

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.

We do not quite understand 'The Essex Telegraph.' It says that we did not answer its arguments. But it gave us no arguments. It expressed doubts and made assertions which only showed that the writer we referred to was ill-informed. We proved it. The subject of the Article we referred to was a review of Dr. Hudson's Paper in 'Harper's.' This we fully considered in a late number of 'LIGHT,' and to that we beg to refer 'The Essex Telegraph.'

We do not care to occupy our pages with controversy, but we should like to remind 'The Essex Telegraph' and our readers that its chief *complaint* was that the spirit-communications referred to related to the identity of the spirit, that it pushed these aside and asked for information about the other world, adding that if this were forthcoming 'it would make the ears of the whole world tingle.' In reply to which we said, 'Fiddlesticks! The whole world would have shrugged its shoulders and said, "It is all very fine, but how do you know? Prove it!" Well, we are trying to prove it.'

We suppose this is what 'The Essex Telegraph' rebukes as flippancy. Any way, it is the truth. As we told 'The Essex Telegraph,' there are miles of recorded descriptions of the spirit-world, and the 'whole world' will not notice them. Even the ears of 'The Essex Telegraph' have not 'tingled.' It evidently knows nothing about them, and when we refer to past literature in which they may be found, it descends to the old smartness of the average newspaper scoffer, and says, 'That is an attempt to sell old numbers': and, because the records have not made 'the ears of the whole world tingle,' we are told we have been 'weighed in the balances and found wanting.' Not at all. We have not been weighed. Will this writer honestly tell us how much weighing of testimony, experience and reading *he* has done?

'The Sermon,' published in Toronto, is 'A monthly magazine, devoted to the New Theology and Psychic Research,' edited by 'Augustine.' A late number contains a long and strong letter by the Rev. B. F. Austin, who has lately come into the open, to carry on a campaign, unbound by church and sect and creed. It is addressed to 'The Christian Guardian,' on the subject of its recent Articles on Spiritualism. We wish it could be circulated throughout the Methodist Body: and yet, for all that, we dislike controversy, and turn with pleasure to the finely

thoughtful Notes of 'C. F. M.,' one of which is on a really high spiritual plane:—

A man is never better than his best thoughts; nor greater than his highest ambitions; nor nobler than his highest aspirations; but he is always as base as his lowest thoughts, as wicked as his most sinful desires, and as degraded as his appetites and lusts are, for as a man thinketh in his heart so is he. One moment's reflection then will reveal of how great consequence it is to each one that his thoughts be not allowed to lead him hither and thither, but that they be directed in a course which will lead to that point which it is most desirable to reach. One half hour's reflection at the close of each day as to where the day's thoughts have led will prove an exercise of the most beneficial kind to convince one that with different thoughts better results might have been produced. Then, when one is thoroughly convinced that his thoughts have determined the days, the weeks, and the months of his life's destiny, he is prepared to marshal his thoughts to do the greatest good to himself and the world. A half hour's silent meditation at the beginning of his day's duties, and a few moments' careful reflection before doing any important act, will so fashion his life and his fortune that the reward will greatly exceed the effort and his highest anticipations.

We often feel moved to say something to or for the children, but our space is limited; and this inclination has been sharply stirred by an Article in 'The Suggester and Thinker' on 'The mental and moral training of children,' in which the thought is strongly brought out that we are often too anxious about our children, in the sense that we are too concerned about their falling into precisely our groove; though this sort of anxiety may only be a disguised egotism. Love and watch and help the child, yes; but why want it to echo you?

Hidden within this subtle egotism and desire for an echo is that fatal habit of surrounding the child with 'Don'ts.' O what a worry that must be to a child who is in any real sense original! Of this 'The Suggester and Thinker' says:—

Children get so tired of the unceasing Don'ts that we think it only fair to turn the table on the grown up folks awhile, and administer a few wholesome Don'ts to them.

Don't suggest to your child that a certain thing will make it sick. Tell it instead that mamma does not think it best to do that, and mamma knows what is best for it.

Don't always be telling the children to don't.

Don't tell them they will fall every time they climb up in a dangerous place.

Don't tell them when you start them on an errand that you know they will forget what you want them to get.

Don't always be suspecting them of wrong motives.

Don't give unreasonable commands and enforce them, just because you are bigger than they.

Don't strike a child until you have tried every other means to obtain obedience.

Don't 'break the child's will,' but turn its force in the right direction.

Above all, don't forget that you were a child once yourself, and remember that children have a right to their own individuality.

Don't expect it to be like you in every respect.

We are moved to offer one 'Don't':—Don't say 'Don't strike a child until'; but *never strike a child*.

We have been delighted with a little book by Mr. F. E. Titus, a Barrister, of Toronto, Canada, on 'The Pantheism of Modern Science' (Chicago: Theosophical

Book Concern). 'Pantheism' is somewhat misleading, and the long sub-title very much better describes the book:— 'A Summary of recent investigations into Life, Force and Substance, and the opinions based by scientists thereon, leading up to the conclusion that there is in Nature a Universal Mind controlling and permeating Nature's manifestations.'

The writer has evidently been a close observer of the tendency of modern scientific investigations, and is remarkably keen in his inferences. His book ought to have a London publisher.

The consoling truth of Spiritual Evolution as a Law of life is tenderly set forth in a sonnet by E. Parsons, in 'The Christian Register':—

I sing thee, earth, no swan-song of farewell;
For, while I seem to go, mayhap I stay,
And only the illusions fall away,—
Illusions that the truth in riddles tell,
Whereof the meanings oft we cannot spell:
Henceforth they shroud not, neither bar my way.
The night moves on to open the gates of day;
And *was, is, shall be*, blend in 'It is well.'
So runs my vision: as the centuries roll,
The green and growing earth rounds out, each hour,
A fairer feature of the wondrous whole,
A modest blossom of the cosmic power,
Whose germ, in chaos cast, mounts to a soul.
I see the leaf: shall I not see the flower?

True: the whole earth is but one 'modest blossom of the cosmic power,' whose 'germ, in chaos cast, mounts to a soul.' That germ the earth supplied, but its culmination, in soul-life, will not end upon the earth. That inference, if not inevitable, is highly permissible.

'The Church Gazette' has been quoting 'LIGHT,' in a sportive mood. We will return the smile. It says:—

'How to live to be one-hundred' is the question which forms the *raison d'être* of the New York Hundred Year Club. Of these sages, along with others like-minded, the 'Sun' sums up the conclusions. We have no space for all of these dicta, but the first of them comes from a learned doctor, and runs—'Avoid fussy women, they kill off persons by the dozen.' We quite agree; but it is easier said than done.

Among other more obvious recommendations are—

'Throw away your corsets, and never wear any tight clothing.'

'If not hungry, confine the eating to fruit (but why eat at all?), and utilise the teeth instead of the stomach.' (*i.e.*, if you have any teeth.)

'Eight hours sleep.' (If you cannot get nine.)

'Drink no milk.' (Why not?)

'Take frequent and short holidays.' (If you can.)

'Keep your temper.' (Also, if you can.)

We have been looking through a number of papers on Co-operation, lately sent to us, *a propos* of the late gatherings at Sydenham. The very word always attracts us. It exactly indicates the Ideal. Does it not almost precisely mark out the difference between mere animality and humanity? The one supreme want of the world is the sinking of the fighting self and the supremacy of co-operation for the general good. That is not only righteousness; it is good business. But we love the ideal, and entirely endorse the cry of one of these writers:—

Co-operation is the evangel of humanity: it is the arch-angel of hope, the antithesis to despair, the harbinger of the coming golden period—nay, does not the term express its divine origin? Call it soul, worship it, reverence it, slay the fatted calf to it; aye, honour it in whatever form thou wilt, so long as thy worship reflects the glory of the object.

SELF.—Yes; it is a 'wonderful nineteenth century,' and many great books could be written about it. It is ending, however, in a not over-glorious way:—something like this:—

Bobbie: 'Ma, didn't you say I must always try to make people happy?' Mother: 'Yes, my child.' 'Well, I know a little boy I could make very happy if I had a penny to buy candy with.' 'Who is the boy?' 'It's me.'

MRS. d'ESPÉRANCE.

The following interesting information regarding our good friend Mrs. d'Espérance is translated from a communication to 'Psychische Studien,' by Councillor M. Seiling, of Munich:—

Madame d'Espérance, on her way to Oberammergau, in June, spent two days with myself and my wife, to our great delight. After some conversation which I had with her upon the possibility of further sésances in the interests of science, any hope of such must be definitely abandoned. The reason for this is the firm conviction held by Madame d'Espérance that such a series of sésances would be a risk to her health now happily restored. Among the many annoyances, insults and injuries to which her mediumship has subjected her, there are two instances especially which have resulted in so great an injury to her health that, with all her habit of self-sacrifice, she can under no circumstances again run any similar risks.

The first of these took place while Madame d'Espérance was still living in England, when the materialised figure of 'Yolande' was brutally grasped. This caused not only a momentary feeling of agony and death-like terror but a severe and tedious illness. On the second occasion an exceedingly injurious effect resulted when, in the case of the very unusual phenomenon of partial dematerialisation, the absence of the lower part of her person was observed by several of the spectators. During the two years' illness following this unexpected and most unfortunate occurrence, her hair, which had previously turned almost white, all fell off. My wife, at this meeting, was very rejoiced to see her with a new growth of dark hair, as she had noticed Madame d'Espérance's hair to be nearly white in the summer of 1894, nine months after the unfortunate sésance at Helsingfors.

Who could guarantee that even at sésances with perfectly well-intentioned sceptics, Madame d'Espérance might not run the risk of some further misadventure? It might occur, in spite of all precautions, that some unexpected and injurious phenomenon might arise. Those who are really in earnest and who do not treat all human testimony with contempt, have plenty of evidence for the truth of the manifestations in the works already published; and Madame d'Espérance does not think it her duty to bring forward continually new proofs of facts already sufficiently authenticated. But she was willing to make an exception in the cause of charity; and therefore last year offered to give a series of sésances, under her own conditions, in London, Paris, Berlin and Stockholm, if in each place the sum of 5,000 marks were guaranteed for the relief of those suffering from the famine in Russia, she paying her own travelling expenses. Unfortunately this offer fell to the ground through the illness of Herr Fidler, who had undertaken the business management of the affair, and on account of some misunderstanding with one of these cities.

Upon two subjects I had some conversation with Madame d'Espérance which will, I think, be of general interest. After telling her that the portion of her veil which I had cut off at one of the sésances at Helsingfors was still intact, while, as a rule, materialised substances sooner or later disappeared, she remarked that such objects had always remained permanently when they had passed through many hands or been much handled. Further, I much wished to know how it was that Carl du Prel had made no sign; since he had frequently in his life-time announced his intention of manifesting after his death, if it were possible to do so. Madame d'Espérance replied that according to her experience, as a rule, years frequently passed before a released spirit could manifest successfully; besides it might easily be that Du Prel had not yet found a suitable medium. Her own father, who had been in the closest affinity with herself, had not been able to manifest till six years after his death, and then it was through another medium, and he had passed away five and twenty years before he was able to communicate through his strongly mediumistic daughter. Besides which, Du Prel might be at present too much occupied with new problems to think of manifesting on the earth plane.

In conclusion, I must take this opportunity of again

saying what a favourable impression Madame d'Espérance's pleasant, truthful, frank, and peaceful manners make on all who have the happiness of being acquainted with her. Dr. Egbert Müller gave a curious testimony to the worth of this rare woman when a short time ago he told her that though he was convinced that spiritistic phenomena were originated by Satan, he must make an exception of those which took place with *her*. M. T.

SPIRITUALISM IN AMERICA.

Mr. Thomas Lees, an Englishman, who has resided for forty years in Cleveland, U.S.A., sends us an interesting letter from which we extract the following news items, which may prove acceptable to our readers:—

As accustomary with us in Cleveland, all spiritual meetings are suspended during July and August, the only exception this year being the Children's Progressive Lyceum, now in its thirty-fifth year of existence. It is the oldest organisation of its kind in the United States—Andrew Jackson Davis, the founder of the system, having helped to organise it.

The spiritualistic summer resorts, camp meetings, of which there are at least fifty in this country, are now under full headway.

While in a measure the varied cults of occultism have done much good in helping to disintegrate the old creeds, and have led many towards the light, the fact that a large percentage are now marching under the banners of Theosophy, Psychic and Christian Science, Faith Cure, &c., has had the counter effect of scattering our forces, and dismembering what once appeared as a promising, healthy organisation.

