which none of us had ever heard of) and to find a woman named Christina, as a wrong had been committed against her which she wished to have redressed. On his return home Mr. Larsen found this person at the address his wife had indicated; he had never been there or heard of it before. I consider this an excellent proof of spirit identity as it cannot be explained away by the theory of a subliminal consciousness, as *none* of us was aware of the existence of 'Christina,' who was only known to the dead wife and not to the living husband.

I wish to add that I am *not* an artist in my normal condition; if my life depended upon it, I could not reproduce any of the drawings I execute when I am in trance. Some of the drawings are *most beautiful*. I have made a magnificent portrait of my husband—just as I saw him when he materialised at Mr. Husk's.

I have also made three drawings representing the liberation of the soul at death. A vapour seems to emerge from the forehead, eyes, nostrils, mouth, and heart of the corpse and condense into the form of an egg, in which a transparent figure rests in the attitude of a newborn baby.

Some of my drawings are photographed. I will send you reproductions with much pleasure if they would interest British Spiritualists. One of the finest is a portrait of St. John the Baptist, which was drawn in a dark room. I have also made very rapidly—in the presence of witnesses—geometrical figures with a symbolic sense, *without the aid of a ruler*; and architects have declared it to be *impossible* to make them in free hand with such perfect symmetry.

My books have been translated into Danish, German, French, Russian, and Italian. I fervently hope they may help to spread the glorious truths for which we fight, and thank God that He allows me to bring my feeble contribution to the advancement of our cause.

PRINCESS KARADJA.

## KING JAMES'S BIBLE AND WITCHCRAFT.

May I be allowed to supplement with a few extracts from my pamphlet, 'Is the Bible Opposed to Spiritualism?' what Mr. Alfred Dixon Lord has been good enough to quote from my book 'Outlines of Spiritualism,' in your issue of July 14th? As I have *no* interest in the sale of either of the above, my present motive will not be misjudged. Quoting from the pamphlet, Bishop Hutchinson's own words are as follow :—

'And I must add, that the translation of our Bible being made soon after (the passing of the statute against witchcraft already noticed), *by King James's particular desire*, hath received some phrases that favour the vulgar notions more than the old translation did. At that unhappy time was brought in that gross notion of a *familiar spirit*, though the *Hebrew* word hath no epithet at all, and should rather have been translated into some of those words that signify a cheating ventriloquist. Some other changes were made besides that. . . I have heard that King James himself came off very much from these notions in his elder years, but when laws and translations are fixed, it is a difficult thing to change them.' ('An Historical Essay concerning Witchcraft,' pp. 225-6. London, 1720), pp. 40-41.

The Bishop also says :—

'What the *Hebrew* word for witch doth signify, I find interpreters much at a loss. In the Popish Bible, it is translated an *Inchanter*, and that doth not imply a person in covenant with the devil, but one that thought to work wonders by singing powerful verses. In the vulgar *Latin* it is *venefica*, a *poisoner*. Janius and Tremellius translate it *prestigiaticem*, a juggler, and the French churches, a Sorcerer' (p. 41).

As the charge is made against the Authorised Version, it may be worth while to compare parallel passages of it and the Douay Bible, for, seeing that the latter belongs to the Roman Catholics, we may rest assured that neither King James nor his translators would be allowed to tamper with it. If the passages correspond, then we shall be justified in concluding that Bishop Hutchinson has been mistaken. But on the other hand, if we find serious discrepancies between

them we must admit such as strong corroborative evidence that he has borne honest testimony as to how and why we find those 'gross notions' of 'familiar,' &c., in the text. Here are the passages in the respective versions :—

## ISAIAH VIII. 19.

*King James's Bible.*—And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter : should not a people seek unto their God ? for the living to the dead ?

*Douay Bible.*—And when they shall say unto you : Seek of pythons, and of diviners, who mutter in their enchantments : should not the people seek of their God, for the living of the dead ?

## LEVITICUS XIX. 31.

*King James's Bible.*—Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them : I am the Lord your God.

*Douay Bible.*—Go not aside after wizards, neither seek anything of soothsayers to be defiled by them.

## LEVITICUS XX. 6.

*King James's Bible.*—And the soul that turneth after such as have familiar spirits, to go a-whoring after them, I will even set my face against that soul and will cut him off from among his people.

*Douay Bible.*—The soul that shall go aside after magicians and soothsayers, and commit fornication with them, I will set my face against that soul, and destroy it out of the midst of its people.

## LEVITICUS XX. 27.

*King James's Bible.*—A man also or woman, that hath a familiar spirit, or that is a wizard shall surely be put to death : they shall stone them with stones : their blood shall be upon them.

*Douay Bible.*—A man, or a woman, in whom there is a pythonical spirit, dying let them die ; they shall stone them ; their blood shall be upon them.

## EXODUS XXII. 18.

*King James's Bible.*—Thou shalt not suffer a witch to live.

*Douay Bible.*—Wizards thou shalt not suffer to live.

## DEUT. XVIII. 10-12.

*King James's Bible.*—There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter or a witch, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord ; and because of these abominations the Lord thy God doth drive them out from before thee.

