

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,134.—VOL. XXII. [Registered as] SATURDAY, OCTOBER 4, 1902. [a Newspaper. PRICE TWOPENCE.

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NOTES BY THE WAY.

'The Harbinger of Light' records some truly astonishing experiments in Melbourne, under strict conditions. The nature of these experiments and the character of the results can be gathered from the following paragraph:—

Here are tangible proofs of spirit agency. They are solid, incontrovertible facts not to be got rid of by argument or ridicule. You can weigh them, measure them, handle them, scrutinise them with the utmost minuteness. All the semi-scientific jargon about telepathy, unconscious cerebration, hallucination, the subliminal consciousness, teleological automatism, cryptomnesia, the disaggregation of personality, &c., &c., which is talked by puzzle-headed pseudo-scientists, is powerless when opposed to the evidence of the senses in phenomena of this kind. Here is a medium in deep trance, seated in a chair at a large table, surrounded by a dozen or so of intelligent and watchful observers. On each side is a vigilant onlooker who would perceive the slightest movement on his part; but he does not stir hand or foot. Presently a heavy substance is heard to fall from the ceiling apparently, and this proves to be an object which no money could purchase at the moment in Melbourne. It may be the swathings of a mummy from Thebes, with the sand of Egypt clinging to its fibres; it may be a head-dress worn by the hill tribes of India; it may be a living bird and its nest from the tropics; it may be a manuscript from Susa or Persepolis; it may be coins of early Rome or ancient Greece; it may be live fish and moist seaweed from the South Pacific, or the personal ornaments of an African chief on the banks of the Congo. There they are! Who brought them? Not the medium; not any human being assembled in the circle. Then 'Unde derivantur?' That is the question.

'The Harbinger of Light' does well to hammer away at an old grievance. There are frequent indications that the hammering is producing good results. Here is the 'Harbinger's' latest:—

When will the Press, both religious and secular, in English-speaking communities, which profess to pride themselves on their love of fair play, copy the example of foreign journals while discussing the subject of Spiritualism? Anything more illogical, as well as unjust, than the attitude assumed by Australian newspapers in reference to it, whenever they forget their conspiracy of silence concerning it, it would be difficult to imagine. Frauds and counterfeit phenomena have been detected and exposed in connection with it, and therefore all the phenomena of Spiritualism are deceptions and delusions! This is the stock argument. Why not say, 'Cheques and bank notes are being continually forged; therefore all such documents must be regarded and rejected as having been issued by rogues and cheats, and every description of paper money is wholly unworthy of credit, and not to be accepted as currency?'

The ever lively 'New Thought' has an effervescent Article entitled 'A cure for the blues.' We have seen

something like it before, but there is something persuasive in this that seems fresh and convincing:—

A well-known doctor of Minneapolis, who has made a speciality of nervous diseases, has found a new remedy for 'the blues.' As no drugs are administered, he has felt safe in experimenting with at least a half-hundred melancholy patients, and now declares himself thoroughly satisfied with the good results of his treatment. His prescription reads something like this: 'If you keep the corners of your mouth turned up you can't feel blue.' The directions for taking are: 'Smile—keep on smiling—don't stop smiling.' It sounds ridiculous, doesn't it? Well, just try turning up the corners of your mouth, regardless of your mood, and see how it makes you feel; then draw the corners of your mouth down and note the effect, and you will be willing to declare 'there's something in it.'

And there really is 'something in it.' Of course, like everything else, it can be overdone, and the perpetual smiler might occasionally make the cat laugh, but, for all that, the thing is worth trying. Why should not the muscles of the mouth be under control? And, if gloomy thoughts have registered themselves in certain wrinkles and lines, why should not reversing these reverse the thoughts? If pleasant thoughts can make the mouth smile: why should not smiling make the thoughts pleasant?

'The Eagle and the Serpent' has been taken to task for its Article, in the current number, on 'The Divinity of Hate.' It sounds horrid, especially when, as we read on, we come to sayings like these, 'The greatest doers have been the best haters,'

'For love is the unpardonable sin,
And hate, the Holy Ghost within.'

But there is a truth in it, though it is absurd to cite Jesus and Tolstoy as lovers only. Both hated or hate as with unquenchable fire.

The writer of this apparently paradoxical Article himself gives the clue, in quoting Emerson, 'The doctrine of hatred must be preached as the counteraction of the doctrine of love, when that pules and whines': and when he says for himself, 'It is especially incumbent on Free Spirits, on all who desire to live their own life, to cultivate hatred of all impeding agencies, of all the parasites which suck their life-blood or steal their time.' But, as he also says, 'Violence is not necessary to hate.' It may be as placid as Fate, as inexorable as an acid, and as just as God.

We could not help being amused at the first 'Editorial Note' in 'The Banner of Light,' for September 6th:—

Why is it that people who claim to be well-bred will persist in disturbing public meetings by their loud whispering, talking out loud, eating peanuts, and dragging their feet over the floor? At many spiritualistic gatherings, this very season, people who claimed to have been Spiritualists for more than a quarter of a century resorted to the above-named abominations.

Actually, peanuts! We sometimes think that poor old England has still something to teach 'The land of the free.' But perhaps freedom means freedom to eat peanuts when and where you like. We prefer old-world bondage—at meetings.

'The Denver News' reports a pleasant and instructive talk with the young pianist, Josef Hofmann. He was asked whether an artist enjoys his own performance, and replied that he certainly does if he has the right audience;—if there are, say, a hundred people who know, who feel, who sympathise. Asked how he could tell whether the 'right audience' was present, he said:—

Ah, my friends, you ask too much. I do not know. No one knows how the communication is made, but it is instant, it is positive, and is as real as this table before me or the message you receive by the wireless telegraph.

It is not what they do or say—these people who understand—it is what they feel that is helpful. Between them and the artist a current is immediately set up. They give him power, he gives it back to them, they return it to him; he gives it to them again multiplied, and so they go on with action and reaction, like the armature and magnet multiplying the force of the electric current in the dynamo.

Without such aid as I have the artist cannot possibly be at his best, and no amount of simulated enthusiasm by the people who do not really understand can compensate for its absence.

'M. A. P.,' for September 27th, has a long and lively chapter of autobiography by 'Old Moore.' It is a remarkable story, and is in many ways interesting, though obviously only a fragment. We should be extremely glad to welcome a fuller account of an uncommon life. If half of what he tells us in this fragment is true—and we have no reason to doubt it—'Old Moore' ought to join us—and testify.

SPIRITUAL PRAYERS (From many shrines).

In the soul itself which lies below all my fleeting desires and external acts, may I make my permanent home. May I remember that my best moments are my most real ones, that I am most myself when I am most like Thee. In the silent protest which lies below every evil thought and makes me wretched until I cast it far from me, may I see the essential nobleness of my own nature. May I honour that nature and be true to it. In spite of all my failures, may I prize myself. May I honour myself too much to stoop to what is low and base. Of every sin may I say, This is unworthy of me. So may I rule my own spirit. So may I emphasise the good and leave the bad. May I learn to say, No; and, most often, No to myself. Free me, I pray Thee, from this internal strife, this war with myself, which prostrates all my powers. May I cease to desire what I know I should not possess. So may I be freed from this bondage to self. So may I be made ready to live for others. So may my little life become useful, happy and blessed—a blessing to myself and to all. Amen.

OUR DUTY TO CRIMINALS.

Dr. Helen Densmore's article under the above heading clearly points out to us the need of a great reform in prison life. We Spiritualists advocate universal brotherhood, yet few of us think of practical means of benefiting that brotherhood by properly treating crime and criminals, regarding crime as a mental disease, and endeavouring by rational means to effect a cure in the unfortunately afflicted brother. Two wrongs can never make a right, and it is certainly as wrong to treat a man with unnecessary harshness and severity for his misdeeds as it is to legally kill one man for illegally killing another. If we believe, as Dr. Peebles aptly puts it, that 'thoughts are etheric points of force,' why do we not concentrate our forces with the object of bringing about this and many other much needed reforms? Are we waiting for someone else to make the first move? Modern psychology teaches that persistent affirmations tend to bring about the desired end. Why do we not apply our knowledge in a practical manner? The remedy is in our own hands, and we must realise our responsibilities as our brother's keeper.

T. RUTHERFORD EDWARDS.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, October 9th, when

MADAME FLORENCE MONTAGUE

WILL GIVE

ANSWERS TO QUESTIONS

Submitted in writing by the audience, followed by
ILLUSTRATIONS OF PSYCHOMETRY.