Spiritualism has made such rapid progress that already, in this country, many ministers are preparing to accept the inevitable, and some are already proclaiming its truth from their pulpits. Let us not forget that the churches are organised. We are not. While there may ever remain a radical wing of Spiritualists outside, Spiritualism will, I think, find its future home in the churches that are already built, even if they have to re-label the *ism*.

I have read with much interest the suggestion in 'LIGHT' for the establishment of psychic hospitals. Why not? If we really have any better system of therapeutics, which seems to me clearly proven, is it not time to hasten on in our constructive work, and demonstrate it in some such way?

The writer rejoices, as all Spiritualists well may, that Mr. J. J. Morse and daughter have made a success of their bright little paper 'The Lyceum Banner.' Would it be in order, as we now have no such paper in America, that Brother Morse be requested to make his 'Banner' an international paper, that we may by co-operation extend its usefulness, and help ourselves out of the present Lyceum dilemma?

The National Spiritualists' Association will hold its annual convention here on October 16th, 17th, 18th, on invitation of the city of Cleveland, which furnishes free the Chamber of Commerce Auditorium—the finest hall in the city. The Forest City Hotel has been selected as the headquarters of the Association while in convention.

OTHER LIFE THAN OURS.

There seems to be no philosophical necessity for food. We can conceive of organised beings living without nourishment and deriving all the energy they need for the performance of their life functions from the ambient medium. In a crystal we have the clear evidence of the existence of a formative life principle, and, though we cannot understand the life of a crystal, it is none the less a living being. There may be, besides crystals, other such individualised, material systems of beings, perhaps of gaseous constitution or composed of substance still more tenuous. In view of this possibility—nay, probability—we cannot apodictically deny the existence of organised beings on a planet merely because the conditions on the same are unsuitable for the existence of life as we conceive it. We cannot even with positive assurance assert that some of them might not be present here, in this our world, in the very midst of us, for their constitution and life manifestation may be such that we are unable to see them.—NICOLA TESLA in the 'Century' Magazine.

INTERNATIONAL PSYCHOLOGICAL INSTITUTE.

Suggestions were made in this journal some time since for the establishment of a Psychical Institute, and as the readers of 'LIGHT' will remember, our able and esteemed contributor, 'Quæstor Vitæ,' desired to see some such society inaugurated in this country. The suggestion, however, did not meet with a very cordial response here, and he has therefore given his valuable assistance in the organisation of an International Institute, of which the headquarters will be situated in Paris. From the following circular issued by the promoters it will be seen that the very influential committee of patrons include many names which in themselves lead to the hope that the special aspects of the subject in which we are chiefly interested will not be lost sight of.

THE INTERNATIONAL SOCIETY OF THE PSYCHOLOGICAL INSTITUTE, PARIS.

The physical sciences have made wonderful strides in the century now drawing to its close. It is impossible to enumerate the many benefits which humanity owes to the discoveries made in the several fields of these sciences.

In contrast with this, the sciences which deal with mind, with the laws of human thought, the relation of mind to body, have made but small progress.

Yet assuredly these sciences could render even greater services to humanity than the physical sciences. They might adequately explain existing laws, and perhaps enable us to improve the basis of our social relations. They could not fail to have a weighty influence on criminal jurisprudence, and would show the way to a true prophylaxis against crime. Educational science would henceforth become a branch of psychological research, to which we should turn for the necessary information for enabling us to reform our methods of education and moral training.

A domain in which the advance of psychology will render incalculable service is that of the treatment of mental disease. If we may judge by the results already attained in the treatment of certain nervous diseases, by means of such knowledge as has already been acquired with regard to the phenomena of somnambulism, suggestion, and the disintegration of consciousness, we may conclude that a great number of neurotic affections, of distressing and piteous mental diseases, may be regarded as being at present incurable solely by reason of our ignorance.

It is evident that it is pre-eminently the science of mind which, more than any others, is capable of satisfying the restless curiosity of our age. Doubtless it is improbable that any one science will ever explain completely the problem of our origin and destiny, but, nevertheless, no other science approaches these insoluble questions so closely as that of mind. We see the evidence of this in the ardent interest aroused by certain phenomena which are really psychological facts, such as those of the splitting up (*dedoublement*) of consciousness, mental suggestion, telepathy, telekinesis,* lucidity, and mediumship. These facts have indisputably seized upon the attention of many thinking men because they appear to pertain to the profoundest faculties of the mind. The impartial study of these phenomena will evidently add to our understanding of human nature, whatever the solution reached may be. Psychology approaches more closely to the problems of philosophy and religion than any other science. While this fact constitutes the chief difficulty in its study, yet it is the very thing that enhances its interest.

Many efforts have been made to deal with these interesting and fertile studies, especially in the latter part of this century. Attempts have been made in several directions to apply to psychology the experimental and inductive methods which have produced such remarkable developments in the physical sciences. Mathematical measurement has been applied in psychology, in psycho-physiological and psycho-metrical researches. Under the influence of new methods, the anatomy and physiology of the nervous

* The causing of motion of objects at a distance.

system have been metamorphosed. The study of patients has rendered the analysis of many mental functions possible. The phenomena of natural and artificial somnambulism, of suggestion, of automatic writing, of many strange phases of delirium, have been subjected to careful and minute analysis. Many singular cases connected with the phenomena of mental suggestion have been noted with precision, and to some extent explained.

But it will be generally admitted that these studies remain incomplete in many directions. They are far from having given the practical results that might have been expected. They have not presented any definite solution of the problems that disturb our minds.

One of the causes that have considerably retarded the progress of psychology is that the importance and usefulness of experimental research in this field have not been sufficiently recognised, nor have the support and resources necessary to further its development been forthcoming. Innumerable laboratories and institutes have been placed at the service of the savants who cultivate the physical, chemical, and natural sciences. The psychological laboratories, however, are few in number and generally poor. Their studies have consequently been restricted within very narrow limits.

There is every reason to presume that the enlightened public, which has never refused support to disinterested research, will be willing to encourage also these useful and fascinating sciences. Especially in America have calls of this kind always met with a generous response. The splendid Universities of North America have been mainly founded, supported, and developed by private donors. The recently founded University of Chicago is already endowed to the extent of 65,000,000fr. Two broad-minded and generous women have devoted more than 450,000,000fr. to the enlarging and endowing of the Californian University on the one hand, and to the founding of a new model University on the other. Amongst ourselves, the Pasteur Institute, the Solvay Institute, the Sociological Museum, have illustrated the power of similar generosity. It is probable that many thoughtful persons in different countries of the world, who are interested in psychological problems, will be willing to contribute to a work of such eminently international interest as the development of the sciences of the mind and the study of psychic phenomena.

For these reasons it has been decided to found the International Society of the Psychological Institute, for the purpose of obtaining the patronage and co-ordinating the assistance of all those who may be willing to further the progress of these studies. This society will collect endowments, donations, annual subscriptions, &c., on the sole condition of employing them for the development of psychological science. The resources thus collected by the society will be used by the committee of management to establish an International Institute of Psychological Science—a psychological institute destined to become a centre to which all inquirers and researchers, irrespective of nationality, may turn for help and advice.

According to circumstances, and to the development attained by the society establishing it, this institute will pursue the following aims:—

1. To collect in a library and museum all books, works, publications, apparatus, &c., relating to psychical science.
2. To place at the disposal of researchers, gifts, or as loans, according to circumstances, such books and instruments necessary for their studies as the Institute may be able to acquire.
3. To supply assistance to any laboratory or to any investigators, working singly or unitedly, who can show that they require that assistance for a publication or for a research of recognised interest. This function, which has been fulfilled so usefully by the Société pour l'Avancement des Sciences, in relation to the physical sciences, must also be discharged by the new Institute in relation to mental science.
4. To encourage study and research with regard to such phenomena as may be considered of sufficient importance.
5. To organise lectures and courses of instruction upon the different branches of psychical science.

6. To organise, as far as means will allow, permanent laboratories and a clinic, where such researches as may be considered desirable will be pursued by certain of the members.

7. To publish the 'Annales de l'Institut Psychologique International de Paris,' which will comprise a summary of the work in which members of the Institute have taken part, and which may be of a character to contribute to the progress of science.

This sketch of the aims of the organisation is but an outline, and will be subject to modification by the Society of the Psychical Institute, the institution of which must be our first undertaking.

The Reporter of the Committee,

DR. PIERRE JANET.

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ANIMISM OR SPIRITISM ?

In 'LIGHT' of July 21st, I read an article on 'Animism or Spiritism,' and in a foot-note you say : 'Possibly some of our readers can throw light upon the subject.'

In fact, I thought the subject so interesting that I translated it and sent it to M. de Rochas, and I give you his opinion with mine.

This extraordinary case of what looks, at first sight, like a mental suggestion, may be most probably unconscious magic. The experiences of Dr. Ochorowicz (of Lemberg) prove that a number of people can never be suggestioned at the same time. It is possible to suggestion only those who are *suggestionable*. The doctor has discovered a small instrument which gives the proof.

Now, here is M. de Rochas' opinion :—

'This fact is very interesting, and may explain many phenomena. It looks possible to me that the child-mediums may have been suggestioned from a certain distance by the experimenter. Like you, I do not think it possible that a whole circle of Spiritualists have been suggestioned. And I am inclined to think, as you say, that the experimenter has acted *as a magician would have done*, and that through his will-power he has attracted invisible beings, the nature of whom we don't know *exactly*.'

Moreover, M. de Rochas quotes the following experiment used by him. Having obtained exteriorisation of the astral body of one of his psychic subjects, he has been able by his will and *suggestion* to give this astral body *any form he desired*, and the other psychic subjects present could see these modifications, *even those subjects who, not knowing French, were ignorant of what was said by him*. 'I think,' adds M. de Rochas, 'with many occult teachings, that the astral matter may be modified by our will, as *modellers* and *sculptors* do with their waxen models. We can form astral "*images*," which cannot last a long time, but *invisible intelligences* may perhaps take advantage of these creations to present them to a spiritualist circle ; but of course, all those practices are *not without danger*.'

From the observations of M. de Rochas and myself, I conclude that the child-clairvoyants really saw *the devil on the table*, but the imprudent suggestion-maker could have turned the tables against him by such dangerous doings. As for *the four fierce looking beings* who descended from the ceiling and of *so frightful an aspect*, they were most probably *maleficent spirits*, or *thought-forms*, but such hypnotic experiences are of the most dangerous kind, for they are certainly *unconscious magic*.

A. ERNY.

Paris.

TO CORRESPONDENTS.

W. W. W.—Under consideration.

T. A., H. A. D., A. T., J. C., and C. D.—Next week if possible.

We have several letters in hand on the question 'Is a Spiritual Church Needed?' Some of these will be given next week, when the correspondence on the subject must be considered closed.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, SEPTEMBER 1st, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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BIBLE SPIRITUALISM.

'Man and the Spiritual World as disclosed by the Bible' (By the Rev. A. Chambers. London: C. Taylor), is a very useful book indeed. The writer of it is a clergyman of the Established Church, but he is also a man who evidently thinks for himself, and who probably enjoys emptying the sawdust out of old done-for dolls. One of these old dolls is the pious clinging to the notion of 'the supernatural.' He scorns the very word. 'When shall we fling it away as a human impertinence?' he asks. 'Super-physical' he can do with, but 'supernatural,' never. 'The physical and the super-physical meet in man,' he says: 'there are things in Heaven and earth that are super-physical, but nothing in the universe of God that is supernatural.'

Another of these dusty old dolls is the notion that certain happenings in days gone by, and embalmed in the Bible, cannot happen now. Mr. Chambers is splendidly on our side in repudiating this. The Bible, he says, has been wrongly read and wrongly applied because of this error: and also because of it certain immensely important facts and truths in our own day have been missed. 'Churchgoers and chapelgoers smile incredulously at the suggestion of its being possible that spiritual experiences, *similar* to those recorded in Scripture, may occur to those who are living now.' They can devoutly believe that Moses was seen on the mount by Christ and some of his disciples, and that Paul came into personal contact with spirit people, but they refuse to believe in spirit-appearances now. 'If St. Paul had penned in the nineteenth instead of in the first century his experiences of the spiritual, many who revere his writings and think they believe them would not hesitate to account him a suitable case for the lunatic asylum.' He contends, precisely as we do, that the spirit-world is a natural world, that its laws and possibilities are permanent, and that what happened thousands of years ago in relation to it can and will happen now, in the same circumstances, and that there is not a phase of spirit-communion recorded in the Bible which has not its counterpart in present-day experiences. 'The church or chapelgoer, who thinks it incredible that a person whose interior faculties are open should see a spiritual being, or hear a spirit-voice, ought not to believe that Abraham, Samuel, the prophets and others had these same experiences.'