*Douay Bible.*—Neither let there be found among you anyone that shall expiate his son or daughter, making them to pass through the fire ; or that consulteth soothsayers, or observeth dreams and omens ; neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits, or fortune-tellers, or that seeketh the truth from the dead. For the Lord abhorreth all ; and for these abominations he will destroy them at thy coming.

'We find no mention made of witch, divination, familiar spirits, or necromancer. And here we have evidence that the translators inserted certain phrases which favoured these vulgar notions about witchcraft and familiar spirits, &c., in order to please King James the First' (pp. 43-4).

Hanging Heaton,  
Near Dewsbury.

ALFRED KITSON.

## SPIRIT HELP IN SOUTH AFRICA.

Mr. Bournell, of 58, Uxbridge-road, has a son on active service with the 21st Royal Scots Fusiliers, in South Africa. Some months since, we published an extract from a letter which the son had written to his father, in which he spoke of the spirit of an old gentleman who appeared to him from time to time and rendered him signal services in cases of extreme emergency. In a letter recently received, written from Krugersdorp, on June 23rd, he mentions the same spirit visitor again. 'One night,' he says, 'I was so thirsty, as we had no water to drink and did not know where to get any, and the officers told us it would be four miles before we could get a drop. I was very bad for the want of a drink after a hard day's work. It was pitch dark and I went out to try if I could find any water of any sort, when the grand old gentleman I have told you about before appeared to me with a light in his right hand and led me to a pond over some hills. It was beautiful water and I filled four water bottles with it and went back to my resting-place. Don't you think it grand to have such a good guide, for I was nearly broken down for want of a drink of water?'

## THE GERMAN PSYCHICAL JOURNALS.

## ASSOCIATION OF GERMAN OCCULTISTS.

'Uebersinnliche Welt' commences the July number with a notice of the general assembly of the Association of German Occultists, held in Berlin on June 19th.

After the transaction of business the meeting proceeded to a consideration of the objects of the society, namely, the united action of all persons and associations interested in Spiritism, Theosophy, and such-like pursuits, under the collective name of 'occultism,' to combat materialism, and to support metaphysical views. This aim, said Herr Reinholtz, is the more to be encouraged in view of the recent attack made upon Spiritism at a great meeting in Berlin by Hofprediger Stöcker, Pastor Pfeiffer, and Dr. Egbert Müller. (It will be remembered that the latter, after calling himself a Spiritist for eleven years, at this meeting turned renegade and declared that Spiritism was an invention of Satan.) The directors of the 'Sphinx' Society had therefore entered into a compact with those of the spiritistic societies 'Eos' and 'Psyche zur Wahrheit,' as well as with the Christian Theosophical Society of Berlin ; and these societies had unanimously agreed to hold a meeting on June 22nd to protest against the attacks of Stöcker and his associates, at which the latter were invited to be present. This meeting is very fully described in 'Psyche.'

Herr Rahn, of Berlin, late Editor of the 'Uebersinnliche Welt,' followed on the same lines. He said that what had hitherto failed to be accomplished, namely, the union of the aforementioned societies in one common interest, had been effected through the concerted attack of Stöcker and his associates, and the unmasking of Dr. Egbert Müller ; and it was now unanimously agreed that the occultist societies should join hands in presenting a united front to the common enemy.

Herr Strieder, of Pfortzheim, made remarks to the same effect, and added : 'We must at last be convinced that in union alone is strength. All occult investigations have the same end in view. We must hold to the motto, "to march separately, but to strike together."'

Several important resolutions, principally dealing with this subject, were then unanimously passed, and the meeting terminated.

## KNOTS IN ENDLESS CORDS.

Another instalment is given by Dr. Nagel of the account in 'Annales des Sciences Psychiques' of the Russian physical medium Sambor. The present chapter deals with the phenomena of passing matter through matter, and of the 'Zöllnerschen' Knots, both of which phenomena had taken place with this medium. With regard to the latter—the tying of knots in an endless cord by invisible operators—the writer says : 'These knots were for the first time obtained at the experiments of the celebrated Zöllner with the medium Slade, in 1877-8 : and have since then been produced with no other medium but Sambor.' He then describes three occasions when this phenomenon took place in 1894, of which very detailed accounts are given by spectators present. Herr Aksakow writes one of these accounts, and a diagram of the cord before and after the experiments is likewise given. In the first an ordinary cord is shown, several feet in length, the two ends of which are fastened to a large-sized visiting card by three seals, and in the second this cord is shown knotted in the middle. Herr Aksakow writes (the date of his letter is July 24th, 1899) :—

'Before the sitting everything was examined, the cord was intact, and there was no knot in it. H., B., and I wrote our names in pencil on the card. The room was darkened \* after both doors had been locked. The sitters were arranged as follows : To the left of the medium sat B., then followed my wife, Pribitkow, three other persons, and last V. E., who sat on the medium's right. The cord was hung round the neck of Herr B., so that the card lay on his breast. All uttered aloud the wish that a knot might be tied in the cord. B. exclaimed that he felt the cord being touched and manipulated. The persons next to the medium then heard a soft voice utter the word : "Zaviazala" ("I have tied it"). Light was turned on and everyone saw a regular knot tied in the cord. We took it off and convinced ourselves of the

\* Slade's experiments always took place in the light.—Tr.

impossibility of untying it without separating one of the ends from the card, which we recognised as the one to which we had affixed our signatures.'