Friends will do well to come with their questions already written, bearing in mind that the questions should *not* be of a purely personal character, of no interest except to the inquirer, but should have some bearing on the facts and philosophy of Spiritualism.

This will be Madame Montague's last appearance on a public platform previous to her departure for the United States.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee will be charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

It has been arranged to hold a meeting once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship.

The meetings, which will be commenced on Thursday next, will be held from 5 to 6 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs.

The direction of the proceedings will be undertaken by Mr. Frederic Thurstan, who has devoted much time to a special study of this subject.

Any Member or Associate of the Alliance earnestly desirous of self-development will be welcome to attend, and more especially any promising psychic. There will be no fee or subscription.

MRS. MELLON IN GLASGOW.

It is twenty-five years since I first had the privilege of sitting with Mrs. Mellon. Then she was a bright, light-hearted girl, bearing the name of Annie Fairlamb. She came to Glasgow accompanied by Mr. Armstrong, of Newcastle, a faithful worker who is still to the fore, though his name has not been much heard of for years. At that time I had every opportunity of satisfying myself that forms were built up whose personality was distinct from that of the medium. At intervals since I have had Mrs. Mellon as a guest, and attended all her meetings; and she came on a visit to me again on Monday, September 22nd, and in the evening we had a séance. In a corner of my library a curtain was fitted up, and Mrs. Mellon, after sitting outside for a time, went behind. Our old friend, 'Geordie,' spoke in the old way about old times, and brought the medium outside with him; the light was so low, however, that it was difficult for all to see the two forms distinctly, as the medium was clothed in black. 'Cissy' came out at the side of the curtain and touched my wife's hand. The phenomenon was not by any means so marked as in the old days, when the forms have pulled me from my chair. One incident, however, took place which was to me of the most valuable nature. Mrs. Mellon said: 'An old lady about eighty is coming out.' I had no thought or expectation that this would have relation to me. I was more eager that others, strangers to the phenomena, should be gratified. As soon as the form appeared I knew that it was my own mother, though I was too far away from the curtains to see the features. She named me, however, in the old tones which I knew so well, and spoke about others of whom neither Mrs. Mellon nor the sitters had any knowledge. Three other relatives who were present were perfectly convinced of the reality of her person. Our next sitting was held with an audience of twenty-three, when the best of conditions prevailed, as all the group were old Spiritualists. 'Geordie' and Mrs. Mellon came out to the front of the curtain and stood speaking in the sight of everyone. Various forms came out, and names were given which some of the sitters recognised. My old friend, David Anderson, who spoke in weak tones, claimed to manifest, and what was said was characteristic of the man, but the light was not clear enough for me to recognise the features. The third sitting was pretty much a repetition of the former. 'Cissy,' whose black face I saw, lifted a book from the sideboard close to the cabinet, and handed it to me. A head, said to be that of an Indian, showed itself over the curtain, which was seven or eight feet high. Our fourth and last séance was held at the house of Captain Allan, on Thursday, September 25th, and was, perhaps, the most satisfactory of the series. Our respected friends, Mr. and Mrs. Everitt, Mr. C. W. Pearce (whose name was once well known in the ranks of Spiritualists), and other devoted workers were amongst the sitters. The curtain was fixed in a corner of the drawing-room, and a horseshoe circle formed. Mrs. Mellon sat outside the curtain, and while there two little forms made their appearance, but their features could not be distinguished. After Mrs. Mellon had gone behind, 'Geordie' came out and said he would bring out the medium, and both of them came out and spoke. I suggested to 'Geordie' that in such a light all might not be able to see as clearly as I was doing, and, with his consent, we turned up the light a little higher, when both again appeared, and all present declared that they had seen 'Geordie' and Mrs. Mellon quite distinctly. Very soon quite a number of figures came trooping out. A little girl came who gave the name of Catherine Rogers, whom Mr. Pearce and Mr. Everitt had known in the long ago. 'Znippy' and other controls of Mrs. Everitt came to the front, and then a form who said, 'Ship ahoy!' claiming to be Tom Floyd, a brother of Mrs. Britten. He said his sister was present and would seek to materialise. Soon there came what all believed to be something that had a close association with the beloved Emma Hardinge-Britten. She spoke words of cheer to her old friends the Everitts, telling them to work bravely on as they had done in the past. All this took place in a spot which Mrs. Mellon had never seen before. When 'Geordie' had declared that the 'power' was spent, Mrs. Everitt's spirit friends, with the light now down, spoke, in the 'direct' voice, words of cheer. Mrs. Britten gave the old message of glad tidings and words of encouragement, and 'Geordie' also spoke with the very

tones heard through Mrs. Mellon. Altogether the séance was a very gratifying one, and will long be remembered by those who were present.

Glasgow, September 27th.

JAS. ROBERTSON.

THE GERMAN PSYCHICAL JOURNALS.

In the 'Uebersinnliche Welt,' Luise Hitz concludes her account of the discussion on Spiritualism now going on in the Italian daily Press. She gives only a few passages taken from articles in favour of Spiritualism, defending it from the attacks already mentioned; but the arguments used by these writers are mostly familiar to readers of 'LIGHT,' so that it will be sufficient to quote the concluding passage of this short article, containing two paragraphs from Vassallo's noted address, which Madame Hitz thinks are especially worthy of notice:—

'These occult phenomena cannot be produced to order. Spiritism, like astronomy, is a science, which is founded on observation.' 'What does it signify if, with Eusapia, a suspicious movement is occasionally detected? What is the importance of such an occurrence compared with the fact that she, together with her chair, are raised and placed upon the table?'

'In conclusion,' writes Luise Hitz, 'I will just give an observation of Ernesto Volpi, in the "Vessillo Spiritista," which seems to me to exactly hit the mark:—

"The newspaper discussion, due to Vassallo's public address, is not by any means ended. What will or can be the result? The one side will never be able to prove that all spiritistic phenomena can be produced by trickery, and the other must allow that, even with the most celebrated mediums, as long as they use their mediumship as a source of gain, deception will occasionally creep in."

Madame Hitz also gives a translation from the French, of an appreciative notice by Charles Richet of the late Mr. F. W. H. Myers.

While in Italy Spiritualism appears to be making rapid progress and many eminent converts—thanks chiefly to the mediumship of Politi in Rome and that of Eusapia Paladino in Naples—in Germany the strong arm of the law is doing everything in its power to crush out, not only Spiritism, but all kindred subjects. In 'Psychische Studien,' among the 'short notices' is one by the editor, Dr. Maier, treating of this matter. He says that the highly interesting exhibitions of the South American, M. Papus, in Berlin, have been forbidden by the police. He writes:—

'It is difficult to imagine what reasonable ground for prohibition in this case can exist, since in the scientific and highly interesting experiments in auto-suggestion of the "mysterious M. Papus" all danger for his life is completely precluded by preparatory precautions, and—according to the testimony of eminent physicians and other scientific experts, who during the past seven years have tested his powers in all the principal capitals of Europe—there can be no question either of imposition on a credulous public, or of danger to the peace or morals of the people.

'It even seems, as a result of the deplorable Rothe scandal, that in the capital everything even remotely connected with Spiritism, Occultism, Magnetism, &c., is to be proceeded against by the police. This is, no doubt, the reason that our esteemed fellow-worker, Herr Willy Reichel (Honorary Professor of the Faculty of Scientific Magnetism in Paris), according to a communication of July 19th which we have received from New York, has determined to change his residence for one in America in consequence of false accusations and threats, in spite of his great aversion to such a course. Let us trust that one so deserving in the cause of spiritual science may in the "Land of Freedom" escape the persecution of official "Science."

The only mention we find in the German journals of the unhappy Frau Rothe is the following short notice in 'Spiritistische Rundschau':—

'The medium Frau Rothe, we learn, has been taken from the Charité and replaced in the house of detention (Untersuchungs-gefängnis) in Moabit. The doctors pronounce her to be suffering from acute hysteria. The medium's manager, Herr Jentsch, who has been staying for some considerable time in a natural cure institution in Leipzig, is about to return to Berlin.'

Some mention is made of a séance Frau Rothe is said to have given to the doctors of the Charité, at which instead of flowers stones were thrown, but this wants confirmation, and is, indeed, most improbable.

M. T.

CRYSTAL GAZING AND PALMISTRY.

'Rajah' in his letter to 'LIGHT,' of September 20th, makes several assertions which he would find it difficult to substantiate.