Another popular and very venerable old doll is the delusion that the spirit-world is somewhere 'beyond the stars.' That phrase is as old as the Christian inscriptions in the catacombs of Rome, and it still survives: but, says

Mr. Chambers, 'the spiritual world is everywhere, and interpenetrates the physical.' 'A person whose earthly body has just died is as much in the Spiritual World within the four walls of his death-chamber as he would be had his released spirit-body been transported to the other side of the furthestmost stars.' But the Christian world, for the most part, is in a very hazy condition concerning the spirit-world. In fact, believers in the ultimate physical resurrection can hardly be said to believe in the spirit-world at all. Mr. Chambers calls them 'Christian-materialists.' Happily, this old-world crudity is disappearing, but multitudes still lack any clear notion of the unseen world. Heaven is to them 'a happy place' 'far, far away.' Yes, *very* 'far, far away.' The average hazy Christian 'has no idea at all of a *Man* in the World Beyond'; a spirit is, to him, 'an organised, formless, intangible, surviving *something*'; a shade, an airiness, a nebulousity; no more resembling man than gas resembles coal.' This analogy of his is a rather bad one, but it will serve to point the reproach.

There are plenty of other dolls—and Mr. Chambers seems to know them all—but we will name only one other. It is the old, old deterrent that God has 'hidden this secret thing' from us: but our friend justly finds in the persistent longing to know this 'secret' a finger-post pointing towards the likelihood of fuller information. 'What more reasonable,' says this sensible clergyman, 'than that there should be growth and development in man's thoughts and developments of the Spiritual, as there undoubtedly has been in all other departments of mental activity!'

But Mr. Chambers is by no means an upsetter of dolls only. He is strongly affirmative and highly instructive as an expositor of the facts and teachings of the Bible. 'Facts,' be it noted, as well as teachings. Unfortunately, people are too fond of 'texts,' although records of experiences are far more to the point. We have always contended that the Bible, from beginning to end, is a book of spiritualist experiences, and that it is from these, and not from bare assertions in texts, that we can deduce its real teachings. We do not share Mr. Chambers' extreme view as to the supreme and unique authority of the Bible, but we entirely agree with him that this precious legacy from the old world contains a very full account of man's spiritual nature and his relations to the spirit-spheres. The following sentences from this exposition of the drift of the Bible records will sufficiently indicate its own testimony:—

Hundreds of pious authors seem not to have had the faintest idea of a fact concerning man's interior life, which is clearly disclosed by Scripture . . . viz., man's possession of a *Spirit-body*, which is encased, during the earth-life, within his physical body. The existence of such a body is plainly taught by Scripture.

Man, after death, is in bodily form.

Man, while in the Earth-life, possesses certain faculties that point to an interior Spiritual Organisation.

Moses, when seen by Peter, James and John, was possessed of no more than he had taken with him, when at death he had stepped from the sphere of the material into that of the Spiritual.

The Bible distinctly asserts that what was seen and heard by men through the mediumship of their super-physical faculties had a *real and objective* existence.

Man, in his essence, in the basis of his being, is a spirit, even when passing the first phase of existence on the plane of matter. The act of dying does not transform him into a spirit. He is that before he dies.

We fully agree that all this, and much more, is quite obviously deducible from the records of spirit-powers and spirit-communion with which the Bible abounds, and we specially agree with Mr. Chambers in the opinion that the Spiritual is a world of widely-differing life and experience, and that it is an educational one. But here we come to an apparently deep and wide gulf, and a gulf that seems perfectly unnecessary and yet so terribly difficult to pass. The whole of it is found in one and only one unfortunate page

'THE MISSION OF EVIL.*'

THIRD NOTICE.

'Instead of speaking by the maxim of Excluded Middle (which is the maxim of abstract understanding) we should rather say: Everything is opposite. Neither in heaven nor in earth, neither in the world of mind nor of nature, is there anywhere such an abstract "Either—or" as the understanding maintains.†

Logical criticism has one governing question to ask concerning any idea presented to it: Is it a complete idea, or is it an abstraction? Which again means this: Does the idea atone alternatives, or is it itself an alternative? Controversy on the plane of contradiction, or flat denial of one alternative by the other, is the brutality of intellect, and is never radical or final. In every region, ideal or vital, true conquest is conversion, assimilation. Victorious thought kills to eat, and is also the resurrection of the slain—the resurrection to the life everlasting of integral truth. Thus, Optimism, Monism, Determinism, Idealism, Spiritualism,—in short every conceivable 'ism—while retaining the antithetical character (that is, abiding in their own abstraction or 'immediacy'), are in the nature-stage of intelligence, or the negative moment of their dialectic. They want atonement with their contraries—their *own others*, in Hegel's significant phrase. Only by rising above its exclusive form can any idea surmount its opponent. The unitive sympathy of true intelligence enters or gives itself into the opposition to its form, thus drawing the heart of truth out of its opponent, devouring it, and making of it an integral element or factor in its own system. And when this is done, the triumphant idea will not be just what it was before, but will be reborn on the higher plane of completion, even though it retain its old designation.

The Monism which sees in Dualism only the enemy will never truly overcome Dualism. The opposition of Ormuzd and Ahriman is not the truth; but for Ormuzd to be the Eternal God he must have eternally swallowed and digested Ahriman. Manichæism would not have been the formidable heresy it once was, nor could it have survived as the furtive tendency it still is, unless it testified to an element of truth needing assimilative recognition. There is, indeed, no Evil Principle; but does it follow that there is no Principle of Evil?

It is not only moral evil, or 'sin,' that is in question. Disease, suffering, contrariety of every kind, the strife throughout all nature, animate and inanimate, organic and elemental, belong to the experience which Optimism has to explain away. Nature has no illusions. For illusion is not an 'immediacy' of experience, but false interpretation thereof, opinion. An adequate philosophy would show the connection between moral and unmoral evil, between the defects of intelligence and of nature. St. Paul (Romans viii., 19, *et seq.*) has given the hint; but only a science of the *ground* of the relation of man to nature can supply the exposition.

Evil shall be only negative; its apparent positivity shall be the mere illusion of limited apprehension, arising from 'a curious and never-to-be-forgotten law of limited faculty' that 'that which to unlimited faculty would be a negative thing cannot be apprehended by limited faculty as negative, but at once takes on the semblance of positive' (p. 62).

Now in this way of putting the fact, there is just that abstraction of the statical from the dynamical which vitiates so much speculation. We can only 'apprehend' the negative as positive by *positing* it—*making* it positive. Nothing, not God or Eternal Truth, is positive except as *posited*. That is the 'curious law,' and is nothing else than the logic of all being, that it 'comes to be.' Take from it the dynamic of becoming, and it is your 'negative thing,' or nothing, which you cannot express without contradiction, because the negative and the positive are not each for itself, but refer to

their dynamic as negation and position (negating and positing). And so, also, the positive for limited faculty can only be negative for unlimited faculty because the latter negates it. It is *there* for negation. Speculative nihilism puts a full stop after the posited negative, and thereby leaves it positive.

It is easy to show that evil (or anything else) is impossible, if you deny or disregard its dynamic. Nothing is just *out there* to begin with. Fact is factum, deed, thing *done*. The Determinist evades this dynamic by replying, that though not *out there* to begin with, the state is *there in*, 'State determines act, not act, state.'

Here we have another abstraction, and, indeed, the most radical of all; the vicious alternative, and the controversial instead of the atoning method. It is true that interior state, regarded as *nature* in us, determines the particular acts of that nature (which acts are thus spontaneities, expressions, but also *confirmations*); but it is not less true that all nature has *been natured*. There is no determinate state till an act of determination has made it so; or rather it is *in and as* this act that state arises. It is this reciprocal involution of act in state and of state in act which makes either of the antinomies in the controversy between 'Free Will' and 'Necessity' impossible as an ultimate solution. The Determinist is the abstract naturalist, and the Voluntarian is the abstract Spiritualist. The one goes behind every act for a determining state; the other goes behind every state for a determining act. The insistence of language on unity in distinction is wiser than our abstract thought. Give the word 'determination,' both its senses, as noun and active participle, and it will be seen that the concepts of state and agency are inseparable. In determination, determining and determinateness are comprised. The reference is mutual. There is no absolute beginning with one or the other. Together, they are the *circulus vitæ*, and constitute the idea of vital process. In the Complete there is no before and after of temporal sequence. As absolute completion is eternity, so all temporally finite completion, or completion in time, represents, or is, a relative eternity. The type of completion is the organism, having in itself the *circulus vitæ*, or process in which the beginning has found the end, and the end the beginning, so that neither before nor after is predicable within it. The organism, as wanting its atonement with the nature external to it, is in time; but as it is itself an internal atonement, time is not in it. Time is impediment to process. So it is with our spiritual life. As inchoate, its process-moments are conceived in abstraction, and we dispute as to the precedence of the statical and the dynamical. The abstract elements are three: Agent, Act, State; but neither is absolutely real without the others, and in the circle of completion this trinity is indivisible.

It is popularly considered in these days to be a note of wisdom or 'sound' understanding to say that we can know nothing of the Absolute, or 'God.' The little philosophy which the public has appropriated rests in the distinction between noumena and phenomena, and with a ludicrous reversal of the meaning of these terms, it is said that we know or understand nothing but phenomena. The noumenon, however, simply signifies the intelligible, and 'noumenal' knowledge is the intelligence (truth) of phenomenon or appearance. And as nothing, from the universe to the bit of a child's brick or picture puzzle, is intelligible except in its total relativity or connection, it is evident that reason must be much more at home with the Complete or 'Absolute,' than with the incomplete or partial. In the incompleteness of human self-consciousness or its process, the elements or moments appear in abstraction, separateness, or succession. And as the abstract, as soon as its dialectic is set free, cannot but show itself as the paradoxical, abstract understanding is tempted to go its own way with this repugnancy, by denying altogether one or other of the sides of the problem thus presented.

Another fallacy of Determinism—or the same in another aspect—is that it confounds idea with state, thus intelligence (spirit) with nature, and so conceives every new determinateness of the self as an expression of more internal nature. All self-determination, on the contrary, is *naturing* of what before was only ideal. The nominative and accusative of personality, the 'I' and the 'me,' are respectively its

* '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 Skellington and Son, Piccadilly, W. 1900.

† Hegel, 'Logic,' p. 192. (tr.)

dynamical and its statical distinctions. Prior to the discrimination of them in consciousness, there is no personality, but only animal nature with its spontaneity. 'I' and 'me' are then one in unity without distinction. There is substance but no subject. In the subjective distinction of personality from psychical state, the latter falls from substantive to adjective. It is 'my' state or nature; mine, first in the first sense of property as qualification or attribute, but secondly, in the other sense of the word as that over which I have power, or of which I can dispose. While the 'I' remains as mere empty self-distinction from the 'mine' of state or nature-quality, it is not free; it is bound to the quality, though not now simply (as in the pre-personal stage) one with it. The first filling of this distinct 'I' is not natural, but ideal. The idea is not nature; in itself it is a 'universal,' and wants the particularity of nature. Nor has it in and by itself any dynamic; it is not a life. And prior to association of the idea with the otherwise emptily distinguished Ego, the latter is mere potentiality. But in intelligence the ideal kindles the dynamic; it is a directive at variance with the established statical or nature-self. This is the genesis of the human 'will' as force or volition. The will to realise the idea of the self is thus always negation of the spontaneity of the psychical nature in possession. Therefore the idea of evil is not that of a 'negative thing,' but of a thing to be negated. The dynamic is indispensable, and presupposes antecedently contrary dynamic. Mr. Allen applies to moral evil the excuse which the Roman Church makes for those brought up in heresy—'invincible ignorance.' But evil is to truth, not as the negative ignorance, but as the positive lie—or the *lying*.