Herr Alexander Aksakow is well known as an experienced investigator, and it seems all but impossible that he should have been deceived in this instance.

#### THE VINDICATION OF SPIRITISM.

'The Vindication of Spiritism at another great public meeting in Berlin' is the title of an important article contributed to 'Psyche' by Hermann Stenz.

This meeting was held on June 22nd, at the 'Tonhalle' of Berlin, and the interest felt by the Berlin people in the subject of Spiritism is shown by the large number of people present—about two thousand. The proceedings commenced before nine o'clock, and did not terminate till half-past twelve.

The lodge 'Psyche' took the lead among the united societies of Berlin occultists, at whose instigation the meeting was convened, and the President, Herr Schoenherr, introduced Herr Obertimpfler, from Munich, who gave an eloquent address in defence, or rather in favour, of Spiritism, which was long and warmly applauded. He was followed by Jacques Groll, a Frenchman, who, however, spoke perfectly in German. After some remarks on mesmerism, hypnotism, suggestion, &c., as applied to healing purposes, M. Groll described his own conversion to Spiritism some three years ago, to which he had before that time been very antagonistic. He was persuaded by a lady, who had been listening to his address and witnessing his experiments in hypnotism, to join a circle, much against his will, for spirit manifestations, as she said she was convinced from what she had seen at this exhibition that he was strongly mediumistic. He was much amused at this, but after a series of sances was convinced that she was right. He was quite unknown to the other members of the circle, but he received most minute particulars of his past life, including incidents unknown to himself, which he afterwards verified, and at last the communicating intelligence avowed itself to be his deceased mother. He said: 'The ethical significance of Spiritism lies in its teaching of the immortality of the soul and, consequently, of the development of the feeling of self-responsibility, with the necessary result of purer morals and greater altruism. All this may arise from religious belief, but does it as a rule? Spiritism puts in the place of simple belief, knowledge and recognition of the truths of religion; it affords protection against doubt and despair; it is therefore no enemy to religion, but a veritable gift of God.'

In the discussion which followed, Pastor Stöcker naturally took a prominent part, but his admissions, as well as those of the reverend gentleman who followed, seem to me of much more importance than their somewhat weak line of argument against Spiritism, so I will give a few brief quotations from their speeches. Herr Stöcker commenced thus:—

'The last speaker spoke of Spiritism as a gift of God. A few weeks ago, in this very place, Dr. Egbert Müller, *one of your leaders*,\* said: "Spiritism is a grand invention of Satan." The last speaker believed himself to have become a better man under the influence of his departed mother, who communicated through the medium; but Dr. Müller said: "All mediums are hysterical subjects." This difference of opinion proves at least that Spiritism is not a science. I wish that Spiritism were taken in hand by men of science, and regret much that science will have nothing to do with it' (!).

After some further remarks about Dr. Egbert Müller's Satanic theory, he quotes a passage from the 'Zeitschrift für Spiritism' as a proof that 'Spiritism is no support to religion,' and goes on for some time longer in the same strain. Now for his admissions:—

'I admit that Spiritism has to do with an invisible world, but I utterly deny that it is a good one. No new discovery or elevated idea has arisen out of Spiritism. The best of all spiritistic communications are put better in the Bible. (I wonder how many he has read!) I admit that spiritistic things are very interesting, but nothing comes out of them. . . . What the last speaker said of his mother was very

remarkable, but it may be explained by Animism. Spiritists should avoid hasty conclusions, as the identity of the spirits manifesting with those from the other world has not been proved.'

Not, perhaps, in *his* experience, but private mediums, especially, obtain many and most convincing proofs of identity, which naturally they do not choose to make public. He then concluded with some not very novel remarks about fraudulent mediums, and again expressed the wish that men of science would take the matter in hand. How about Flammarion, Hare, Crookes, Varley, Wallace, Zöllner, and a host of others?

Dr. Riemann, pastor of the 'Nicolaikirche,' then ascended the tribune, and commenced by referring to Dr. Müller, whom he spoke of as very fanciful and superstitious. Although he spoke on the side of the Anti-Spiritists, his address was characterised with much moderation, and he seems to have taken some pains to inquire into the subject, for he says:—

'I must, as the result of my study and research, declare that hitherto I have met with nothing that may not be attributed to Animism. Should I meet with any fact that could not be accounted for except by the intervention of discarnate spirits, I will not withhold it from the world. *Among Spiritists I am acquainted with many good Christians*, but I deny that Spiritism is a help to Christianity. It gives no fresh revelation or explanation. . . . The name of Jesus Christ alone is able to redeem the world.'