He states that 'glass can under no circumstances answer the purpose for crystal gazing.' This is contrary to the experience of all the scientific investigators I ever heard of, and I have myself taught occult science for more than twelve years. I have had the personal testimony of many Spiritualists that they have obtained excellent results with glass balls—when the glass was of superior quality and sufficiently clear.

Then 'Rajah' states that 'palmistry is entirely dependent on astrology.' I should like to know how he arrives at this conclusion.

Again, he says: 'A palmist cannot experimentally prove the truth of palmistry, . . . therefore ought not to call himself a scientist, but an interpreter.'

'Rajah' may be unable to prove the truth of *his* hand-reading; but my work does not rest upon astrology, but is entirely an empirical science, just as phrenology is, and its truth can be demonstrated accordingly.

Palmistry is, in my opinion, both an art and a science; as in the case of music, its laws constitute a science, its practice an art.

A practical knowledge of therapeutics and psychology is more useful to the palmist than a knowledge of astrology. If 'Rajah' knew a little more about such subjects he would not *doubt* that 'the nervous system has some effect or makes some modifications in the lines of the palm.'

Apparently 'Rajah' does not know that there are many diseases (as, for example, paralysis) in which the lines completely disappear.

'YOGA.'

As one who has devoted considerable time and study to the 'Crystal' and other forms of the 'Magic'—or, properly speaking, the 'Magnetic'—mirror, will you permit me to criticise briefly the conclusions arrived at by your correspondent, 'Rajah,' whose article in your issue of September 20th bears evidence that he is by no means so finished an authority on the matters of which he writes as he believes himself to be. In the first place he 'challenges anyone to prove that glass has "the necessary properties" which one requires in a Crystal for gazing purposes.' I dare say it will be a shock to him to be told that neither Glass, Diamond, nor any other substance whatever, has any 'inherent properties,' and that the stopper of an ordinary decanter, a bright brass button, or any other shining object, will do equally well! We all know, *by hearsay*, of the mysterious Armenian, 'uilma Vilmara, and his wonderful and very costly mirrors, said to be composed of almost unattainable, and hence priceless materials, for which he obtained two hundred dollars each in America. It is unnecessary to say that the high price of these articles constituted their principal 'inherent property,' or that a glass of clear water would have answered every requirement of the crystal-gazing adept. I believe the Sultan possesses two very costly mirrors, one of Diamond and the other of Ruby, each forming the back of a watch; but if the results he obtains from these valuable gems are in any way superior to the ordinary run, we have never been told. 'Rajah' has yet to learn that the 'Crystal,' of whatever formed, is simply a means of *concentrating*, or inducing auto-hypnosis, and that therefore the choice of material may safely be left to individual fancy. If any crystal gazer finds, or *thinks he finds*, that he can do better with a Diamond, let him use one by all means, but do not let him, on that account, deny that others can get equally good results—from a Chandelier drop, for example. I should have thought 'Rajah' would have been too conversant with the commonest method of his own land—*viz.*, a drop of ink in the palm of a virgin, or immature sensitive—to need any teaching as to the rationale of lucidity so induced, or to have any illusions respecting 'inherent properties.'

I now challenge 'Rajah' to adduce any proof of his assertion that a Diamond has 'a great inherent magnetic property,' or any property at all, *in this connection*, which is

not possessed equally by an ovoid or sphere of Crystal, or of Glass. If he had remarked the patent fact that whilst one adept can succeed best with Rock-crystal, another can do still better with a black mirror, and a third still better with a tumbler of water, I should have agreed most heartily with him, but his contention about 'inherent properties' is simply one of two things—either charlatanism or ignorance, and I prefer to think it the latter for charity's sake. I may remark that the English University of Calcutta, although a recognised school for engrafting Western ideas on Eastern Babudom, is hardly a centre for the study of the Finer Forces, and 'Rajah' would, no doubt, have done better, in his occult studies, to have sat at the feet of a native Guru. Coming now to his postscript, does 'Rajah' mean to deny that the lines on the palm vary or change? or does he only question the cause? because, if the latter, the best answer is 'Kismet'; but, if the former, he can satisfy himself by taking an impression of his own hands and comparing it with another, say a year hence. If there is no change or modification, he will be a living wonder. I am as deeply impressed with Nature's manifold mysteries as anyone, but I dislike to see facts denied or distorted.

Blackpool.

BIANCA UNORNA.

With regard to 'Rajah's' statement in 'LIGHT,' of September 20th, that palmistry is entirely dependent on astrology, I beg leave to say that it is quite possible to practise palmistry, pure and simple, as expounded in 'Cheiro's Language of the Hand,' 'Guide to the Hand,' &c., without any knowledge of astrology. Astrological palmistry, in the hands of an expert, may be just as accurate in its findings, but it is a separate branch of the study.

'Rajah' states that the duty of the palmist *is not that of the scientist*. From this also I beg leave to differ, for the duty of the palmist *is* that of the scientist, as it has been proved that the lines in the hand have, like the nose or eyes in the face, a normal or abnormal position, and that the slightest deviation from the normal denotes abnormal qualities or tendencies. It therefore follows that palmistry has a *scientific basis*, and it is quite correct and legitimate to speak of 'a scientific reading of the hand.'

If 'Rajah' will refer to the 'Defence,' in 'Cheiro's Language of the Hand,' and the 'Argument,' in the 'Guide to the Hand,' by the same author, he will find that physiologists of such undoubted reputation as Sir Richard Owen and Sir Charles Bell have recognised the importance of the hands, and that all that affects the nervous system must affect them:—

'The latter scientist demonstrates that there are more nerves from the brain to the hand than to any other portion of body, and as the action of the mind affects the entire body, it therefore follows that every thought of the brain more immediately affects the hand.'

'In medical work it is a well-known fact that in certain cases of paralysis, long before the attack takes place, the lines of the palm entirely disappear.'

Palmistry proper, when conscientiously studied and practised, is a science *complete in itself*, and requires none of the so-called aids, such as psychometry, crystal-gazing, &c.

In my own work, as a scientific palmist, I have never had a failure, and have succeeded in convincing the most sceptical, because I made no mystery of the science and went to work in a straightforward manner, and explained, to those who wished to know, how I came to this or that conclusion by telling them the names of the various lines and marks in their hands and what was indicated by them.

Like religion, palmistry is parodied and abused by the unscrupulous, so that the earnest seekers after the true science are often disgusted at the very outset of their search and throw aside the subject in despair, till perhaps they one day stumble across the treasure they have been seeking—the true diamond, for which others had been substituting the false.

'MANCY.'

CORRECTION.—We learn that one or two errors occurred in the list, supplied to us last week, of the contributors to the testimonial to Madame Montague. The name of Dr. A. R. Wallace was given in mistake for that of A. Wallace, M.D., and the name of Miss Irwin was unfortunately omitted.

MATERIALISTIC SPIRITISM.

A writer in the 'Banner of Light,' who signs his communications 'Lewis,' has been drawing attention to a feature of the work of public clairvoyant mediums which is by no means creditable to our movement, and fully justifies the scathing words employed by Dr. J. M. Peebles in condemning what he aptly terms 'Materialistic Spiritism.' 'Lewis' writes :—

"Your father and mother are here," said the medium to a lady seated beside me in the meeting. "They give me their names as John and Harriett: they bring with them a little child; I think she was between six and seven years old when she passed out of the body. She holds a white rosebud in her hand and is pointing over to you; she says: 'Mamma, I am Etta.'"

"That is quite correct," said the woman; "those are the names of my father, mother, and child. I placed the rosebud in the hand of my daughter as she lay in the casket."

"To this beautiful recognition, no word of greeting or endearment was given by this woman to either her mother or her child; but she did say to the medium, "Please ask my father if we will make a success financially in our new venture."

"What a chilling, even a killing reception was this for a daughter and a mother to give her loved ones! What a maelstrom of materialism is this that draws in its vortex all that is noble and sweet, tender and loving, and makes of the heart a desert waste instead of a perennial well-spring of human love and affection. Here we have indeed an exemplification of materialistic Spiritism. No word of greeting had this woman for her spirit father and mother; no tender words of endearment for little Etta, her daughter; she only exhibited a repulsive eagerness to know from her spirit father—how she would get on in business. Oh, "'Tis true, 'tis pity, and pity 'tis, 'tis true," that I have to record an instance of spiritual perversity in real life like this, in connection with Spiritualism.'