'When any idea is in the consciousness, but is not in the Divine actuality, we may be sure that it is illusion; for the Divine actuality includes all that *is*.' It must, therefore, include the actuality of the contradiction in the creaturely consciousness, because that is a fact. If I tell a lie, I say 'the thing that is not.' But a total consciousness including mine, while it knows the truth, at the same time knows positively my violation of the truth. The creaturely evil is in this sense, at least, 'in the actuality of God.' But the radical fallacy of the proposition consists in abstracting the negative from the positive—a consequence of the author's abstractly statical conception of the positive, or 'Being.' The term 'actuality' is not allowed its literal import, which is dynamical. The Divine actuality is the Divine affirmation, and every affirmation that has any life or significance is suppression of its contrary. When, for instance, we yawn over a 'platitude,' it is because the vitality of the statement is lost when we no longer realise a possible opposition to it. There is no *sense* of truth when there is no apprehended contrary. The intellectual joy of the paradox, on the other hand, which every thinker knows, is in the recognition that annihilation has no place in thought, or it is in the discovery that every opposite is organically functional in truth. Negation, right or wrong, *brings to ground*. It deposits the posited negative. The Divine actuality is not an insipid platitude; it is the Divine Life, and stands in Eternal Victory. It is in this sense that evil is for unlimited (complete) 'faculty' a 'negative thing.' All Order refers to a possible Disorder. Thus the organism subsists by suppression of elementary self-assertion. The life and virtue of the organism is in the conversion of elementary resistance to responsive reaction on the integrating principle. In the physical order we do not call this elementary self-surrender voluntary, because we cannot suppose elementary wills—though some thinkers, e.g., E. v. Hartmann,* suppose an elementary consciousness. The ideal of religion, however, is voluntary integration, the problem of moral evil being that of voluntary disintegration. Therefore is the sacrifice of the particular self-will insisted upon in religion. Mr. Allen tells us again and again that God does not want sacrifice. But to 'sacrifice' signifies to 'make sacred'—the particular is sanctified by sacrifice to the universal, because by being given up into the universal it is integrated—the supreme blessedness, which is altogether misapprehended when conceived as absorption in the sense that

no particular *basis* of consciousness remains in the universal system which supposes it. Mr. Allen's pantheism, of course, is not so conceived by himself. But by his conception of the contrary (evil) as mere illusion, simply negative, he makes its *conversion*, and, therefore, the basis of the organic idea, impossible.

His optimistic bow has two strings. For first, the thing we call evil is not done at all; it is 'illusion'; and secondly, as mediating the truth and vitality of the consciousness in contrast with it, it belongs to the process of the good itself in human realisation, and thus drops the abstract character of evil, and is subsumed under the idea of good, as having a subservient function in relation thereto. This second position, at least, is what the economy of truth requires from the logic of Optimism, and Mr. Allen intends the view he puts forward to be a satisfaction of that requirement. But as he primarily insists on the non-agency, he makes it impossible to conceive the mediation as *constitutively* functional when the process is complete, or in the process of the complete life itself. He does not deprive evil of that character by making its negation the *ground* of the contrary affirmation. Having no nature in it, it cannot yield this contrary—its own contrary—to consciousness as the abiding truth and result of its own negation or suppression. Thus the completed process is not the alchemy of a vital dialectic or dynamic which *extracts* the contrary. As the mediating experience was never acted, there is no counteraction; the consciousness of truth has no operation behind or within it, for there is nothing on which to operate. The consciousness has thus, so to speak, no backbone. It is invertebrate. Illusion has no economy, such as that expressed in the well-known saying, that 'dirt is only matter in the wrong place.' The economy of all nature and familiar process is transposition. Expose offal or decomposing substance where nature cannot utilise it, and it breeds pestilence. Let nature draw it into the earth and resolve it, and it develops its fertilising function. But Mr. Allen, it seems, does not agree with Baader, that 'the business of philosophy is to find religion in physics,' which implies the converse, that an equivalent of physical laws and processes is to be found in religion. Mediation, as conceived in this book, is only in the successive experience of the time-form, in which all is abstract, because incomplete. In what we submit to be the truer view, evil is the abstraction, the independence and separate self-assertion of elements which in completion coalesce in a constitutive law of life negating the abstraction, itself the first negation. Time is not atoned to eternity by memory, to which the time-form cleaves.

Moreover, the function of the contrary is very imperfectly conceived by a one-sided insistence on the truth that the pleasure (or pain) of any state is enhanced by experience of its contrary. That is remarked by Socrates at the outset of the *Phædo*. 'How singular is the thing called pleasure, and how curiously related to its opposite, pain; for they never will come to a man together, and he who possesses either of them is generally compelled to take the other.' This mutual conditioning of the knowledge of good and evil, in the temporal form of recurrent alternation, is true as far as it goes. But the statement leaves out the greatly more important factor in the realisation, which also *fixes* one or other of the alternatives, according to the acts of the individual. Without the true process—its dynamic—the merely statical experience of good or evil is not abiding, nor can it give the full valuation desiderated. 'Good' is an *attainment* of conscious faculty; it is realised or known, not in and by simple contrast to the evil which it follows, but as its *suppression*. The true analogy in common experience is not appreciation of sufficiency through a former experience of want, no matter to what cause the present possession is due. Notoriously, it is the money that has been 'made' of which we really 'know the value.' Appreciation or knowledge is in achievement; the antecedent mediating experience is the cost or effort of achievement, not essentially the evil resulting from neglect to achieve, or from a positive departure from the way of achievement. Thus it is not the fact that we have no sense of organic well-being till we have known disease, though the sense is undoubtedly enhanced in the moment of convalescence. But the joy of life itself is the original achievement of the organic

* In his 'Philosophy of the Unconscious.'

process, and the consequent indrawing of its constitutive energies to complete or unobstructed function. The *extra* joy of recovered health is psychical; in the thought, 'I am well.' But the proper order of the well-being is the animal order, and *that* gains nothing by regaining, unless the disease was latent and had to come out. Spiritual achievement, on the other hand, is already conscious achievement, and its satisfaction cannot be referred to a higher order of consciousness than its own. Unless we include 'Each-agency' in the idea of 'Each-consciousness,' the analogies urged by Mr. Allen have little or no application. And the admission of agency exposes evil as not the true and original mediate of the process. A better statement is in an illustration in the second chapter (p. 24) by which we learn the relation between truth and its process in logic and arithmetic. The conclusion, or the sum, is there to begin with; the reasoning or calculation does not originate it. 'If we write down a long column of pounds, shillings, and pence, the sum of the whole is fixed the moment we have finished writing it down. But our limited faculty is unable to see this result at a single glance, and we are obliged to add up systematically, and as the result of the process of addition we arrive at a knowledge of the sum.' Just so; but the optimistic argument requires that we must begin by adding up the sum wrongly, and that this is the only way of getting it eventually right. This logic, if only it could be made convincing to teachers, would be very popular with careless children. It is, in short, not in the process to knowledge, but in reversal of that process, that we are asked to see the true method of education.

Mr. Allen's conception of logic as a 'process whereby steps are built up between premiss and conclusion, by means of which limited faculty is enabled to see the relation of the latter to the former,' has the characteristic defect of his whole view. Logic shall be mediative without being constitutive. It is not conceived as the very internal life and force of the truth, without which there would be no truth, for faculty limited or unlimited. Intelligence and truth shall be numerically different, and process shall belong only to the former. Process is confused with the retardation in which its distinct moments appear in abstract separation. Because the reasoning or counting of 'limited faculty' is slow, that is, impeded, therefore logic is only a rule, formal, not formative, external to the result, not its constitutive action. It is the 'law'; and the fallacy in question is just that which, in religion, abrogates or annuls the law in its spiritual fulfilment, whereas the fulfilment of the law by love (the willing spirit) is not its repeal, but its *indrawal*. The law in its externality is the unappropriated spiritual life. Assimilated by the will, it is still the law, the law of life, but now in the scientific sense of the term, not in its former juridical sense. In no region of thought or life do we get the full sense of any conception till we recognise it as the same in all other regions. And we cannot know the logic of religion unless we know at the same time the religion of logic. This is to know the inwardness of the outward, and the outwardness of the inward, not to dwell in the abstraction of one from the other.

It cannot be said that the case for the purely negative or illusory character of evil is much advanced by the analogy of dream. For the imagination in dream, though formative and kindling of ideal material, is not absolutely originaive. The evil we dream is an expression and appropriation of familiar possibilities, if not of latently subjective state. Could a child that had never heard of murder dream of murder? Without obsession or hypnotic suggestion, surely not. So that behind the dream-fiction we have the real experience; and dream, far from explaining away the experience in question, in its generality, rather pre-supposes it. Nor does the analogy lend itself especially to optimism. There are good, delightful dreams from which the dreamer wakes to a suffering and perturbed life of relative reality. How (from the analogy) does anyone know that his dream-life here is not very much better than a comparatively bigger dream to which he will awake at 'death'? Suppose that Mr. Allen had really done that ruinous thing he dreamt, and had lost the consciousness of it in a dream of happy innocence; how would he have felt on waking? It is an

absolute, final, radical waking that we want; and that, we are rightly told, is of 'the will perfectly atoned to God,' when 'there will be no difference between what I will and what God wills.' In ordinary dream, the Ego of a relatively true experience is in the near background of consciousness, and receives the shock from the acts or sufferings of its masked self; the awakening cause being repugnance to the dream. 'So vivid was the impression that with the horror of it he awoke,' was the author's own experience. But this horror does not supervene as a matter of course on 'sin.' On the contrary, the sin of waking life is a willing illusion; it *fixes* propensity, and gives it the spontaneity of nature—the 'second nature' of habit. It is not so much an experience of sleep, as a plunge into sleep. And the more there is of it the less we are *disposed* to wake. There is an old mediæval fable which represents the Devil remonstrating with God on the easy pardon of a sinner. 'You forgive this offender,' ran the complaint, 'whose whole life has been a repetition of transgressions. I offended *once*, and am for ever unforgiven.' But God replied: 'Have you *once asked* to be forgiven?' There it is. Let sin be ever so identical with dream, the condition of waking must at least be the desire to awake, or (which is the same thing) an aversion from the dream. The deeper the life-dream, or the more confirmed the sin, the more remote is the presupposed waking self that should repudiate and terminate it.

Reverting to Mr. Allen's premisses, they seem to be conceived rather with a view to the desired conclusion, than on their own metaphysical merits. The first postulate is the Unity of God. Unity is distinguished, indeed, from Singularity (p. 25), but so that the distinction shall have no significance for the argument, if it does not disappear altogether, except for 'limited faculty.' 'To perfect apprehension, God is One; to imperfect apprehension He is three.' So also: 'The sun is one, but we apprehend his energy as heat and light.' Our theological apprehension of the Trinity of God, we may observe, is not fairly represented as an apprehension that 'God is three.' Real unity is not the absence of difference, but its atonement. As the logical first, Unity is abstract or unreal. As the logical conclusion, it is system. Is it Mr. Allen's idea that distinction originates in imperfect apprehension, that, for instance, our distinction of heat and light has no ground in the sun itself? Imperfect apprehension does not originate distinctions, but is the thought or sensibility of them in unatoned or unsystematised difference. So, conceivably, there might be beings with only analytic perception of our air and water, as oxygen influence, nitrogen influence, and hydrogen influence. But their monistic philosophers would be wrong to conclude that the unity of air and water had no real elements, though in air and water they have indeed no separate manifestation. And our thought of God suffers more from the omission of the Nature-Principle than even from a separative conception of the Trinitarian verity. And especially imperfect must be the apprehension of the problem of evil, if this omission is not corrected. It is because the creature originates in the eternal Nature-Principle, that that Principle, eternally atoned in God, must be re-atoned in the creature. The attempt to get creation out of a Natureless Word or Ideation of God must fail, just as an attempted Optimism, which does not recognise Nature in God, cannot succeed in bringing the Nature of our experience—subjective and objective—back to God. For the Idea has no *principium individuationis*. It is indeed the 'truth' of all the particulars it subsumes as its manifestations, but it would never come to such manifestation except through the dynamic of nature, or the will to nature. Ideas are universals, and their own mere differentiation can yield only subordinate universals—genus into species, and so on, but never the particular.* The particular is always nature's. Mr. Allen, it is true, quite rightly distinguishes 'Man' (universal) from 'men' (particulars). But this is not to make the Universal Man simply ideal. For all personality is from a ground of Nature. In Universal Man as 'Adam,'

*Thus, Hegel ('Phänomenologie des Geistes,' A. Bewusstsein) shows that language, the organ of ideas, cannot express the particular of sense. Its 'this,' 'here,' 'now,' 'I,' &c., are still 'All (any) this,' &c., and cannot tell *which* 'this' is intended. The demonstratives of language are still universals, and we cannot but *say* more than sense means.

this ground is not yet broken up into severality ; as 'Christ' the severality is atoned. But Nature is there as a Principle in both, and every Principle has a will or urgency to its own manifestation. The process of personality is to refuse this own-manifestation to the Nature-Principle, which should be the ground of a self-consciousness free from it by reason of its suppression. The urgency of nature to usurp personality is Temptation. The true personal is the supernatural, which, again be it said, is not the natureless, but the nature-free. Man in his first moment is not sunk in nature, but neither is he over nature. His personality is inchoate.