So much time had been already occupied that only five minutes each were allowed to the remaining speakers on both sides; and then, after a few remarks from M. Jacques Groll, Professor Obertimpfler made a short speech, which concluded the proceedings. He began by saying that Dr. Egbert Müller was no more a leader among the Spiritists than any of the speakers that evening were, and that when Herr Stöcker says that Spiritism is in opposition to science because there is no unanimity of opinion among its adherents, he ignores the significance of science itself, for there is no science in which difference of opinion does not prevail. As to all mediums being hysterical, this is as utterly untrue as it would be to say that all men of genius are mentally unsound. Both mediums and geniuses possess powers and perceptions unknown to ordinary persons.

The conclusion of his address was greeted with great applause and the meeting broke up half an hour after midnight.

Herr Hermann Stenz, who gives the account, then adds a few remarks, from which I give some short extracts. He begins:—

'This was an intellectual combat in which there were neither victors nor vanquished but in which the standpoint of Spiritism was worthily discussed and maintained. Ten years ago such a great public meeting in vindication of Spiritism would have been impossible. How will it be ten years hence? . . . The tone of Pastor Stöcker's speeches at this last assembly was evidently more moderate than it was at the previous one, and one could but see that in the interval he had considerably modified his condemnatory judgment. . . . It cannot be denied that frequently spiritual communications are of little importance; but we have often read orthodox sermons or treatises so wearisome and devoid of spirituality that they could only injure the cause of Christianity. Caution and criticism are always good, but they can be carried too far. Herr Stöcker knows that theology has even carried criticism to such a point as to have explained away the existence of Jesus Christ altogether. It seems to us as though the clergy have too much adopted the standpoint of "doubting Thomas" and with their cold-blooded arguments, had the pastors lived in the time of Jesus, they would certainly have been among the number of his adversaries, and belonged to the Pharisees. . . . Dr. Riemann says that Spiritism leads men to become Atheists and Pantheists; but we ask him if he thinks the numerous Atheists and Pantheists of our time were all Spiritists first. No, they were members of the churches before they became Atheists and Pantheists. According to our opinion Spiritism is a great and important thing, but we look upon it, as it at present exists, by no means as a finality, but only as a step to a future immeasurably more exalted Spiritism. When human beings on earth become purer and nobler, then, according to the law of attraction, the higher beings from the spirit world will be more able to manifest than they are, now that there exist so few good and God-fearing men.'

\* Italics are mine —Tt.

## WHAT IS PRAYER?

The idea seems to be pretty generally entertained that Spiritualists are an irreligious class of people who have no belief in prayer and little or no reverence for sacred things. The 'Harbinger of Light' says that 'an objection is made by some orthodox folk that there is too little prayer in connection with spiritualistic services.' To this the reply is made that, on the other hand, it is probable that most Spiritualists would assert that in the generality of Churches there is too much:—

Before we are able to determine the accuracy of either position from a rational standpoint, we must have some definite understanding as to what the objectors mean by the term. It is ordinarily understood to mean an oral address of supplication to a supreme or intermediate power, but often presents itself in the Churches as an elaboration of fulsome terms of adulation in a vain attempt to magnify the power for good (and evil) of Jehovah. In reality, however, it is an appeal for help to a greater power, when *our* limited powers fail to sustain us in the flood of human trouble, or, manifested in another form, when the heart, filled with a realisation of the goodness and loving kindness of the Universal Father, overflows in thanksgiving to, and adoration of, the Great Oversoul.

God has given us certain faculties, spiritual and physical, wherewith to work for the development of ourselves and the world we live in. One of these faculties, reason, aided by the power of will, will enable us to overcome by far the greater number of difficulties we have to contend with in this world, and we have no right to pray to God for help until we have exhausted all the means He has given us to help ourselves.

What should we say of a beggar who appealed to us for pecuniary assistance, if we discovered he had money in his pocket to meet his requirements? We should characterise him as unworthy and dishonest; and yet numbers place themselves in the same position by asking God for help before (figuratively speaking) their pockets are empty. Is it likely their prayers will be answered? *No*. He who works in an upward direction, to develop, expand, or upraise anything in God's creation, prays more practically and efficaciously than the thousands who week after week supplicate the Great Spirit to do for them that which He has already endowed them with power to do for themselves. The injunction to 'lead a life of prayer' is excellent if properly understood, but we object to the literal interpretation of it, which recognises the form instead of the symbol. If we are to make prayer the staple of our existence, let us have the genuine article—something wholesome and elevating, that will strengthen our souls, brighten our spirits, and shed its radiance around us.

There are four forms of prayer—Supplication, Work, Aspiration, and Adoration. The form we have most to do with in the present is Work, and let us pray *hard* in this direction, Sundays and week days, early and late. There is always something to be done to help those around us and beautify the world about us; let us not be weary in well-doing, but when we feel our powers inadequate to accomplish the work which presents itself to us, then it is time to ask the aid of our Father in heaven, whose many servants (our spirit brothers and sisters) are ever ready to help the really needy. Closely connected with the prayer expressed in our everyday life and actions is the higher form of Aspiration.