We hope that the recipient of this message was only an 'inquirer,' for, if we may judge by what 'Lewis' says, she was hardly entitled to the honourable appellation of Spiritualist. In another article 'Lewis' says :—

"As the people were coming out of the audience room, at the close of the meeting here to-day, I recognised a neighbour of ours. He is a member of the Unitarian church here. After greeting each other, I asked him how he enjoyed the services.

"Very well, indeed," said he, "up to a certain point. Many beautiful thoughts were uttered, and the people seemed to be so cheerful and happy that it was really a pleasure to be present. But what appeared to me as being very odd, to say the least, as well as being unspiritual, and not at all in line with religious sentiment, from my standpoint, was the tendency on the part of some of the speakers to locate lost pocket-books, papers, lost wills, how and when to make or unmake business contracts, &c. It seemed to me to mar the effect of an otherwise interesting and at times very inspiring spiritual thought, by injecting personal business propositions into religious services. Let me give you an illustration of what I mean," said he. "This afternoon your chairman called to the platform a bright-eyed, intelligent-looking little woman. She was quiet for a moment; then broke forth from her eloquent lips one of the most uplifting and inspiring appeals to our spiritual nature that I have heard for many a day; her very being seemed to thrill in sympathy with the beautiful thoughts she was delivering. Churchman as I am, I mentally resolved to impress those spiritual thoughts on my mind, to learn more, to hear more of these things. While I was engaged thus with my own thoughts, another person was called to the platform. This person proceeded in quite a different manner from the other. She commenced by saying to the person addressed :—

"You have a father in the spirit; he left his affairs unsettled when he passed out; you are to receive a lot of money; be careful not to sign any papers unless you are quite sure you are right; all is coming out right for you."

"Please tell me," said the person addressed, "what my father has to say for mother and the family."

"He does not say anything; he is gone," said the medium.

"This later communication," said my friend, "was so wholly devoid of all spiritual reference that it was in painful contrast to what I heard from the first speaker."

There is enough point in the above criticism to make one feel uncomfortable and to wish that it were less deserved.

Surely the tone of all our Sunday meetings might well be religious; bright, helpful, and sympathetic! The clairvoyant descriptions of, and messages from, the spirits could at least be lifted above the plane of fortune-telling, and be made to contribute to the comfort and spiritual well-being of those who attend them!

BEFORE COMMUNION.

It seems to me sometimes that the ordinary spiritualistic séance does not rightly represent the ideal of spirit communion, and that the commonplaces and trivialities which too often pass as spirit intercourse are not calculated to enlighten or edify those inquirers who are of a spiritual frame of mind. Personal messages from friends and relatives may be, and often are, of a sacred and consoling character, comforting the recipient and giving joy where doubt and fear formerly prevailed. But the craving for 'tests,' the anxiety displayed by those who demand that *they* may have 'something,' and the continual cry for advice on 'business' and other mundane affairs, which are so prevalent, are indications of the terrible unrest, strain, and worldliness which eat like a canker into the heart and rob life of its truest delights. If we could realise that we ourselves are spirits, that this is a spirit world, and that all mind action is really spirit expression, we should take things more calmly, comport ourselves more wisely, and enjoy conscious soul-communion and sweet fellowship with the beings of the spiritual states of the after-death world. But for such experiences we must prepare ourselves. It is necessary that we enter into the 'closet' of our inner being, and, 'in the silence,' receptive and at peace, wait for 'the manifestation of the spirit' that shall move upon and within us, touching us into harmonious response to the divine inflowing of life and love. Horatio Dresser, in one of his inspired moments, caught the true fire from the heavens when he said :—

"Our souls are bathed in a spiritual atmosphere; a spiritual sunlight falls upon them. Here and now—yes, truly, here, in this living present—we dwell in the spiritual world. There is a realm in which the spirit is directly manifested, without the media to which we are accustomed in the flesh. There is also in us a faculty by the exercise of which we may draw power from thence. It is the function of this faculty to open, as the petals and leaves of a plant open.

"If we could see as those exalted souls regard us who have attained the greater heights of the spiritual world, we should doubtless learn that a wealth of wisdom, a world of peace, and a great heart of love, await us; but we are too active to receive. Peace, be still. Let all problems go. Let anxiety cease. Be not so eager. Be trustful, restful, contemplative, gradually passing beyond all that troubles the heart and disturbs the mind to that abode where the soul feels its oneness with eternity, looking before and after as if time were naught. Become centred there. Live and breathe in that purer region. Open the entire being in the attitude of assimilative listening.'

It is not possible, perhaps, that our ordinary séances should be conducted on such lines as would approximate to this ideal, but if Spiritualism is to lead to spiritual awakening and growth it seems to me that the objects and methods of the average circle and medium will need considerable revision. Instead of spirit intercourse (the mere reception of *messages* from incarnate people irrespective of tone and quality), surely we should seek to attain to spiritual communion—the blending of thought and desire in loving sympathy with high aims and spiritual values, so that we can meet the exalted and illumined souls of the after-death world upon their own plane of purity, sincerity and sweetness; or approximate somewhat nearly to those refined conditions, so that we may receive from them blessed ministrations and inspirations that will attune us to higher issues, and baptise us into at-one-ment. S. S.

CAMBRIDGE.—'Scientist' wishes to know of any society or circles in Cambridge. Address, 'Scientist,' Office of 'LIGHT.'

Mrs. LYDIA MANKS.—We have great pleasure in announcing the return to town (after a holiday in Italy) of our good friend Mrs. Lydia Manks, who has now resumed her work. We hope and believe that Mrs. Manks may yet decide to make this country her home permanently, or, at any rate, indefinitely postpone her return to America.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 4th, 1902.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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

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STRUGGLING BACK.

Professor William James, in his Gifford Lectures, lately published, just manages to land a certain class of seekers in a world of consciousness beyond that hitherto acknowledged by science. He does it as though he were performing an operation, but he does it. He does not care what we call it; 'the mystical region' or 'the supernatural region' will do. All he insists upon is that it exists, and that it is not only real but superior. It is the region in which our ideal impulses originate, as in 'conversion' and the like; and, wherever our ideals belong, we belong in intensity. To that hidden region, from which the mighty impulses actually do come, we belong, 'in a more intimate sense than that in which we belong to the visible world.'

But that region of the ideal is not ideal only, it is real, for it produces effects in this world. It can make new men of us, and set going forces that control conduct. Of all this, Mr. James says:—

God is the natural appellation, for us Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God. We and God have business with each other; and in opening ourselves to His influence our deepest destiny is fulfilled. The universe, at those parts of it which our personal being constitutes, takes a turn genuinely for the worse or for the better in proportion as each one of us fulfils or evades God's demands. As far as this goes I probably have you with me, for I only translate into schematic language what I may call the instinctive belief of mankind: God is real because He produces real effects.

This is extremely fruitful. It certainly brings us home to God in a profoundly impressive way. Man is a picturing animal, and it seems inevitable that he should produce a semblance, mental or material, of the object of his belief or trust. Hence idols, images, symbols, pictures innumerable: and we suppose it is inevitable that this suggestion of God, presented to us by Mr. James, will somehow become mentally objective—if we may so say—as a vast omnipresent ocean of life, activity and power, making its presence felt behind and through the physical universe which, indeed, is its manifestation. To be receptive and responsive to that ocean of life, activity and power is to be 'converted,' 'religious,' 'moral,' 'inspired,' 'taught of God,' 'spiritually minded,' 'saved.' To be awkward and sullen with regard to it is to be 'carnally minded,' 'wicked,' 'disobedient,' 'lost,' 'damned.'

There is a good deal to say for this: and all the more because it can all be stated in terms, as descriptive of a vast scheme of life and its consequences: and it provides ample scope for all our theistic, theosophic, mystic and spiritualistic theories and experiences. Working at this thought, of

a region of consciousness beyond this visible one, Mr. James goes on to say:—

I believe the pragmatic way of taking religion to be the deeper way. It gives it body as well as soul, it makes it claim, as everything real must claim, some characteristic realm of fact as its very own. What the more characteristically divine facts are, apart from the actual inflow of energy in the faith-state and the prayer-state, I know not, but the over-belief on which I am ready to make my personal venture is that they exist. The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have a meaning for our life also; and that although in the main their experiences and those of this world keep discrete, yet the two become continuous at certain points, and higher energies filter in. By being faithful in my poor measure to this over-belief, I seem to myself to keep more sane and true.