Here comes in the supreme importance, for our problem, of the Divine Process, in which the Nature-Principle is eternally repressed, brought to ground, and made subservient to the Divine Freedom. For we now see that the true 'Image' of God in Man is not the statical image of a statical Being—not, that is, this image conceived in its deadness as simply statical, but is the reflection of the Divine Process, in which the statical image *lives*. It is in 'fallen' man that the 'image' in him has lost this life or dynamic. Baader shows, with profound philosophical insight, that the Redemption, while still to be regarded as remedial, is also in truth a deeper moment in the Divine Logic of Creation ; or rather that its remedial character is involved in that conception. For the deeper of logic is the subsequent of process in time. But this idea does not lend itself to an 'absolute' optimism, for time is retardation of process consequent on reversal of process. Evolution is impeded by revolution. And this is 'evil.' Thus in so far as time is positive, evil is positive. Could the reversal of process be absolute, were it not met and counteracted, there would not be time, but an infernal eternity. That is the idea of the Fall of Lucifer, and of Hell. The Light-Bearer is the dark Nature-Principle which supports, by its own suppression and occultation, the Divine Light-Manifestation, as the wick, the light of the candle, the black coal, the light of the fire, the subterrene root, the joyous vegetation in the light of the sun. All nature testifies to the truth that the nature-root or centre must never itself be manifest. The poisonous prussic acid is hidden in the stone of the sweet peach ; nor could the sweetness be without the poison. So, all in time begins and ends in the bitterness or anguish which is suppressed in the middle.

'On entre, on crie, c'est la vie,
On crie, on sort, c'est la mort.'

'Those psychologists are right,' remarks Baader, 'who say that pain is the radical of all sensibility, as is also proved by the birth and death agonies in which this radical (the worm) emerges. *Omnis vita incipit a verme et desinit in vermem.*' The writhing worm-form symbolises this radical 'anguish'—a word derived from the same idea. The contortions of the underground root, the convolutions of the entrails and of the embryo, are significant of it. Everyone who has had a tooth-ache knows the agony of an exposed nerve. Yet the nerve in its occultation is the vitality of functional enjoyment. Those who have had a nerve drawn out are struck by its likeness to a little worm. Some physiologists have employed themselves in drawing nerves out of living animals, and indeed with the express object of ascertaining the maximum intensity of pain.* They have called this occupation science, and so it is—the science of hell in nature.

To advert to such things may expose the reviewer to the suspicion of a wish to excite emotional prejudice against a philosophical doctrine. The least pin-prick or finger-ache raises the whole problem of evil as logically as the most ingenious malignity of the 'laboratory.' But Mr. Allen's view requires an economy of this 'illusion.' It ought to be just what is necessary for its purpose, and no more. But evil, either as sin or as suffering, is not thus restrained. *Vires acquirit eundo*. Appetite grows by what it feeds upon. Even of mere suffering this is true, at least in the case of man. For we idealise pain ; the nervous trouble becomes a psychical trouble, and is thus raised into a sphere to which it did not originally belong. A new set of reactions are called into play.

The truth in optimism is not arrived at through the idea of an otiose experience of contrariety, from which we wake

to find the contrary itself just nothing, or but the memory of a bad dream. It is on the convertibility of the contrary to co-operative function in an integral order that the true faith or hope of the world reposes. That this conversion is eternally accomplished, and 'need not wait upon us,' is the postulate of philosophy which becomes practically significant for us in the revelation of Christianity. It is, therefore, true that our process is a process of conscious recognition. It is in the negative addition, 'not of being,' that the abstracting understanding is betrayed. For the process of our consciousness is the process of our personality. The intelligent creature only *is* in reaction on the divine action which is constitutive by and through that reaction. The 'word' pre-supposes the receptive intelligence ; the voice, the ear. There is no gift without acceptance. It is this reaction which is meant when it is said, 'my word shall not return to me empty.' Without it, the so-called 'being' of man in God is only a statical abstraction ; it is not the 'coming to be' ; it is not a *life* in God. It is just that abstraction, with regard to the creature, which the 'Being' of God is without the Divine Process. So that, while agreeing with Mr. Allen that 'a careful study of the relation of consciousness to "reality" is sorely needed'—at least for those who are unaware that all philosophy is that very study—we would rather add that only from it can the difficulty of the problem be appreciated, than that 'in it would be found an easy solution of all our metaphysical difficulties.' A perusal of Mr. Bradley's 'Appearance and Reality,' for instance, might have a sobering effect on a confidence one is almost tempted to call youthful. And while the merits of this ingenious, engaging, and withal modest little book, as a great advance on popular religious thought, must be cordially acknowledged, it can hardly be said that we get from it a fundamentally new departure in the problem of Evil.

C. C. M.

NEW PUBLICATIONS RECEIVED.

- 'Humanity : Its Nature, Powers, and Possibilities.' By 'M.J.H.' Address Mrs. M. J. Humphreys, 425, Massachusetts-avenue, N.W., Washington, D.C., U.S.A. Price 25 cents.
- 'Our Hands and What they Reveal to Us.' A Lecture delivered by W. J. COLVILLE. Kangaroo Library, 'The Herald' Office, Bray-street, Adelaide, Australia. Price 2d.
- 'Suggestive Therapeutics,' for August. The Psychic Research Company, Times Herald-building, Chicago, Ill., U.S.A. Price 1s.
- 'Wings of Truth,' for September. London : E. Marsh-Stiles, 12, St. Stephen's Mansions, Westminster, S.W. Price 3d.
- 'The Seen and the Unseen.' By RICHARD MARSH. London, Methuen & Co., 36, Essex-street, Strand W.C. Price 6s.
- 'Cheiro's' 'Guide to the Hand.' Second Edition. London : Nichols & Co., 23, Oxford-street, W. Price 3s. 6d.
- 'The Path of the Sun. Its Orbit and Period of Revolution Demonstrated,' with an Exposure of the Fallacy of the Precession of the Equinoxes. Illustrated with diagrams. By WILLIAM SANDEMAN, F.C.A. Manchester Publishers, Sherratt & Hughes, 27, St. Ann-street. London : Simpkin Marshall & Co., 4, Stationers' Hall-court, E.C.
- 'The Suggester and Thinker.' Robert Sheerin, M.D., Editor, Columbus, Ohio, U.S.A. Price 7d., or 5s. per year.
- 'Prabuddha Bharata, or Awakened India. Mayavati Kumaon, Himalayas, India.
- 'The Independent Thinker.' Henry Frank, Editor, 30, West 27th-street, New York, U.S.A. Price 10 cents.
- 'Modern Astrology,' for September. London : 7, Imperial Arcade, Ludgate-circus, E.C. Price 1s.
- 'The Popular Phrenologist,' for September. London : L. & N. Fowler & Co., Imperial-arcade, Ludgate-circus, E.C. Price 1d.
- 'The Lamp.' Albert E. S. Smythe, Editor, 18, North-street, Toronto, Canada. Price 10 cents, or 1dol. per year.

REMEMBER that our life is ultimately regulated by our highest thought ; therefore trust while the outer is becoming adjusted to the inner. Remember that this highest thought is strengthened by the will we put into it—the attention we give it, by our spirit.—HORATIO DRESSER.

WE are pleased to notice that Mr. George Vickers, one of the wholesale agents for 'LIGHT,' has obtained the highest award at the Paris Exhibition for 'Vickers' Inks.' This, with twenty-one previous awards at Exhibitions in all parts of the world within the short space of three years, is ample evidence of the excellence of these productions.

* See Montgazzi's 'Physiologie del Doloré.'

in this otherwise most useful work. On this page we find the following sentences :—

Christ is the Sole Cause of our immortality.

We believe that no human being, unless he in this world, or Beyond, be connected with Christ, will ever attain perfection and blessedness, or live for ever.

Immortality is not a quality inborn in our nature, but is a *gift* conferred through Christ.

Man's spirit, although it survives bodily dissolution, is not capable of living for ever, except by a super-added power drawn from Him who gives eternal life.

We deeply regret these strange assertions, and do not understand them. Certain it is that they are out of harmony with nine-tenths of this otherwise sensible book, especially when we add a painful sentence which asserts that faith in Christ will send any one into the Spiritual world 'in a state of salvation,' and that no one will so enter it who fails to believe in him. It is very puzzling. This page looks like a leaf from a very old sermon which slipped in by mistake.

Probably Mr. Chambers will reply that Christ will effectually do for all what is needed on the other side, but that does not make him less contradictory. A man who even vehemently affirms the essentially spiritual nature of man has no right to take an oar in the conditional immortality boat: and a man as human, broad and free as Mr. Chambers is, should rid himself of the old evangelical egotism which sees only one possible key to Heaven.

AN INDIAN SPIRITUALIST.

Some time since 'LIGHT' contained an excellent article in reply to the question 'What is truth?' The article was from the pen of one of our subscribers, Rai Kali Prasanna Ghosh, Bahadur, who has recently taken part in the twenty-first anniversary of the Saraswat Samaj of East Bengal. The crowded hall contained many European ladies and gentlemen. East and West Bengal contributed about 250 Pundits, and influential natives were present from many places. The 'Bengal Times' states that after a solemn hymn, and the reading of the annual report, 'the vast audience was then treated to stirring speeches in Bengali and English, delivered by Rai Kali Prasanna Ghosh, Bahadur, our most famous orator and littérateur in East Bengal, and Financial Secretary of the Samaj. Whilst he was pouring forth his rhythmical and mellifluous eloquence all present seemed spell-bound.'

Mr. Ghosh possesses a large and valuable library of works on Spiritualism, including all the volumes of 'LIGHT,' and 'The Two Worlds,' and—now that he is fortunately restored to good health—his influence will no doubt lead many intelligent Indians to study the facts and phenomena of Modern Spiritualism.

SPIRITUALISM NOT SUPERSTITION.

Spiritualism, rationally interpreted, is the freest from superstition of any system in the world. It is the most complete antidote for superstition ever discovered. While accepting and dealing with the spiritual universe, and all occult relations, it reduces all to a scientific basis, and consistent natural philosophy. It recognises the spiritual as correlated to the physical everywhere. It shows us that the after life is as real and natural as this life, and that law reigns as really in the spiritual as in the physical universe. It introduces us to the invisible and demonstrates its close communion with the visible world and proves that there is one continuous, individual life for all; and that death is an incident—an epoch—in the history of each human soul; that it is all one life, with different phases, and a spirit is as natural as a mortal. With all of this realised, superstition can find no abiding place in human nature. Ignorance is the mother of superstition, and knowledge is the universal emancipator and saviour of the world.—The 'Light of Truth.'

MANY of our readers will be glad to learn that Mrs Annie Besant will lecture on 'Peace amid Wars' on Sunday next, at 7 p.m., in the Banqueting Hall, St. James's Restaurant, Regent-street and Piccadilly. Seats 2s. and 1s. Free admission tickets can be had on application to the Theosophical Publishing Society only, 3, Langham-place, W.

A SEANCE WITH MRS. THOMPSON.

Professor C. Moutonnier has had a remarkable séance with Mrs. Thompson, which he records in the August number of the 'Revue Spirite.' The manner of his encounter with Mrs. Thompson at Monte Carlo is sufficiently remarkable to justify his suggestion that it may have been due to telepathy. The contents of the messages given at the séance are very interesting as evidences of identity. We translate them, with the professor's notes :—

1. The lady who is behind you says that you have a ring which is hers, and that you are to give it to me.

Note.—The ring mentioned was one worn by my daughter, which I took from her at her death.

2. She says that tall Henry wishes to send a message to her whom he knew formerly as a little girl.

Note.—'Tall Henry' was an intimate friend of the family; originally from Holland, but he had lived for many years in Paris. He was extraordinarily tall, and had a great affection for my granddaughter, still a child at that time.

3. The lady had white hands, long fingers, and almond-shaped nails.

Note.—My daughter's hands were, in fact, very pretty, and psychic in type.