Fulfilling honestly our daily tasks, doing to the full of our abilities the duties that present themselves to us, there are still times when the spirit reaches out, as it were, beyond its ordinary plane, yearning for more light, more strength and power, to accomplish greater things than it has before essayed; this is Aspiration, sometimes expressed in words, sometimes in silent thought; its effect is to place the individual in sympathy with the plane of his aspiration, enabling him to draw from it all the power he is capable of receiving, and thus his soul is expanded and drawn nearer to this higher plane. The more frequent and earnest our aspiration, the more palpably do our spirits unfold to a comprehension of the love of God as displayed in His works, till, filled with emotion at its realisation, the highest form of prayer is developed, and expresses itself in Adoration. Let it not be thought we deprecate or condemn all forms of prayer; it is not so. There are combinations of words expressing ideas—beautiful and elevating—which tend to harmonise the minds of those who listen to them, leading their thoughts upwards towards the plane of the ideas they express. There are prayers which, in their formal rendering, would fall dead upon the ears and minds of the listeners, yet, charged with the magnetic influence of an aspiring, prayerful nature, become aglow with life and light. The polished rhetoric of an educated preacher may please the intellect but fail to awaken the emotions, whilst a few

simple, heartfelt words from the lips of a comparatively uneducated man go straight to the heart and uplift the soul. Man praises God best who lives best, and the harmonial thinker will realise that 'The glory to God on earth best given, is works whose good reach up to heaven.'

Let us then apply ourselves to practical prayer, by working assiduously the whole time for the elevation of each other, and when we attempt to teach, throw Soul into our utterances, and thereby making them vehicles of inspiration, raise ourselves one step nearer that Beneficent Being from whom all blessings flow.

## SOME RECENT EPISODES.

BY 'AN OLD CORRESPONDENT.'

## III.

On the evening of Thursday, July 24th last, I had a sitting with Mrs. Treadwell at the house of a friend with whom she was temporarily residing. The sitters consisted of one of my sons and myself. The medium passed under control in less than five minutes, and was taken possession of in succession, (1) by 'Sophy,' her girl control, who gave me interesting information regarding my father, now on the other side; (2) by my boy who passed on in 1889; (3) Dr. Epps, who designates himself as Mrs. Treadwell's own medical control; (4) the ex-Lancashire Doctor, Dr. S., who so frequently controls my clairvoyante relative. I deal briefly in the first place with the messages of the two medical controls, who appeared to be quite *en rapport* regarding the trouble which had so recently afflicted a near relative, and whose serious condition was dealt with in my last article. Both recommended same change in the dietary of the patient, and the cessation or intermission of the new and rather expensive Belgian food product I had procured at the address in the City given me by Dr. S., on the ground that it had served its immediate purpose of arresting the 'waste' and loss of flesh, likewise because of the marked improvement in the health of the invalid; but they both successively said that the massage of the spinal cord must be continued for a considerable time; and as the patient had complained of the smell of the cod liver oil, another embrocation was ordered, which has since proved quite as efficacious as the former remedy, without its offensive odour. In short, the whole conversation between myself and the two controls, who came separately, disclosed that I was conversing in succession with two medical experts well versed in the science of healing and anxious for the life and health of the patient.

With regard to the messages given by my son, it is unnecessary for me to deal, as they related entirely to our family and his own surroundings in the spirit world. I only note one incident. He said: 'Papa! There is a nice man called Peter who has come to me, and says he knew you when he was on earth, and he says he knew me to be your son whenever he met me here.' Well, I have known many 'Peters' in my sojourn on earth, but casting my memory back forty years, I remembered a certain Peter C., who occupied the next set of rooms to mine when I had first left home, and had gone into the world to earn a living; and putting the question to my son, 'Is it Peter C.?' was gratified to learn that this was the person referred to, and who, though he passed on thirty years ago, has been able to disclose his identity to my son, now also in the other world. Peter C., I was informed, promises to write or communicate with me at the earliest chance he can find, and I shall be curious to know if he is still the gentle and placid soul he was in the days 'when we were young.'

The last compeerer at the séance was my old friend R., whose case has been alluded to in the first of the two preceding articles. Here the peculiar speech of Mr. R. was not reproduced, simply, I should imagine, because when my clairvoyante relative saw him for the first time his spirit body was present in the room, and he was able in some mysterious fashion to reproduce the earthly voice, while on the present occasion Mr. R. was using the vocal organs of Mrs. Treadwell in trance. But the gestures, the mode of address, a curious way he had of rubbing his hand over his bald pate when on earth, and other physical peculiarities, were reproduced, and he also plunged at once *in medias res*

by saying, 'Why did you not tell me of this when we were so often together on earth?' 'Simply because you could neither understand nor believe in spirit return,' was my reply, and he was compelled to admit that that was likely. He then cried out with great energy, 'Man! death is nothing, nothing! I never knew I was away till I found myself here.' In answer to my inquiry, he said he was unconscious before passing and must have slept for a considerable time after he left the earth, possibly for three weeks or a month, as he was first brought by 'Sophy' to my clairvoyante relative about the date mentioned, and, as before detailed, put the question to the clairvoyante, 'Am I dead?'