As for the 'scientific' objection, that 'the world of sensations and of scientific laws and objects may be all,' Mr. James' 'inward monitor' 'whispers the one word "hosh." He is urged beyond the scientific boundary, and announces his stupendous discovery concerning 'the land beyond the river,' as our poor benighted Spiritualists say. But what surprises us is that all this should have been regarded as a discovery at all. It is old, old, very old. A cynical scientist might say that it is a reverting to savagery. Mary Kingsley, in her enchanting 'West African Studies' (one of the most delightful and most instructive books of this generation), says: 'Careful study has enforced on me, as it has on other students, the recognition that the African mind naturally approaches all things from a spiritual point of view. Low down in culture or high up, his mind works along the line that things happen because of the action of spirit upon spirit: it is an effort for him to think in terms of matter.' We, on the contrary, 'think along the line that things happen from the action of matter upon matter.'

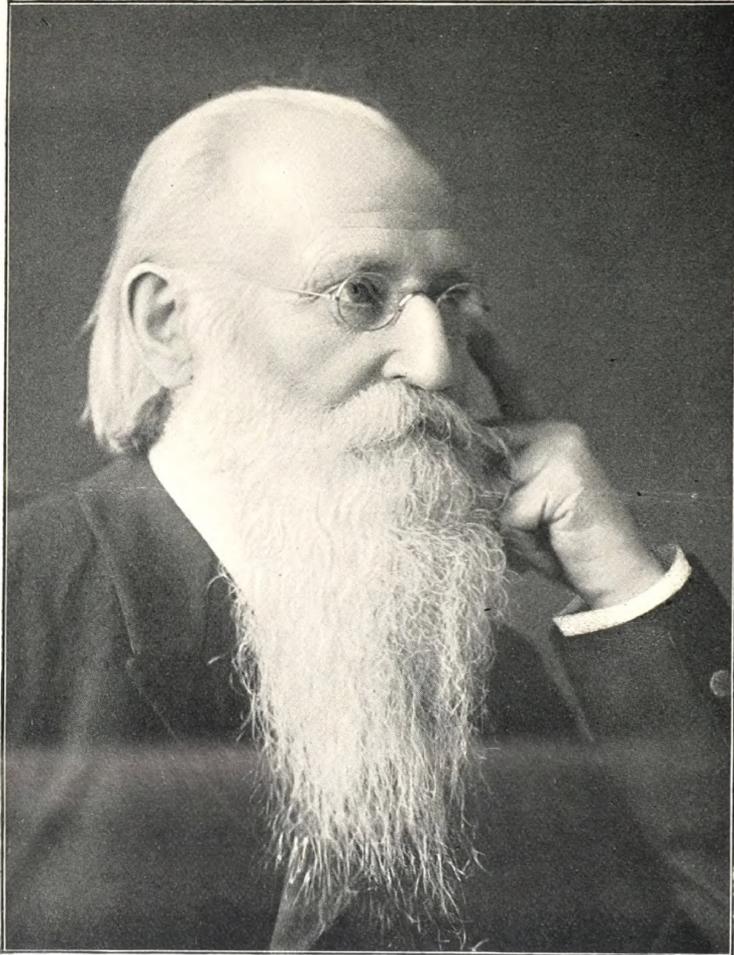
Of course. This is the price we have to pay for being the supreme engineers, railway contractors and chemists of the world. We have locked the doors of the spirit-world behind us, and have lived entirely with our stuff, our furnaces and our tools. The African kept the doors open, and so *knew* what Professor James delivers twenty lectures to suggest,—that 'things happen because of the action of spirit upon spirit': and, even now, Mr. James is afraid to go too far, even after twenty lectures. Well might Mary Kingsley shrewdly say, in the paragraph from which we have just quoted: 'In philosophic moments I call superiority difference.' That is a staggerer, and will bear a week's consideration and application.

We have said that even now Mr. James hesitates, lest he should go too far. He stops short at spirits. He pays his 'highest respects' to Messrs. Myers, Hodgson and Hyslop, but thinks 'facts are yet lacking to prove "spirit-return."' He might learn much even from one of Mary Kingsley's Africans. In this tremendous matter, scholarship and science go for very little, or for nothing, or, indeed, scholarship and science may be a barrier. Here 'superiority' may truly be only 'difference': and the difference may be vastly in favour of the race which has never bent all its faculties towards matter, but has lain open to all the influences (good or bad is not the question) of that very region upon which we have turned our backs, but which has never ceased to challenge and to mould us.

NOTICE TO CORRESPONDENTS.

No communications can be considered unless they are accompanied by the names and addresses of the writers—not necessarily for publication, but as a guarantee of good faith.

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J. M. PEBBLES, M.A., M.D.

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

ADDRESS BY J. M. PEEBLES, M.A., M.D.

The opening *Conversazione* of the London Spiritualist Alliance for the autumn session, on Thursday evening, September 25th, in the Banqueting Hall, St. James's Hall, was very largely attended, and was in every way a brilliant success—a happy augury for the meetings of the coming season.

MR. E. DAWSON ROGERS, the President, after a few words of welcome, made several announcements regarding the new features of the work of the Alliance (see the London Spiritualist Alliance notices on page 470) which have been made possible by the extension of the premises at 110, St. Martin's-lane. He had always found Spiritualists generous and helpful, and he thanked the contributors for their handsome response to the appeal that had been made for funds to enable the Council to give effect to the wishes of the members. Briefly introducing Dr. J. M. Peebles to the audience, who was to deliver an address on 'Spiritualism in Relation to Life,' he said the fact that Dr. Peebles had been travelling and working for nearly half a century for the promulgation of Spiritualism, and that he was still full of enthusiasm and devotion, entitled him to a very cordial reception.

SPIRITUALISM IN RELATION TO LIFE.

ADDRESS BY DR. J. M. PEEBLES.

DR. PEEBLES, who was received with prolonged applause, after gracefully acknowledging a handsome bouquet of beautiful flowers presented by Mrs. Manks, of Philadelphia, said:—

'Watchman, what of the night? . . . The morning cometh.'

Inspiration, from *inspiro*—in-breathing—is universal. It oversweeps the epochs of all past ages, and is just as fresh and forceful now as in time's earliest morning. God is not dead, nor were the doors of Inspiration's temple forever closed when Malachi ceased to prophesy, Socrates to converse with his divine *daimon*, and John to see visions on rocky Patmos.

Athanasian sectarists may have turned their backs upon the everflowing fountain of inspired truth—upon that light which 'lighteth every man that cometh into the world'—but the light still shines, and like a mighty river, widens with the soul's unfolding.

If Isaiah and Shakespeare, if Carlyle, Emerson, Longfellow, and Lincoln, were not quantitatively, they were qualitatively, all equally inspired—inspired as were the prophets of old, because God, the Divine Fountain, the Infinite Consciousness, Life and Intelligence, the Source, was and is One. Seraphs, angels, and spirits of various grades of intelligence and purity have ever been the intermediaries in sympathetic touch with us.

Inspiration warms the nerve centres of the brain, and kindles into liveliest activity the fires of the higher moral nature. It feeds and nourishes the spiritual; and Spiritualism is an affirmation, the basic foundation of which is demonstration. Spiritualists, through careful, critical investigation and persistent research, have become the religious positivists of this period. They are the earnest advocates and philosophers of demonstrated facts, which facts, physical, mental, and psychical, verified by consciousness, intuition and reason, combine to give the very highest degree of certitude. The great souls of song and psalm and philosophy that made radiant the past, were spirit-inspired men. Spiritualism, as the distinguished Alfred R. Wallace writes, is a 'scientifically established fact.'

PHENOMENA AS SCAFFOLDINGS.

Jesus of Nazareth, standing upon the summit of moral science and real Hebrew Spiritualism, and holding with some of the disciples a spiritual séance upon the Mount of Transfiguration, talked with the returning spirits of Moses and Elias. There is no record of any dead angels or spirits. Heaven's doors of mercy and tenderest sympathy were never shut. John, on the mountainous Isle of Patmos, saw and conversed with one of the old prophets, 'a fellow

servant.' God is unchangeable. Deific laws are unvarying, and lute-like voices of love have vibrated out of the silence through all the agony ages. The Hydesville coucussions half a century ago or more, were not deceptions in a Methodist family; were not curious occult inventions, but the discovery—the re-discovery—of the bridge consciously connecting the world visible with the world invisible. These, or similar phenomena, were known to the ancients, as the old cuneiform writings and the remotest Akkadian inscriptions now being deciphered by Orientalists abundantly demonstrate. These spirit manifestations were needed in our time as a check to materialism. They were means to an end. They were scaffoldings in constructing that magnificent temple of truth whose inspired builders, with their divine teachings, were ultimately to enlighten and transfigure the world.