4. You have something in your pocket which belonged to Harry.

Note.—The object which I had in my pocket, and which belonged to Harry, was his portrait. I gave it to the medium, who placed it on her forehead, but she said she could learn nothing from it. Harry was the name of my son-in-law.

5.—'Tall Henry' was of very weak constitution, suffered in the stomach, and this obliged him to stoop a little. I think he died in a foreign country.

Note.—Henry's health was always very precarious, and on account of his great height he used to stoop a little. He lived in Paris, but after falling dangerously ill two years ago, he returned to his native country, Holland.

6. You remember when you saw him the last time that he wore a black garment and a black tie.

Note.—The last time we saw him it was in Paris, where I had invited him to breakfast, in September, before my departure for the Riviera. He did wear that day a black waistcoat and a large cravat of the same colour.

7. The lady is dead, and she had a little girl to whom the ring which you have should belong.

Note.—My son-in-law and my daughter died at an interval of three years, leaving one little girl, very young.

8. 'Tall Henry' was bound in friendship to you, and he wishes to know if you are still teaching, for it seems to him that it must be difficult for you at the same time to take charge of his child—to do two things at once.

Note.—I was in fact teaching at that time, but I was obliged to give it up in order to devote myself to my grandchild's education.

9. When the lady died she left a little box in which she put her pieces of jewellery. You do not know it, perhaps, but the lady who paints knows.

Note.—After my daughter's death we found several boxes in which she had put her jewellery. Naturally, I was not aware of this, but my other daughter, her sister, mentioned as the lady who paints, was acquainted with the fact.

10. Harry says you have a stud in the front of your shirt which belongs to him. He does not say this to annoy you; but he is very funny, he was rather reserved, full of dignity, and was ambitious to be somebody.

Note.—I was wearing on the day of the séance, hidden under my tie, a diamond stud which had belonged to my son-in-law; but no one could see it, and, indeed, I did not myself remember having left it there. Harry was ambitious in character and full of dignity and reserve.

11. He was very fond of sticks; he had some funny ones; and when seated he liked to stretch his legs right along. He is pleased to know that you wear his stud, and says you are not to have on that account any doubts with regard to him.

Note.—He had the American custom, when resting, of stretching his legs out on a chair; he had a number of sticks, and one was very funny.

12-13. It seems to me that his death was a great misfortune.

It was premature and at an epoch when he had a brilliant career before him.

Note.—He died very young from a disease of the chest, the consequences of a neglected cold.

He had a brilliant future before him, and his affairs were most prosperous.

14. He knew that you were very kind, but he did not suppose that you would have shown so much devotion for his child, who, he knew, was very weak and delicate.

Note.—When he died he left an only child, very delicate in health and very young.

15. What made his hand shake so violently at the hour of his death?

Note.—It is impossible for me to answer this question.

16. He thinks it is a lovely place which his spirit has chosen to come and manifest in.

Note.—The spot where the séance took place was chosen by the control of the medium.

17. You have some hair in your coat pocket, and I wish you to give it to me.

Note.—I had in the inner pocket on the left side of my coat, carefully wrapped in paper and in an envelope, a lock of my daughter's hair and a scrap of paper on which was written the name of 'Marie,' which was her baptismal name. I gave the envelope to the medium, who placed it against her forehead.

18. This hair belonged to a person called 'Marie.' The hair was at first brown, and became auburn later.

Note.—The hair was that of my daughter, which was auburn.

19-20. This lady has died; but she was very well a few days before her death, and I don't understand why she died.

It seems to me that there is a close connection between the person to whom the hair belongs and the person who owned the shirt stud.

Note.—She was seized with influenza when in perfect health, and was taken from us after five days' illness, at the age of twenty-nine years.

As already stated, the hair and studs belonged to my children.

21. There is also a name George connected with her; but he is still alive and lives in a country very far from here.

Note.—The person called George was the husband of my second daughter; he lives in Chicago, and is in perfect health.

22. Now I see water around and someone drowning.

Note.—I cannot explain this.

23. It seems that the hair has been in the hands of some other medium, a very stout person, whose influence I feel.

Note.—My daughter's hair has never been in the hands of anyone.

24. Harry was in the habit of carrying a seal on the chain of his watch.

Note.—My son-in-law was very fond of jewellery, and carried some on his watch chain.

25. Harry says that the auburn hair belongs to his beloved wife.

Note.—The hair was that of my daughter.

Thus ended the communication, and Mrs. Thompson recovered her normal consciousness after a few moments, without any symptoms of fatigue.

Mrs. Thompson was quite unacquainted, normally, with the facts. The professor had only just met her.

THE GOLDEN RULE.—The world will never observe the golden rule until the continuation of life, personality, intelligence and memory after so-called death have been scientifically demonstrated and universally accepted as a fact in nature. Faith without knowledge may be a great virtue, but it will never accomplish the grand results that all faith-religions have been striving for throughout the past. Observing people know that even those who profess the most abounding faith are sceptics at heart, unless they also have evidence that what they believe is an actual, demonstrated fact. Faith is a desirable trait—it may be good to try to think that we believe, and to publicly profess it—but it never has and never will, enthrone the golden rule.—Frank Hollbrook in 'The Forum,' Bucyrus, O., U.S.A.

'THE NEW THOUGHT OF IMMORTALITY.'

By 'HACTENUS.'

NO. II.

'What new thing has Spiritualism taught?' This question is the stock-in-trade of the objector who is driven by the force of the facts to admit the reality of the phenomena. It is the latest refuge of the sceptic. In slightly varied forms, such as 'Why don't the spirits tell us something new about the other world?' or affirmatively, 'The spirits have never revealed anything new about the future life,' the opponent of Spiritualism seeks to discount the admission he is compelled to make that he cannot gainsay the fact of spirit return. He tries to discredit the whole subject by crying for light and protesting that it has not been, and cannot be, given. To these and similar assertions we reply in the words of the Rev. Heber Newton:—

'All testimony from the unseen world confirms the conviction that he who passes through death finds himself wide awake . . . the same being as of old. He is conscious of his continued personal identity. Death ushers us into no foreign world. All that is essential to human life here will be found there. Death makes no break in the continuity of character. It works no miracle. A man is the same here and hereafter. The physical transition that we call death can make no essential difference whatever in the spiritual reality that we call character.'

This is one of the revelations which Spiritualism has made, and to many people it is as unpalatable as it is unexpected. They have somehow got it into their heads that death will work a transformation in their personality; that when they awake over there they will be pure and powerful, wise and capable, intelligent and perfect, graceful and happy, and whatever fate may befall others most people anticipate that they themselves will enter immediately into possession of all the felicities and enjoy all the powers and privileges which such angelic beatitudes could confer.

But, alas! what a rude awakening is theirs! The spirits are not perfect saints—they are very human after all! The Rev. Newton truly says: 'The silly and superficial here will be silly and superficial as he starts again in life there. The wise man before death will be wise after death. There are fools over there as here,' and we may add, they *are* fools there because they were foolish here.

Mr. Newton affirms what spirits teach and prove, viz., that 'A man's moral qualities are unaffected by the process of passage from one stage of existence to another. The man that is tender and affectionate here will be loving there. The selfish man before death will remain the same selfish man after death'! That is, until he profits by his experiences there, and by effort and self-unfolding becomes fit for better things.

Here is a very important thought that is 'new' enough to be objectionable to numbers of people. That it is new and uncongenial is evidenced by the fact that they expect so much from the spirits and complain so bitterly of what they call the 'twaddle,' that comes from the other side.

If they realised and admitted the fact of the continuity of character, and the humanity of the people of the spirit world, what else would they expect? They would then have no ground of complaint. As Mr. Newton very pertinently says:—

'Assuming that there are human spirits at the other end of the telephone connecting the world seen with the world unseen, why should we expect that there will be no frivolous messages, no clatter of silly voices heard from beyond? Society, as one finds it here, does not consist altogether of the wise and reticent. I have observed that it is not always those qualified to speak intelligently who prate garrulously over the dinner table. Why, then, should we wonder if, on our first establishing communion between the two spheres, it should be found that those who rush to the other end of the telephone are not those whom we desire to call up?

'The materially-minded on earth will remain materially-minded in emerging from earth upon some other sphere. There is no such thing as living in sin up to the day of death—wallowing in wantonness, stifling the spirit in sensuality, clutching at gold, and murdering the bodies and souls of one's brothers to get it—and then, by "experiencing religion," or by receiving Extreme Unction at the last hour,

go straight to a heaven of holiness. The fingers that have been busy handling the croupier of our American Monte Carlo, which faces Trinity Church, cannot turn at an hour's notice to playing harps in the New Jerusalem. You will start in the other life just as you have made yourself in this life. You carry over with you into your life beyond the capital that you have accumulated in your soul here. To lay up treasures in Heaven you must lay up treasures in the Heaven within you. Only thus can you take a letter of credit to the celestial city.'

But Spiritualism is a gospel of Hope—the Largest Hope. It is based upon facts which, while they demonstrate the continuity and the maintenance of the human characteristics and identity of the conscious individual, also demonstrate that the spirit world is real, and life there is subject to the laws of unfolding as here. We have been in the habit of too sharply drawing the lines of demarcation between the natural and the spiritual. The fact is now being recognised that *this* is a spiritual world, and that the realm beyond death is a natural world. When we realise that what we call physical nature is throbbing with life, and is continually vitalised by the immanent spirit, and that it is therefore but an imperfect type of the nature of the expressions of the same living spirit in what we call the spirit, or unseen, world, we shall be more ready to admit the operations of the law of growth in the future career of man, and realise that development from within must inevitably transpire as the varying stages of life's pilgrimage are reached. Evolution is a spiritual law. The 'one far off event' to which the whole universe tends is still the goal before the humanity of the incarnate realm of being, as it is in this initial sphere of our educational experiences. Hence Spiritualism has enforced the fact of the existence of this law upon reluctant and prejudiced minds, and the new thought of the progressive character of the sequential life beyond death is revolutionising modern eschatology.

The 'law of consequences,' called by some Karma, was revealed by spirits and constantly insisted upon by them in their testimony through messages and mediums in the very early days of the movement. The 'teaching spirits' who used 'M. A., Oxon.' were consistent and persistent in enforcing individual responsibility. The continuity of consequences—moral and spiritual—quite as much as the mere continuation of life itself, has been the unflinching message from the other world. Not 'rewards' or 'punishments,' but logical and necessary—aye inevitable—results, affect the status of the enfranchised soul. Each one 'goes to his own place'—where he is *fit* to go; that fitness being determined by, and resulting from, the motives and deeds of this life; and from that state of being no man can rise until he has paid his debt and been made fit for higher and purer conditions by so doing.

Here again the Rev. Newton expresses and emphasises the new thought. He says:—

'God does not reward nor punish, man rewards and punishes himself. A man cannot miss his heaven if he has been heavenly-minded on earth. A man cannot skip his hell if he has been hellish in spirit in this world. . . . Each day you and I are judging ourselves—approving or condemning ourselves in the light of God.'

But the traditional teaching respecting the *post-mortem* life has been cheerless and hopeless in the extreme. It refused to recognise the possibility of change, of reformation, of ascension after death. Probation ended with the tomb. The after-life was unalterably horrible or heavenly. But the spirits constantly affirmed that purifying was the end of pain; that discipline of suffering ultimated in spiritual education and emancipation; that even after death the ignorant and the sinful might learn and face the sunlight of Divine love; that the repentant prodigal would ever find a Father's love and a welcome home. Spiritualism has consistently proclaimed 'eternal progression' as opposed to extinction on the one hand and stagnation on the other. Here is Mr. Newton's presentation of the new thought upon this point:—

'Is character ever fixed and final on earth? Up to the last hour of life here the good man may trip and fall. Even up to the last hour of life the bad man may reform. Saint and sinner may change places even in the shadow of death. Why, then, may it not be so hereafter? . . . If Lucifer and his fellow angels fell from heaven, other Lucifers may

fall again. Sweet-souled Robbie Burns had the prophetic gift when he thought that "Auld Nickie Ben might tak' a thought and mend." This is the infinite possibility which life holds within itself for ever and ever. . . . It is the sheerest audacity of dogmatism that undertakes to deny the endless possibilities of change in character.'

Again, after referring to the wonderful 'moral miracles which changed conditions work upon weak and undeveloped characters here on earth,' he very forcibly and justly asks, 'What, then, will be the miraculous effects of such a change of conditions as becomes possible in passing from earth into the life beyond?'