This spiritual personage then referred to the feelings of friendship between us for thirty years, his joy at being able to communicate with me, and his hope of being able again to control the medium or come to my clairvoyante and show himself. I asked him if he knew of the shameful repudiation of a just debt of large amount by a former business colleague, who had denied liability to the executrix because the debt was simply unvouched and left to the honour of the debtor. His reply was: 'Yes, too well. I know what the low fellow has done, but it will do him no good in the end. He may get off now, but some day he may take a cold like mine' (Mr. R. had died after a few hours' illness from a severe chill), 'and then I do not envy his coming *here*.' I then put a question as to whether he was aware of the sudden demise of a Mr. J., a marked figure in our daily surroundings, and who had passed on during the previous week, and he replied in the affirmative, adding, 'But I have not seen him here yet.' That is quite likely, seeing that Mr. R. and Mr. J. were 'wide as the poles asunder' in character and ideas.

This last 'communicator' was most reluctant to leave me, but as power was failing he shook hands affectionately with us, and the medium thereafter emerged from the trance condition, which had lasted fully an hour.

I have perhaps laboured the case of Mr. R. too much in these notes of recent experience, but my only apology must be that when really good tests of identity can be got it is always satisfactory (to me at least) to probe them to the utmost; and *here* the last link in the chain was got through Mrs. Treadwell's agency, as Mr. R. informed me that 'Sophy' had fulfilled her promise to me, made in April last, to bring him to my clairvoyante relative the moment he 'awoke.'

*Addendum.*—As an additional 'adminicle' of evidence of identity in the case of Mr. R., I may state that the use of the word 'Man!' in addressing me was when on earth an extremely common way with him of beginning a conversation with anyone he met.

(Conclusion.)

#### NEW PUBLICATIONS RECEIVED.

- 'The Sermon.' Toronto, Canada. Price 5 cents.
- 'Psyche,' for August. London: M. Clegg, 29, Ramsey-road, Forest Gate, E. Price 1½d., post free.
- 'La Revelacion Revista Espiritista.' Calle del Diluvio, 23, Alicante.
- 'The Independent Thinker,' for July. 32, West 27th-street, New York, U.S.A. Price 10 cents.
- 'The Lyceum Banner,' for August. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1½d., post free.
- 'Comment est Constitué l'Etre Humain?' Par le DOCTEUR PAPUS. Paris: Chamuel, 5, Rue de Savoie. Price 25 centimes.
- 'El Espiritismo en la Historia de la Filosofia.' Por VALERIANO CEL. Con un Prólogo de la Redaccion. Calle del Diluvio, 23, Alicante.
- 'Mind,' for August. The Alliance Publishing Company, 19 and 21, West 31st-street, New York; or George Osbond, Scientor House, Devonport. Price 1s. 3d.
- 'Man and the Spiritual World as disclosed by the Bible.' By the REV. ARTHUR CHAMBERS. London: Charles Taylor, 22, Warwick-lane, E.C. Price 3s. 6d.
- 'Cancer and Cancer Symptoms.' Chiefly Arborivital Treatment, with illustrative cases. By ROBERT T. COOPER, M.A., M.D. Second Edition. London: C. Marten, 67, Wigmore-street, W. Price 2s.
- 'The Pantheism of Modern Science.' By F. E. TITUS, Barrister, Toronto, Canada. A summary of recent investigations into Life Force and Substance. Published by the Theosophical Book Concern, 26, Van Buren-street, Chicago, Ill., U.S.A. Price 10 cents.

#### 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.*

##### Astrology.

SIR,—Some of your recent correspondents evince a desire to banish palmistry and astrology from the pages of 'LIGHT,' where, in the exercise of your editorial discretion, you have occasionally admitted a discussion of their merits. 'LIGHT' is 'a Journal of Psychical, Occult, and Mystical Research,' and as such its scope is wide enough to include cognate subjects. There is no finality in truth, and to be a convinced Spiritualist is to have crossed the frontier which divides physical from metaphysical science. The metaphysical sciences are the most ancient, and, if I mistake not, there are many indications in the Press that they are to have a fresh innings in the twentieth century.

As to astrology I will only say (as a counter-blast) that I have studied it diligently for ten years, and have arrived at the conviction that it is a perfect gold-mine of truth. The 'ancient workings' have merely scratched the surface, and not exhausted the ore, which it rests with us to make 'payable' by modern methods.

Norwood.

GEORGE FRANCIS GREEN.

##### Mental Science.

SIR,—My attention has been called to some charlatanism which is beginning to show itself under the name of mental science. People who are unaware of the rudimentary principles are setting themselves up as teachers and healers. I presume it is only necessary to call your readers' attention to this fact, so that they may make inquiries before investing. Cheap and poor are generally locked together.

I may say also for the information of your readers, that many people who are studying under some professed teachers are being taught thus, before they know much about the matter: 'Take whatever cases come to you; if they were not for you they would not come.' This is an extract from an American letter to a young man who had not been able to demonstrate in his own body the health he so much desired. Even if he had done so it does not follow that he would be able to demonstrate for others. It must be proven that he has the ability.