CHANGING ATTITUDES OF SCIENCE.

Social science, mental science, metaphysical science, and especially psychic science, are just as much sciences as is that university-taught science called physics, the text-books of which, though authoritative to-day, are repudiated by the next generation. There have been new discoveries, widening knowledge and deeper research, necessitating frequent alterations and amendments in the classically arranged and tabulated "natural sciences." The chemistry of my academic years is no longer chemistry. This should induce modesty, a virtue with which Haeckel and his materialistic satellites are not too familiar. Truths, as fixed principles interrelated to cause and effect, do not change. It is our conceptions of them that change, which changes emanate frequent revisions.

SPIRITUAL SCIENCE SUPERIOR TO PHYSICS.

The original atoms and constituents constituting the physical sciences as booked by Humboldt, Tyndall, Huxley, Lord Kelvin, Virchow, Haeckel, and other observing experimentalists, cannot be cognised by the sense-perceptions. Scientists cannot get even a glimpse of them with the thousand diameter microscope; they cannot measure them by any lineal measurement, melt them in crucibles of intensest heat, nor weigh them in the most delicately-balanced scales. And further, of the origin of these hidden moulding forces they know absolutely nothing. Denying inspiration, and rejecting the spiritual as scientific helps, these intellectual giants are of necessity agnostic materialists. But why should the results of their investigation—why should the physical sciences of which the aforementioned distinguished investigators are students—be labelled 'sciences' in preference to the discovered and carefully-classified facts of spiritual phenomena? Is matter to take precedence over mind? Is physics superior to metaphysics? Is the hypothetical atom to be more honoured than consciousness, intuition, or moral reason? Certainly, gravity does not think; electricity does not solve mathematical problems; the telegraphic wires do not originate the messages they transmit; polarisation does not philosophise, nor does the mad avalanche, rushing thundering down the mountain side, crushing alike the infant and the aged, manifest a particle of benevolence or reason. Metaphysics must necessarily precede physics and research; mind and morality should, *must* constitute the corner-stone of all true science and spiritual unfoldment.

JUSTICE TO SPIRITUALISM.

Telepathy, psychometry, mental therapeutics, and these 'New-Thought' theories, worthy of consideration, are allied to, and factors of, psychic science, the substratum of which is Spiritualism in some of its various manifestations and demonstrations. What lack of manliness and moral justice, then, is all this vociferous voicing of 'mental science,' and the 'new-thought' flirting, without the bare mention of their maternity. Acorns may be pardoned for expressing no gratitude to the life-imparting oak. Incapable of reasoning, they know no better; but liberal thinkers know, or ought to know, that Spiritualism, centred in spirit—*essential spirit*—is the Father-Mother fountain of all these higher sciences. It is the vitalising, fruit-laden vine, of which telepathy, psychometry, 'New Thought,' Mental Science, and theosophical speculative assertiveness, are the branches—some

of which, I confess, are sadly distorted, requiring trimming, training, and very careful watching. Some Spiritualists, even, are apparently without the courage to make confession of their faith. Asked if they are really Spiritualists, they will hesitate, and say, 'Oh! well; I am an Investigator, you know.' But, surely, such a reply by a really convinced Spiritualist can hardly be regarded as quite consistent with genuine loyalty to the truth.

'Watchman, what of the night?'

In this colonising age of commercialism, this maddened rush for pelf, power and luxury, there is a reversion of thought and tendencies towards the gross materialism of ancient Greece and Rome. Epicurus, in the time of Leucippus, a Greek philosopher, denied the immortality of the soul, and taught the self-origination of life on earth through matter, or rather, the interacting affinities and forces in matter.

Democritus held similar notions. The Roman poet Lucretius (born B.C. 95, and ending his life by suicide) predicated life, not upon essential, conscious spirit, but upon the vibratory motions, attractions, repulsions, and atomic laws inhering in matter. His life is reputed to have been very unhappy. Much of the wordy theorising to-day concerning the origin of life is as fruitless as to talk of the origin of space. Life being allied to God, the Infinite Spirit Presence, had no origin. It is eternal. Related to time and mortality, all manifest life on this planet must be the resultant of antecedent life. Nothing can never produce, nor become something.

DEAD MATTER VERSUS SPIRIT.

Vital action does not belong to ordinary matter. Force cannot spring from non-force, nor life from absolute death. As there is organic and inorganic, structureless and non-structureless matter, there is also 'dead matter,' as scientists and such distinguished living microscopists as Professor Lionel S. Beale, F.R.S., F.R.C.P., F.R.Mch.S. (vice-president of the Victoria Institute), and other illustrious authorities, prove beyond cavil. Professor Dewar, in his late address before the British Association for the Advancement of Science, when treating of liquid and solid hydrogen; of helium, krypton, xenon, and neon, as recently discovered, invisible atmospheric elements, remarked that 'helium when liquified, would be as hard to see as a ghost in the sunshine.' He was further reported as saying that 'certain seeds frozen for a hundred hours in liquid air' caused 'their protoplasm to become inert, but,' said he, 'on *non-living* matter the effects were much more marked.' To contend that there is life in matter, or that life permeates matter, is a very different thing from saying that matter is *alive*, consciously alive. The former is true; the latter is unproven.

Standing several times in the King's Chamber of the Great Pyramid, Egypt, I saw before me a solid block of granite weighing several hundred tons. It has stood there, according to learned Egyptologists, several thousand years, stationary and cold. Is it dead or alive? The proof that it is dead and unreasoning lies in the fact that it did not cut itself out of the Syene quarries, did not transport itself across the country, did not lift itself up on to the fiftieth tier of that great pyramidal pile of stones, nor did it architecturally adjust, chisel, and beautifully polish itself. It is dead and speechless, dead as atheistic spiritism.

Spirit is life—life in activity; and action implies something to act upon. This something may be denominated unseen substance, which, impelled and duly manipulated by immutable laws, becomes matter, somewhat as invisible steam becomes ice, or sunbeams become coal strata, tangible to the senses.

UNIVERSAL BROTHERHOOD.

Conscious, regal-souled man is not an Eden-fallen display of total depravity, not a materialistic mist floating in the immensities, not a wailing waif cast up from the non-purposeless past by fortuitous combinations of interacting atoms and conflicting forces; nor is he a 'religious animal,' as extreme Darwinians have taught: but he is a thinking, rational, moral being, whose first conscious thought act is existence; the second is the perception of the existence of others, and the third relates to the acting social relations between ourselves and others, which, deepening, implies the

family, the race, the nation, the international relations, a world-wide brotherhood—and still widening and rising in conception, includes in one universal brotherhood all those circling, glittering planets that dot the deep unfathomable spaces.

RELATION OF THE INFINITE TO THE FINITE.

Exalted and towering as are man's aspirations, he is finite, and the finite necessitates the idea of the Infinite. No machine can cause itself. Tesla manufactured a nicely-shaped talking man, but the thing did not—*could not*—reason.

No unthinking machine can evolve, or construct another machine; nor can any individualised finite, unaided, produce another finite. Not even a blade of grass can grow on an iceberg. No egg on a rock can, without warmth, hatch a living bird, nor can the new-born babe live, clothe itself, and grow without antecedent life, love, and intelligence; and the source of that life is the Infinite, our Father-Mother—God!

If it be said by the antagonising carapist that the 'Infinite may have had a cause behind it,' the say-so suggestion is of little account. The logical reply is, if any be required, that *that* would render the Infinite finite, involving as pitiful a contradiction as to state that a circle was triangular-shaped, or that a sphere was tetrahedron in form.

There must necessarily exist between the Infinite and the finite some such relation as obtains between cause and effect—that is, there must invariably be something in the cause to which the effect corresponds. The process of creation, or rather manifestation, implies consciousness, purpose, adaptation, wisdom, and power, resulting in the glory of divine man—a spiritual being.

The activities seen in structural forms neither create nor constitute life. They are the effects of life acting upon and through the structures. Conscious life is the inducing, compelling power, from which functional activities emanate. The life of man, then, is not merely mental or muscular activity, but rather spiritual vitality, proceeding primarily from the higher Divine Source.

ORIGIN OF LIFE ON EARTH.

From whence is it? It is from the inflowing Infinite Life, and is much more than mere existence. The rock and the oyster exist, but they do not really, consciously live and aspire to higher states of being. Sensations are not reasoning faculties. Tendencies do not create, they only incite; neither do functions create organs, but organs, adapted to use, manifest functional activities and aims.