Do we sufficiently remember, when we condemn the weak and criminal, that 'most men are badly handicapped in their conditions on earth. Between heredity and environment there is a poor chance for most of us!' Surely pity and help are needed rather than stern condemnation and excommunication!

Summarising Mr. Newton's argument we ask: May it not be true that when, after death, the material conditions, which now make so mightily for evil, fall away from the soul, and the temptations that here thrust themselves upon one at every hand slip into the background, the increasing powers of helpfulness, the loving efforts of sympathetic souls, the increasing development of life among the good, will make the reforms of earth seem child's play in comparison with the improvements that will then be accomplished? Wiser treatment from those who have grown luminous in the higher life will revolutionise man's work for his fellows. If earth can open the prison doors, shall they remain closed in the 'hereafter'? Surely the pains of prison punishment are purifying; the suffering of the hells in the beyond, as here, are remedial! The work of all true society, whether in the world seen or in the world unseen, is to carry on this redeeming, restoring, renewing work of God in man.

That is the glad, the ennobling, the joyous gospel—the new thought in Spiritualism which gives dignity to man, sweetness to life, and delight in anticipation of the beautiful progressive immortality which awaits us all.

ASTROLOGY.

'Modern Astrology' for August has several attractive articles. There is a continuation of the interesting 'Descriptions from the Rising Signs.' Taurus the Bull, is the sign taken for August, and it is pointed out 'that if we wish to find the typical Taurean type we must look for its representative in the Irish nation.' 'The Religious Aspect of Astrology' is ably dealt with by Bessie Leo. She strikes a wise note when she asks us to remember 'that the stars incline: they do not compel.' It is the influences we lay ourselves open to that determine our fate. Mr. H. S. Green has another thoughtful paper upon 'Numbers,' and the well-known North of England author, Allen Clarke, testifies as to the successful reading and interpretation of his horoscope by the editor of 'Modern Astrology.' Other papers refer to 'The New York Disaster,' 'Planetary Hours,' and 'Inspiration.' There is the usual calendar information, and the first 'lesson' of the second course of 'Astrology for all.'

We have also received from Madras, the July number of 'The Astrological Magazine.' The first, or leading article treats of 'Kalapurusha' (Time), and the fact is strongly insisted upon that 'Western ideas of time and space are distinct from those of the Eastern.' The fate of buildings, 'their *ups* and *downs*,' is the subject of a clever little paper entitled 'Engineering and Astrology.' 'The Casting of Lost Horoscopes' gives valuable hints and advice in what has always been a perplexing and difficult branch of astrology. Of the remaining articles, 'Saturn or Sani,' 'The Evolution of Astronomy,' and 'Hindu and Chaldean Sciences' are deserving of mention. In 'Aryan Astrology' we find the pertinent remark that 'astrology is sour grapes to many, who prefer rather to criticise its rules than their incapacity to grasp its teachings.' The 'Astrological Magazine' strikes us as being an able exponent of Eastern Astrology.

MISS CONSTANCE.—The friends of Mrs. Atwood, better known by her professional name 'Miss Constance,' will be interested in learning that she sailed from Southampton on Friday, August 20th, by the North German Lloyd's Steamer 'Karlsruhe,' bound for Sydney, New South Wales, in order to enter upon a new sphere of work in connection with Spiritualism.

PROSECUTIONS FOR PALMISTRY.

Three palmists who have been practising their profession in Ilfracombe this summer have attracted many clients, amongst whom great interest has been excited. On August 6th, however, the usual trap was set by 'superior officers.' Policemen in plain clothes visited the palmists, and a few days later each of the ladies received a summons. The cases were heard at the Town Hall, Ilfracombe, on August 20th.

The case of Vera Von Brandt was first called. She was undefended. Mr. Seldon, of Barnstaple, solicitor for one of the defendants, Cecilia Stafford, asked that all the cases might be taken together. This would have been a great advantage for the palmists, for Mr. Seldon is a very able pleader; but the request was refused.

Madame said that if she had acted contrary to law it had been done in ignorance, and that on her placard was the statement that she was not a fortune-teller. She remarked to the policeman who gave evidence against her, that he, knowing palmistry to be against the law, had tempted her into evil. He said it was done under the direction of his 'superior officer.' The Bench retired for a while to consider the case, and on returning to court the presiding magistrate said that they considered the case proved. The defendant would be fined 20s. and costs, with a warning that if again summoned the fine would be £25.

Except that the strict letter of the law was followed the defendant was treated with all courtesy.

The next case was that of Miss Marie Lantrow. Her line of defence was that she knew palmistry to be a science, and that she had no wish to deceive. A reference was made to Mr. Stead, but in such a very 'proper' town as Ilfracombe that would be more likely to tell against than for her. As in the first case, a fine was imposed and a caution given.

Then came the turn of Cecilia Stafford, who was very ably defended by Mr. Seldon. He explained to the magistrates that palmistry was a true science, and was recognised by the medical profession, for by the colour, quality, and shape of the nails they could predict the possibility of death by consumption or by heart disease, if certain indications appeared. He alluded to the Home Secretary's decision that palmistry in itself was not illegal, and that the Act of George IV., Cap. 83, was intended to protect the young and ignorant. Mr. Seldon mentioned the names of many celebrities who had allowed delineations from their hands by palmistry to be published.

As the magistrates had already decided against the defendants in the two previous cases, it was a foregone conclusion that they would hold this case to have been proved also; and they did so. On hearing the decision and fine, notice of appeal was given.

It is certainly time these antiquated laws were revised, for as they stand they are not a protection, but an infringement, of the rights of the public. Supposing it to be all that the magistrates declare, if anyone chooses to be fooled in that way it is no business of other people. But being so carefully 'protected' by law in little matters, ought we not, therefore, to conclude that in more important affairs we are equally cared for? Whereas, while palmists are prosecuted, the betting tips published in all the daily papers, the drinking saloons, and many other evils and crimes are, in the eyes of the law, presumably, innocent amusements or pleasures, for there is no law against them. Clearly the law is much given to straining at gnats and swallowing camels. The magistrates explained that they were not there to make laws but to administer those already made. That is quite true, but had there been the wish to do so this letter of the law might have been otherwise interpreted, as it has been in more enlightened towns.

I was in court all the morning and heard many cases tried, and in all the ordinary events of life the magistrates evidently desired to arrive at the truth and so judge rightly. But palmistry is a question upon which there is a strong bias. The law was made for a time different from the present, a time when vagrants abounded, who, under pretence of fortune-telling and begging, would, when opportunity offered, commit crimes more or less serious. Then the public needed protection; now the case is different, almost

reversed. If all the judges in the land decide against palmistry, and the public wish for it, some way will be devised for evading the law; for the amusement is innocent and the danger *nil*. W.

Ilfracombe.

We learn from the 'North Devon Herald' that there has also been a prosecution at Barnstaple, under Geo. IV., Cap. 83, Sec. 4, for the practice of palmistry by Madame Drusilla Markham. A visit was paid to defendant by police-constable Tucker, who was in plain clothes, and described himself as a nurseryman, which was his calling before he joined the police. He paid 2s. 6d. for his written delineation. Mr. Seldon, for the defence, submitted that the policeman had been the deceiver, and not the woman. Palmistry was a science believed in by very distinguished men, many of whom have allowed their interviews to be published in the 'Strand Magazine,' among them being the late Lord Chief Justice. The Act of Parliament was passed at a time when witchcraft and fortune-telling were largely practised, but the science carried out by the defendant had no connection with fortune-telling. There was no attempt to predict the future except by the merest reference. He asked that the case be dismissed. The Bench retired, and on returning into court dismissed the case, a decision which was received with cries of 'Bravo!' from some of defendant's lady sympathisers in the gallery.

PSYCHIC PHOTOGRAPHY AND MATERIALISATIONS.

Having returned from Paris, I have noticed in 'LIGHT' for July 21st, published while I was away, that you have quoted from my letter, in which I referred to the materialisation of my sister. I wish now to add a few remarks also. I greatly appreciate the controls of Mr. Terry, who is a Birmingham trance-medium, because, being very hard to please from a literary standpoint, I have persistently put questions to his controls when they were addressing audiences, and they have replied to me in such an able manner and with such vigour and versatility of intellect, that they compelled me to respect them.

Knowing that I could rely upon them, and believing that they would be faithful in accomplishing my earnest desire, if possible, I asked them to bring my sister Jane to me when I went to London, because I intended to have my likeness taken, and if it were possible for her to appear on the plate with me, I should then have a memento of her, which would remain as a hallowed reminiscence of her presence until we join hands beyond the veil. There is a spirit who can come very closely *en rapport* with Mr. Terry; her name was Sarah Shaw, and she resided in Birmingham when on earth. She writes automatically through Mr. Terry, and wrote to me and explained the means adopted to find my sister. She says: 'Some time ago "Golden Hope" came in touch with you through our medium, and, working with patience, he watched until he came in touch with all the spirits that are attracted towards you. Following up the trend of your thought-force, he penetrated the events of your past sufficiently to trace the influence of your sister, who is now an advanced spirit. There is another spirit who writes to you under the *nom de plume* of "Truth," who is more advanced than "Golden Hope." He then continued the search for your sister. We had many little disappointments, but finally we found her in a sphere of ethereal brightness and loveliness, surrounded by all the beauties of Nature that a cultured mind could desire and which are in harmony with her spiritual advancement.'

My sister died a long time ago and this may have caused the difficulty in finding her. Before going to London I wrote to Mr. Bournell, who appears to me to be very well adapted for this kind of photography, and told him that I wanted to have my likeness taken. He asked me to bring my own plates with me. I replied that I would take no plates with me because I had a more exalted opinion of humanity than to think that everyone is dishonest. When I went to his studio and began to talk to him I said, 'You don't know what I expect.' His reply was, 'I don't know and I don't want to

know.' He said that the reason he asked me to bring my own plates with me was because he wanted them to be impregnated with my own magnetism. I could then see that I had made a mistake, and I said, 'It is very likely that there will be nothing upon the plate with me.' Pointing with his finger, he replied, 'Oh, yes, there will; there is a lady standing by your side.' The spirit, Mrs. Shaw, of whom I have spoken, wrote me last Wednesday, and said that 'Golden Hope' watched the whole process, and in a few minutes afterwards he communicated with Mr. Terry, in Birmingham, telling him that my sister had been successful.

When in London I attended a séance with Mr. Cecil Husk. At first I noticed that the presiding spirit who appeared to me to direct the other spirits said that he was pleased to meet me. I suppose that this was because I was a stranger. He then materialised, and showed himself to each member of the séance. A musical instrument was played over our heads in defiance of the law of gravitation. The sign of the cross was made in front of me in what I suppose is called the astral light. A spirit patted me on the head, and, immediately afterwards, the ceiling over my head. One spirit spoke in Dutch and another in Swedish, and they were replied to by members of the circle. Other spirits spoke in Latin and Greek. There was a spirit in front of me who spoke in Greek and another who chanted the response in Greek, behind me. I was not at all surprised at the sound of the voice of the one who spoke in front of me, but the volume and quality of the responding voice that chanted behind me did certainly astound me. It has been mentioned in 'LIGHT' that my sister materialised and came forward to me twice. One of my reasons for referring to this séance is because, so far as I can remember, no one has ever used such strong language in 'LIGHT' against fraudulent practices as I have done, and as this is the first séance of the kind I have ever attended, I should like to say that I am absolutely convinced of the genuineness of the manifestations. I do not pretend to have a great capacity for determining the intellectual difficulties in connection with psychical phenomena, as my experience is very limited, but if anyone has any doubt concerning these manifestations, then my reply is: 'Go and determine for yourself,' because phenomenal experience is the most reliable and unimpeachable evidence for those who are not imbued with deep spiritual intuition. Cynicism, or a lofty disdain for what others revere, can never prove or disprove anything, and facts can never be obscured by refusing to investigate them.

ARIEL.

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.

'A Correction.'

SIR,—I am sorry I made the mistake mentioned by M. Petrovo-Solovovo in 'LIGHT,' of August 25th.

I find, on referring to the account of Sambor's séances in 'Uebersinnliche Welt,' that your correspondent is quite right (I have not the original in French to refer to), and that it was M. Greditch, not Herr Aksakow, who wrote the letter. I see this had no signature, and on glancing over it somewhat hastily, I came upon the name of Herr Aksakow, who arranged the preliminaries, which probably accounts for my careless mistake.