I write this because I am satisfied of your desire to stop humbug on all sides.

G. OSBOND.

#### The Spiritualists' National Federation Fund of Benevolence.

SIR,—I desire to convey to you the heartiest thanks of my committee, as stated at its first meeting in our new financial year, for your continued kindness in inserting these periodical acknowledgments of the subscriptions sent to this fund, and at the same time to cordially associate myself with the above well-deserved thanks. The success of our work has been materially assisted by the courteous kindness of the Spiritualist Press, and as 'gratitude' has been defined as 'a lively sense of favours to come,' my committee trust that your assistance may continue to place them under the pleasing sense of obligation for many years to come.

We have taken two fresh cases in hand lately, and have just made a small increase in the payments we are making to another most deserving beneficiary, and as these extensions of our grants make quite a serious demand upon our resources, my committee would specially appeal to our supporters to maintain their contributions, and to those who have not yet contributed we would earnestly solicit of their charity, or goodness. During the past month our returns have not been quite as satisfactory as we could desire; the holiday season being upon us no doubt accounts for the diminution in our receipts, but, nevertheless, we trust that the above appeal will be sufficient to stimulate our supporters, and cause them to remit freely during the current month. We disburse nearly six pounds per month, not much in itself, if all will do something towards it.

Trusting to receive many favours in the next few weeks, and again thanking you on behalf of my committee, I remain,

Faithfully yours,

Florence House, J. J. MORSE, Fin. Sec.  
Osnaburgh-street, London, N.W.  
August 4th, 1900.

LIST OF CONTRIBUTIONS RECEIVED FOR JULY.—Mr. H. Lee, *pro* the Manchester Mediums' Guild, £1 5s.; for the Rev. C. Ware, *per* Mr. R. F. Forbes, *pro* the Plymouth Spiritualist Society, 3s.; Mr. A. Janes, 15s.; 'Onward,' 2s.; Miss E. M. Hodges, 1s. 6d.—Total £2 6s. 6d.

### The Poor Children We have always with Us.

SIR,—Permit me to acknowledge, with many thanks, the following contributions received through your esteemed favour: Miss Williams, 10s.; Mrs. Jamieson, 5s.; Mrs. Morgan, 2s. 6d.; Miss Minchin, 2s. 6d.; Mrs. Boswell Stone, 2s. 6d.; per W. Boddington, 1s. Also collections made by the following Lyceum officers: Per Miss Doncaster, 15s. 4d.; Miss Morriss, £1 1s. 3d.; Mrs. Stebbens, £1 4s. 9½d.; Mrs. Imison, 8s.; Mrs. Sussons, 2s. 6d.; Mrs. Drieselman, 3s. 6d.

Through the kind interest of our friends we were able, on Saturday, July 28th, to take three brakes full of children and teachers to Petersham Park, where an excellent tea was provided, games were enjoyed, and a stroll by the river and through the Terrace Gardens, commanding delightful views of Richmond and surrounding neighbourhood, afforded impressive object lessons for our young scholars.

We have promised our Band of Hope an excursion to Court Farm on Saturday, August 25th, but our financial state is serious.

We should be more than grateful for assistance in this department of our work. We can supply a number of adult tickets for brake ride and tea at 2s. 6d., children 1s. 6d.—Faithfully yours,

ANNIE BODDINGTON,  
President Battersea Spiritualists' Church.  
99, Bridge-road, Battersea.

### 'SPIRITUALISM FOR THE PEOPLE.'

In 'LIGHT,' for June 30th last, appeared two criticisms on the manifesto, headed as above, which was recently, by our society (the Onward Spiritualist Association), addressed to Spiritualists generally. Those two criticisms were signed respectively 'H. A. D.' and 'A Mother.' In the issue dated July 14th appeared—over the signature, 'J. Archer'—a further critique.

To have the unfavourable comments of these friends we are as pleased as we have been to receive the views of the overwhelmingly greater number of our fellow Spiritualists who have written us on the subject favourably. Nay, we are more pleased; since from opponents can always be learnt more than from co-thinkers.

The principal objection raised by our critics to the scheme that the manifesto put forward, is that it is proposed to bring a knowledge of Spiritualism before every inhabitant of these islands by means of a systematic house-to-house distribution of literature. It is urged that a much better method would be propaganda by personal intercourse.

Well, had our critics had an opportunity of perusing the manifesto itself in full, they would have seen that we by no means proposed to limit ourselves solely to the method described. All we said was that, so far as we could see, the said plan would have to be carried out 'first.'

'Afterwards, no doubt' (we went on to say), 'would come such "extensions" as the establishment of Press and Correspondence Bureaux; the opening of developing and resting homes for mediums; the organising of a trained army of free lecturers, circle-conductors, and other propagandists; the material assisting of the Spiritualist Benevolent Fund; the erection of Spiritualist Temples; and the realisation of Mr. Stead's idea of the scattering up and down the country of—so to speak—"Spiritualist exchanges," where, free of charge, persons could, through salaried mediums, be placed in communication with their loved ones "gone before."'