There are doubtless units of force, vehicles for consciousness, in numbers infinitely beyond all mathematical calculations, generated in the bosom of the Divine Life, and flowing therefrom something as crystal drops emerge from an ever-flowing fountain.

These units, atoms, monads, may be considered as infinitesimal segments of the circle of Being—as semi-detached entities, sympathetically and spiritually connected by the rarest films of vibratory ether to the Infinite Life—the energising, infilling, over-brooding Father-Mother Spirit.

In consonance with the above, Professor Fleming, in a recent science monthly, writes of monads and invisible corpuscles as fragments clipped from a neutral atom, calling them 'electrons,' or 'ions'; and he considers that one atom of hydrogen may contain from seven hundred to one thousand of these inconceivable, infinitesimal electrons. If this be science, it is surely getting very nearly to spirit.

These ethereal entities and ions, evidently unlike in possibilities, unlike in germinal potentialities, are naturally adapted to different planes and spheres of etheric existence—endless diversity in unity. Nature quite as much abhors monotony as a vacuum.

These units of consciousness are evidently climbing up to better conditions, and to more complex structures, towards the befitting keystone in the arch—perfected manhood! The distance they reach, and the altitude they attain, depends much, if not altogether, upon the original germinal life, or infilling potency. Aspiration is the measure of destination. The platform vapourings of pseudo-scientists extolling the properties of matter without any indwelling

consciousness or intelligent purpose (though they are ever compelled to admit some self-forming adaptation of means to ends), have become tiresome. It is not strange that Haeckel's and Buchner's books are not read as they once were. Mental icicles are not inviting to the sensitive touch. It is not pleasant to read, or think that one's body, life, and conscious spirit are at death to be packed into a coffin, and all to become alike grave-yard dirt!

EFFECTS TRANSCENDING THEIR CAUSES.

Conversing once with Thomas Carlyle, at Chelsea, he characteristically pronounced America 'the great maw, that was ever hatching out desperate and pestilent things.' There was something of truth in this. The last America-hatched fad to be put as a tag upon Spiritualism is that 'effects transcend their causes. . . We see evolution everywhere.' Yes, but evolution implies something—some substratum to be evolved from; otherwise, we have the silly position of something from nothing. Evolution is but half of the circle. Involution in time must precede evolution. The sensible old farmer said he 'could not get water out of his well till there was first some in it.' If effects transcend their causes, all fathers' sons should be Isaac Newtons, or Emersons. A wheelbarrow of wood and iron, as a purposed effect, should 'run' the man that made it. Turtles' eggs, sand-warmed and hatched, should produce strong-winged eagles. Automobiles, being effects, should build and guide themselves. 'Oxygen and hydrogen,' says this new-born philosopher (?), 'combine to form water. . . The effect, transcending the cause, is unlike the cause.' But the very word 'combine' here used, indicates motion; motion necessitates a moving force, and a moving force implies life, all of which agencies combined, we are gravely told, are not equal to the effect, water. Here is logic run mad! This theory squarely dispenses with God, and is therefore rankest atheism under the guise of Spiritualism. One may be a Spiritist and at the same time an atheist; but cannot well be an atheist and a real heartfelt Spiritist, because the latter is necessarily reverential, encouraging prayer and holiness of life. In Anglo-Saxon the word 'God' is used in the sense of 'good,' and who, morally capable of a religious emotion, does not find both peace and profound philosophy in contemplating the Infinite Good?

THE SPIRITUAL LIFE.

Though consciously and intuitively knowing something of God (in wholeness), He is incomprehensible. The Neo-Platonian Proclus defined God as Causation, and Jesus as Spirit—pure, essential, immortal Spirit. And this sacred word constitutes the corner-stone of Spiritualism. The derivatives therefrom are spiritual, spirituality, spiritual-mindedness, spirit-communion; and the fruits of the 'spirit' as expressed by the Apostle, are 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. . . If we live in the spirit, let us also walk in the spirit.'

The mere conversing with spirit intelligences behind the veil does not constitute a Spiritist. If it did, then African Voudous and American Mormons are Spiritists; but emphatically they are not. The ancient Assyrians, as the cuneiform tablets testify, held intercourse with the dead. Promiscuous converse in Moses' time with spirits that 'peeped and muttered,' was called necromancy, and forbidden. It may have been demonism from the dark chambers of the underworld; if so, the forbidding was justifiable. Israel's seers stood on the higher plane of inspiration, prophecy, and angelic ministrations. Seers and sitters alike should be examples of purity and moral excellence. Conscientiousness, fidelity to the principles of right, righteousness, cleanliness, and a candid search for the truth, should be the actuating motives. In this religious attitude largely lies the secret of Mrs. Everitt's séances, so wonderful, convincing, and spiritually uplifting.

The same may be said of Mr. George Spriggs' séances, both in Australia and Cardiff. His influencing spirits, as spirits always should, arranged the conditions. The photographer necessarily arranges the conditions for the picture. The farmer, with plough and spade, controls and fixes the conditions for the ripened harvest; and so spirits, dwelling on that more spiritual plane of existence, are the most

competent, and should be permitted, to fix the conditions for the manifestations. In Mr. Spriggs' séances the sitters were selected. They were to attend punctually. Each was to take a bath before entering the consecrated room; all were to abstain from meat-eating, intoxicating drinks, and tobacco, and were to fast from breakfast time till after the evening sitting. Here was purpose, system, and moral integrity. And with these conditions, spirits proved the passage of matter through matter in both a subdued light and in broad daylight. Fruits, flowers, nuts, branches of trees, and bits of rock were brought through solid walls in profusion. The spirits, clothing themselves in substances, materialised, and in the quietness of twilight walked about in the greenhouse and garden. Lately I witnessed very similar manifestations in the elegant residence of Mr. Thomas W. Stanford (Melbourne), brother of the originator and founder of the Stanford University in California, and the reputed richest one in the world. The medium was Mr. C. Bailey, and his controlling intelligences always opened the sittings with prayer. All such orderly, religious séances tend to lead the researchers from the physical up to the psychical; to impress the mind with the sublime thought of immortality; to arouse the inner conscience, to quicken the spiritual faculties, to reform vicious habits, and attune the soul to the harmonies of infinite love and perfection.

THE SPIRITUAL AND THE CHRIST-LIFE.

As aforesaid, Spiritualism is of God, and therefore divine. It was in Jordan's waters that Jesus clairvoyantly saw the 'spirit,' descending like a dove, a beautiful symbol of his mission. Previous to this heavenly baptism, he was Jesus, the Galilean carpenter, travelling, according to Haged and Talmudian writers, in Egypt and other Oriental lands; but now he was Jesus Christ—the anointed, the divinely illumined. There was no miracle in this. It was natural to spiritual law. Every Spiritist should be baptized from the Christ-heavens, becoming a Christ now. 'As many,' said the Apostle, 'as have been baptized into Christ, have put on Christ.' Let 'Christ be formed in you. And again, the Apostle said, 'Christ liveth in me.' Christ should live in every one.

Afire with the Christ-spirit, Jesus declared that 'believers in Him' should do the works that He did, and 'even greater works.' He chose the apostles, not because of their scholarship, but because of their susceptibility to spirit influences. Paul never saw Jesus Christ in the flesh, and yet he was more the founder of this now-a-day Christianity than Christ. A Jew by birth, a Pharisee by education, he was to the end more of a spiritist than a Christ-illumined Spiritist. Though stricken down by spirit power on his way to Damascus, and though caught in vision up to the 'third heaven,' he confessed in his writings that he was the 'chief of sinners,' and had not yet 'attained.' His real name, as traced in the Talmud by the late learned Dr. Wise, president of the Hebrew College of Cincinnati, Ohio, was *Acher*. Afterwards he was called Saul, and still later Paul. Changing the name when travelling was common in that period. Plato's real name was Aristokles. Paul preached Christ as the loftiest spiritual altitude to be in his time attained. Paul, being confessedly given to 'diplomacy'—another word for duplicity—wrote of 'salvation by faith,' and said that 'without the shedding of blood there was no remission of sins.' Evolution was doing its work, however, in the apostolic period; and when more highly inspired, he exhorted the Jewish believers to leave their 'first principles,' their Pharisaic religious motions, and 'go on unto perfection.' And again he wrote: 'Being reconciled, we are saved by His (Christ's) life.' Mark this; it was and *is* the life—the life of justice and mercy, the life of purity and love—love inspired by faith, and guided by wisdom, that saves.