M. T.

Mr. Thaddeus Hyatt on Materialisation.

SIR,—As the contention of Mr. Thaddeus Hyatt is that materialisations are either miracles or frauds, permit me to say that they are just as much governed by natural laws as any other phenomena; and in connection with Modern Spiritualism the laws were rediscovered and put into practice by the spirit known as 'John King.' An error of balance is, however, made by the majority of people seeking to materialise spirit rather than to spiritualise matter, and a further and much closer co-operation between the physical and astral realms is needed to adjust this balance.

H. W. THATCHER.

'Predictions Verified.'

SIR,—It was with great interest that I read the article by Princess Karadja in your issue of the 11th inst., and especially as I also have had some wonderful experiences with Mr. Peters. 'Redfeather,' one of his controls, gave us a series of marvellous predictions. In public séance at Mr. Peters' house he predicted, at least a week previous to the occurrence, the exact dates on which Kimberley, Ladysmith, Mafeking, Johannesburg and Pretoria, would and did fall into the hands of the British; and these can be verified by the people who were present and whose signatures I enclose. He also maintained that there had been no massacre in Peking, and that the British Legation had not fallen, although several Europeans had been killed by fighting. This control has always during these wars given us the most truthful and exact statements, even during the conflicting messages of the newspaper Press.

FRANK HUMPHRIS.

Starch Green, W.

Is a Spiritualist Church Needed?

SIR,—As you may like an expression of opinion on this question, I write to say that I am of those who would answer 'No,' and that, not through satisfaction with things as they are, but through fear of worse to follow. As several of your correspondents have pointed out, Spiritualism is not primarily a religion. It is a science, and will be recognised as such before long, and then we may hope to have our Chairs of Psychology at the universities, and our much-needed institute for experimental investigation and research. Although not primarily a religion, it cannot, I think, be denied that the *serious* study of psychic phenomena makes for greater sobriety of life, as all true culture must, and a realisation of the latent power of the spirit incarnate will stimulate to self-development. Our most pressing need is enlightenment. Unremitting study and observation alone can further elucidate the mysteries we seek to unravel, and which invite our attention on every side. A spiritualist church would not help us here; neither would Roman Catholics, Presbyterians, Unitarians, and Trinitarians 'worship' under one roof. For that desideratum we must wait until theology ceases to pass for religion. And what is religion? We do not need *any* Church to tell us that. Has not 'pure religion and undefiled' already been defined for us? Is a new definition sought? Is it not because the teaching of Jesus has become defiled that the need is felt of something new? A 'spiritualist church,' sooner or later, would probably be guilty of dogmatism, an unpardonable offence in this age of transition and rapid development. Is not the condition of the Established Church to-day sufficient proof of the disastrous folly of seeking to enforce unanimity of belief? I would submit three points for consideration by those who say they feel the need of a spiritualist church. What is it wanted for?

To praise God? God is beyond praise.

To confess sins? We are as open books before Him.

To acquire holiness? Holiness is acquired by over-coming.

God is the Father of all spirits, known only through His handiwork, and human beings may best honour Him by striving to become less unworthy their Divine Fatherhood, by out-breathing something of the Divinity within.

'BIDSTON.'

SIR,—It is always unpleasant to appear to throw cold water on any scheme that some persons, having reached a certain mental position in life, seem to think not only advisable and desirable, but the most proper course of action. I allude to the proposition on the part of many of your correspondents that Spiritualists as a body should have a church. This is a subject that has often been mooted, for it is almost a certainty that the majority of investigators go through a mental stage requiring some special outward and visible sign of their inward and spiritual special views. But I incline towards Mr. W. H. Simpson's views that 'Spiritualism gives to all the churches the ground on which to build.' I should, however, go further and say that spiritual inquiry leads to the profound and permanent basis of mysticism, *i.e.*, spiritual philosophy (rather than Modern Spiritualism), and that such philosophy proves the preamble of all religion; so that a Spiritual Philosopher can worship in spirit and in truth in all Christian churches—with preference, doubtless, according to temperament, for historical and symbolical rites and ceremonies; these latter referring to the clauses of religion rather than to religion itself.

I should be inclined to think, from the many varied standpoints of the different writers, and also from the certainty that such standpoints are moveable, that there would and could be no unanimity about a form of worship, some being satisfied with 'Our Father's Church,' and others being quite *dissatisfied*. It is certain that even when two persons meet, much more when there are twenty, some rites or ceremonies, even the mere

sequence of prayer, song, or sermon, must be performed. We cannot get out of rites and ceremonies at the simplest meeting even for literary discussion, much less when meetings are held at stated times and in stated places. Ceremony, good, bad, or indifferent, is inevitable. When it is connected with the idea of worship or religion, unless performed by rule and tradition, then the different views of the ordinary mind at once show every possible variety—and discord and sectarianism naturally set in. The great quarrels of the world have never arisen concerning religious truth itself, but always arise from conceptions, or misconceptions, regarding it and its outward functions. Sects spring from sects, multiplying themselves into endless variety, suiting doubtless, if one could see deeply enough, the needs of their various upholders. But there is no valid necessity wilfully to add to the number of sects, and to have a spiritualistic church would, I sincerely think, certainly be in that direction.

I think the hopes of most thoughtful people past and present have rested, and do rest, in the belief that as people become more intelligent *en masse*, and therefore more able to apprehend higher grounds for rational belief, the 'pre-established harmony' latent in all revealed religion will establish itself more and more, or rather that people will be better able to cognise its unitive truth, and outer matters will naturally in such case right themselves. But there will be much world sorrow before such time come. In the present state of diversity of opinion as to whether the inquiry into Spiritualism and its phenomena deserves the name of a religious or scientific one, it would certainly not further its ultimate object by prematurely deciding that it is either, *only*. In my opinion, which I give for as much as it is worth, it is *both*, and Spiritualism and its phenomena lie midway, so to speak, between what is called science and what is called religion.

The unification of Science and Religion, by elevating the one without depressing the other, is, to my way of thinking, the hope for the future. But, I must add, the whole must be raised with our minds to a much higher standard and platform than at present both or either occupy. We have lowered more—our minds, our science, and our religion.

I should not like in any way to seem to discourage congenial meetings, or the forming of societies for discussion, but all this is quite different from the idea of a spiritualistic church. The various letters on the subject are sufficiently explanatory of the very different standpoints from which the writers view the subject. To some minds the very expressions 'spiritual life, spiritual upbuilding,' &c., are pregnant with profound philosophic meaning; to 'Vir' they only seem mere words 'derived from old religions.' 'Verax' states the fact that such a church already exists at Salford. Yet evidently the usual difficulties inevitably occur. As soon as an idea has to take form on the material plane, the salt must lose its savour, and this should be expected.

ISABEL DE STEIGER, F.T.S.

SOCIETY WORK.

36, VICARAGE-ROAD, CAMBERWELL, S.E. (Near Camberwell Green).—On Sunday last Mr. G. Cole delivered an excellent address on 'Faith and Knowledge.' At the after-circle 'Bluebell' gave psychometry and clairvoyance.—C.E.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last special services were conducted by the lady friends of this society in a very able manner. Miss Porter's address and advice were much appreciated. Short speeches and experiences concluded a most instructive evening. On Sunday next Mrs. Boddington will deliver an address.—C.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of this Union will be held on Sunday, September 2nd, at the Workman's Hall, Stratford. Mr. J. C. Macdonald (representative of the Spiritualists' National Federation) will give three addresses; at 11 a.m., in the Grove, at 3 p.m. and 7 p.m., in the Workman's Hall; tea provided at 5 p.m., sixpence each.—D. J. DAVIS, Sec.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last, our local friend, Professor Timson, conducted the evening service. After he had read an article on 'Psychical Development' he was controlled and gave a very able address on 'Spiritualism,' which was greatly appreciated. Next Sunday, at 11 a.m. and 6.30 p.m., harvest festival; speaker and clairvoyante, Mrs. Wallis, London.—A. O. W.

THE FLEUR DE LYS PSYCHOLOGICAL SOCIETY, 260, MARE-STREET, HACKNEY.—Our service on Friday, August 24th, was attended by an appreciative audience. The address by the president, Mrs. V. McDonnell, on 'How do we help the Departed?' showed how we are responsible for their attaining perfection. Mrs. Carter also gave a trance address and Mr. Mason, of Shepherd's Bush, kindly gave a few thoughts on Christian Spiritualism. These services are free to all on Fridays, at 8 p.m.—M. D.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last useful work was done at our morning public circle, and the attendance was well sustained. The evening service showed a marked improvement in numbers. Mr. W. E. Long addressed the audience upon 'The Risen Dead,' and by clear logic and facts, held the attention of the many strangers in addition to that of our members. The after-circle continues to give much help and upliftment to the majority of those who participate. Next Sunday morning, at 11 o'clock, a public circle will be held, at which questions are earnestly invited and will be gladly answered; strangers are heartily welcome; doors closed at 11.15 prompt; at 3 p.m., children's Lyceum; at 6.30 p.m., the first of a series of addresses will be given upon 'Bible Mysteries.'—J. C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, Mr. J. A. White's address on 'Mediumship, its Duties and Blessings,' was an earnest appeal to his hearers to develop and use their mediumistic powers in the cause of truth, and as a matter of duty to God and their neighbour. 'All,' remarked the speaker, 'are endowed with such powers in a greater or lesser degree.' In giving clairvoyance, Mr. White confined his attention principally to strangers, and his efforts were very successful, identification being perfectly established in nearly every instance. Next Sunday, at 7 p.m., Mr. A. Peters, address and clairvoyance. Thursday, at 8.15 p.m., at 226, Dalston-lane, circle for members of the society only.—O.H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Alfred Peters, on Sunday last, before a large audience, gave twenty-three vivid clairvoyant descriptions, together with many convincing messages, of which eighteen were immediately recognised. Two of the remaining descriptions were given to a gentleman who stated that the same two spirit-people had been described to him by another medium only a few hours before. He could not recognise them but the fact is here recorded, as we think it is worthy of note. Several other interesting details were mentioned, and these, combined with some opportune remarks by Mr. Peters, added greatly to the interest of a very successful meeting. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, 'Angelhood in the Light of Spiritual Revelations.'—L. H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last the members and friends of this society had the pleasure of listening to a very eloquent and stirring address on 'Back to Christ—or Forward,' by the controls of our valued co-worker, Mr. E. W. Wallis. The president's remark 'Such an address has not been heard in any cathedral in the land to-night,' doubtless expressed the truth. Previous to the address Mr. Wallis read an exquisite poem by Lizzie Doten, 'The Sacrament'; he also contributed a solo. In justice to Mr. J. A. White, who was at this hall the previous week, the fact should be stated that the only description given which was not recognised at the meeting was remembered afterwards. Next Sunday an address will be given by the president on the parables of the 'Lost Sheep,' the 'Piece of Silver,' and the 'Prodigal Son.' We hope to see a large audience to listen to our friend. Special attention is drawn to the fact that on Sunday, September 16th, we are again to have the pleasure of meeting our valued and esteemed friend Madame Florence Montague. We hope friends will come early and show how much we appreciate her kindness.—A. CLEGG, 18, Fleetwood-street, Stoke Newington, N.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday evening last the subject of 'The Idealism of Spiritualism' was interestingly treated by Mrs. Boddington, who asked: 'What are our ideals? How far have we got in the realisation of them? Are we as spiritual as we should be, seeing that we have solved the question of the immortality of life and the communication between the two worlds?' She affirmed that 'one of the ideals of Spiritualism is to help to remove all that causes sorrow and suffering and to spiritualise humanity.' Mr. Adams, in a short address, claimed that Modern Spiritualism is the golden link uniting us to the Spiritualism of all the ages; that immortality is not dependent on any creed or belief, but inherent in man. Referring to the oft-repeated question, as to what is the good of Spiritualism, Mr. Adams maintained that it is of the greatest service in removing doubts and fears as to a future life. Mr. Boddington spoke briefly, saying that Spiritualism is not the mere movement of a table but all that is good, noble, and ideal in life. Only by right thinking and living for right's sake, will the ideal be realised. Whether Spiritualism as a religion will be a force in the near future, rests with the individuals in the movement to-day. On Sunday, September 2nd, at 3 p.m., Lyceum; and meetings in Battersea Park and on Clapham Common; at 7 p.m., the usual workers. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public circle. On Saturday, at 8.30 p.m., a social meeting for members and friends will be held.—YULE.