Our three critics will thus see that what they regard as the *only* proposed method is merely *one of many*. And if the majority of Spiritualists decided, with our present critics, that to adopt it, even temporarily, would not be advisable, then, so far as we are concerned, its advocacy would be instantly dropped.

Another objection raised is against Spiritualism being brought 'indiscriminately' to the knowledge of *everybody*. And yet our critics are Spiritualists. Strange! One never hears a Christian protesting against the *Gospel* being 'preached to every creature.'

'Use every man after his desert,' says Shakespeare, 'and who shall scape whipping?' And once begin to pick and choose as to whom you shall impart a knowledge of Spiritualism to, and who, we ask, shall receive that knowledge? Says an Eastern poet (as translated by William Maccall, in 'Moods and Memories'):

'If, with your neighbour's favour,  
To Paradise you would go,  
You will at last be sure to find  
A home in the place below!'

And it is because we, for our part, are so thankful that our becoming acquainted with Spiritualism was not dependent upon our 'neighbours' favour' (for then we might never have known of it at all)—it is because of this, we say,

that we are not desirous of seeing placed in anyone's possession the power to say to one fellow mortal, 'Thou art worthy to receive this knowledge,' and to another, 'Thou art not.'

By the by, *who* is to exercise this power of discrimination with the requisite infallibility, and *how* it is to be so wielded, our critics do not inform us. Nor do they tell us by what *right* such a power would be exercised at all. Surely they forget the 'eternal verity' uttered by Whittier in the lines:—

'He that has the truth, and keeps it,  
Keeps not what to him belongs,  
But performs a selfish action,  
That his fellow-creatures wrongs.'

For our part, recognising the right of every one of our fellow-mortals to a definite knowledge of the fact that they have a soul, that there *is* a future life, and that evil committed here *does* produce unhappiness there; recognising this right of theirs, we say, we leave the task of saying who is fit to receive these truths and who is not to those Spiritualists possessing the necessary omniscience. Lacking this quality ourselves, we, desirous of doing no fellow-mortal wrong, prefer to adopt the, in the circumstances, only safe method of preaching the gospel (of Spiritualism) to *every* creature. Not, of course, that, on the other hand, we would—as is so much feared by 'A Mother'—persist in forcing the subject upon people that had shown the slightest sign of not appreciating our 'pearls.' Our policy is not necessarily 'Try to make everyone accept Spiritualism,' but, 'Give everyone a chance to reject it.' Will our critics write and say they object to *this*?

Our manifesto stated that we launched our scheme for 'nothing less than the *conversion of England*' because we were 'weary of the present necessarily—so to speak—"retail" methods of propaganda (which bid fair, for hundreds of years to come, to let people live and die in ignorance of Spiritualism by the million annually).' For those Spiritualists, of course, that this prospect satisfies, the scheme now before the Spiritualist public has no message. To those, however, who recognise that, if they were unacquainted with Spiritualism, they would welcome a knowledge of it with joy, and who 'feel for those in like position,' we say, 'Come over and help us!'

(Signed on behalf of the committee),

JNO. THEO. AUDY, President.  
E. J. COOPER ('S. + S. '), Vice-President.  
HERBERT E. BROWN, Secretary.

80, Grenard-road, Peckham, London.

### SOCIETY WORK.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, 260, MARE-STREET, HACKNEY.—The first meeting will take place on Friday, August 17th, at 8 p.m. Further particulars in next issue or on application, personally or by letter, to Mrs. F. Vermulen McDonnell, President.

SPIRITUALISTS' NATIONAL FEDERATION.—In accordance with the resolution of the Blackpool Conference of 1899, the executive committee of the Spiritualists' National Federation would be pleased to receive applications from societies desiring the executive committee to hold its next quarterly meeting with them on Saturday, October 27th, and public meetings on Sunday (28th). Intending applicants are requested to communicate with the undersigned as speedily as possible.—W. HARRISON, General Secretary, 42, Hilary-street, Burnley.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The usual meetings were held on Sunday. The discourse of the evening on 'Christ our Comforter and Saviour' gave the letter of the Bible in a spiritual light. Next Sunday morning, at 11 o'clock, a public circle will be held, to which strangers are especially invited; doors closed at 11.15 prompt. At 3 o'clock children's Lyceum. This has now—to the credit of its conductors—grown to be a most important part of our work, and shows great promise for the future. At 6.30 p.m. Mr. W. E. Long's guide will deliver an address upon 'The Revelation.'—J. C.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Mr. Alfred Peters, on Sunday last, gave a short address, followed by very successful clairvoyance. Twelve descriptions were given, ten of which were instantly recognised. In two instances surnames were given and so clear, natural and detailed were the descriptions of the spirit people that they almost compelled identification. In some cases a little incident was given in the life of the one described which was still greater evidence of a life hereafter. Next Sunday, Mr. Edward Whyte, President of the Stoke Newington Spiritual Society, will give a short address. After the service there will be a members' meeting for the re-election of officers.—V. R. HICKMAN.