The parabolic style of writing was common in the early days of Christianity. When Paul wrote that 'this rock was Christ,' he had no reference to a granite boulder. And when Jesus said 'Except ye eat my flesh and drink my blood there is no life in you,' he did not intend to encourage cannibalism. This was the symbolism of Oriental imagery. The real meaning was, 'Except ye partake of my spiritual doctrines, and drink or assimilate these spiritual teachings, there is no life in you, because it is "the spirit that giveth life."' The

spiritual Christianity of Jesus Christ, and the spiritual illumination of Gautama Buddha, and true Spiritualism, are all in perfect accord; the essential thought being that it is not belief, not creed, but *character* that saves.

KNOWLEDGE NOT THE WORLD'S SAVIOUR.

It is a stock phrase among many spiritists that 'Knowledge is the world's saviour.' Knowledge is *not* the world's saviour, neither is ignorance. Knowledge, unless guided by a high moral motive, is dangerous. The most knowing men are the most crafty in crime. Forgers are excellent penmen. Counterfeiters are often fine mechanics. Bank defaulters may be expert accountants.

Dr. Webster, Professor of Chemistry and the Natural Sciences in Harvard University, America, owing Dr. Parkman a debt that he could not cancel, murdered him in the University building, and then employed his *knowledge*—his chemical skill in acids and heat—to conceal the terrible crime. He was tried, convicted, and executed, and Andrew Jackson Davis clairvoyantly watched the process of his dying, and his entrance into the world of spirits—not the spiritual world, or summerland-world of love and harmony, but the Tartarean world of spirits.

Death, the act of separating the material from the spiritual, settles no final destiny. Jesus preached to Hades-imprisoned spirits, which preaching implied repentance and reformation. When in Palestine a number of years ago, I plucked and ate delicious grapes in hell, the Valley of Hinnom, Gehenna, that 'hell-fire' (St. Mark ix. 47) where the 'worm was never to die, nor the fire to be quenched.' Progression spans all worlds, visible and invisible. Returning spirits confirm and exemplify this gospel—a gospel, not so much of hope, as of knowledge.

But the future out of mind, it is infinitely better to reform to-day—better to do right and live right *now*. Duty was the keystone to the moral philosophy of the great German philosopher, Fichte. To his students he said: 'Duty is the foundation of a successful life.' In all mental equipments, moral qualities should be put forward as guiding principles. There are not two worlds, only two aspects of the one world, visible and invisible. It is but a filmy mist that separates them. The clairvoyant eye can pierce it, and the clairaudient ear, like John's on Patmos, can hear the vibratory voices of the other-world intelligences. We may and should live the spiritual—the heavenly—life now, as a foretaste of those evergreen shores and temples of truth that, over there, await the truly good.

THE RELIGION OF SPIRITUALISM.

Pure and undefiled religion is a divine soul emotion, inspiring reverence for God and love to man. And religious Spiritualism, in contrast to materialism, or atheistic side-show spiritism, is a life, emphatically a life of love, guided by wisdom, a life of consecrated self-sacrifice for that truth which makes the soul free indeed, and was never making such rapid strides as now. Its progress is co-extensive with the progress of English-speaking nations. It is not noisy and boasting. Comparatively quiet and incisive, it is leavening the great lump of priestly ecclesiasticism. And in a few centuries, as the English language will be the cultured international language of the world, so will Spiritualism be the religion of the world, chanting the triumphant anthem:—

'O Death, where is thy sting,
O grave, where is thy victory?'

SPIRITUALISM AND THE AFTER LIFE.

Death, to the pure in heart, is but going one step higher to clasp the shining hands of the loved ones gone before; or it may be compared to the rose, that climbs up the garden wall to bloom on the other side. It is not so much the mission of Spiritualism to teach men how to die, as how to now live the strenuous, manly life of the just. As we come this way to tarry in mortality but once, it becomes us to make every day one of moral improvement and self-mastery. Our angel-teachers plead with us not to miserly live for self, for gain; nor to grovel underground like moles; but to move up out of the cerebellum along the pathway of intellect to the coronal brain region—the soul's parlours, where come angel guests to talk in tenderest tones of love.

Mr. Astor, one of New York's great multi-millionaires, influencing a sensitive, wrote thus: 'I am not happy; better for me that I had been an orphan and begged for bread in the streets than to have been the hoarding, grasping man I was, treasuring up that which I could not take with me to this new state of being. Could I live my earthly life over again, I should pursue a very different course. Pray for me.' Emerson wisely said in his 'Conduct of Life,' that 'he who gathers too much of the earthly, in the very act loses an equal amount of the spiritual.'

SPIRITUALISM AND REFORMS.

The overbrooding spiritual spheres are doubtless the spheres of inspiration and impressionable causes; and Spiritualism, which so marvellously materialised to the sense-perceptions in 1848, at Hydesville, was begotten in the heavens. So considered, small matters are, in results, often the mightiest. A babe, in a Bethlehem manger, three centuries later shook imperial Rome to its foundations. A tiny apple-stem broke and showed to Newton the law that binds in one the starry universe; a tremulous tendon in a frog's foot gave birth to galvanism; a kite revealed the lightning's powerful armament; in a bit of amber lay hidden the mighty force of electricity; tiny coral insects lifted up islands from the ocean; scattering, floating weeds told Columbus of a world afar in the West; and a few gentle tappings some fifty years ago in a midnight hour at a Hydesville farm-house, told of a peopled world unseen, and bridged the distance, hope merging into knowledge, and faith into fruition.

Soon the world felt the quickening force. Reforms were conceived in the heavens and mapped out to be materialised on earth. William Lloyd Garrison, the anti-slavery agitator, and an avowed Spiritualist, rose from pacing the floors of a Baltimore prison to see ere long slavery die and himself crowned with a nation's honour.

A few years ago Hudson Tuttle, writer and author, took me in his carriage to see the old brick Edison homestead, where young Edison, the world-famed inventor, attended his first spiritual sésances. He is still impressionable and inspirational.

In 1863 the martyred Abraham Lincoln attended several spiritual sésances at the house of Mr. Laurie, Washington, D.C. This gentleman, whom I well knew, was a Government employé in the Post Office department, and Mrs. Miller, his daughter, was a superior medium, whose sésances, S. P. Kase, called the 'railroad king,' the Rev. John Pierpont, a Unitarian preacher and poet, the Hon. D. E. Simes, ex-Congressman, General N. P. Banks, Major Chorpeneing, and Abraham Lincoln, with other distinguished personages, quietly attended.

Hudson Tuttle, writing in the 'Banner of Light,' March 7th, 1891, says: 'Mrs. Nettie Colburn Maynard was constantly consulted by President Lincoln, and the communications he received through her were of the most astonishing character. The result of battles was foretold before the telegraphic despatches, and on several occasions advice was given and accepted, which, acted on, proved of momentous consequence.'

It was well known in Government circles that Lincoln frequently consulted the spirits through Colchester, Foster, and other sensitives, and it was quite generally understood that it was through messages from the ascended fathers of the Republic that Lincoln was induced to sign the proclamation that struck the shackles from four millions of human beings.

The Stanford University of California, reported to be the richest (including its lands and estates) in the world, owes its origin to Spiritualism. The son of Senator Stanford, an ex-Governor of California, while touring in Europe, gathering relics and costly curios, passed away by a fever attack, while in Italy, to a higher life. He was an only child, sixteen, and full of promise.

'The Stanford family was a spiritualistic family,' as Thomas W. Stanford remarked to me while attending one of his sésances, just before I left Australia. This gentleman was for many years the American Vice-Consul in Melbourne, and his name, because of munificent contributions, is chiselled on the front of the Stanford University Library

in California. These cultured, free-thought Stanfords, in this trying affliction, finding no consolation in church dogmas, consulted trance and clairvoyant sensitives. And, while considering the subject of constructing a mausoleum to the memory of their son, he, from spirit life, suggested that the most satisfactory monument to him would be the erection of an unsectarian educational institution. This desire of their spirit-risen son ultimated in that magnificent university which already has some two thousand students in attendance. It is the purpose, so I am credibly informed, that when these landed estates are sold and the income put into this institution, there shall be no tuitional charges to students. Here, then, is that Spiritualism, which is of God, made practicable, in educating the young of both sexes on an equal footing; and non-sectarian education in the line of evolution must be the great crowning work of this twentieth century.

'Lo! I see long blissful ages,
When these Mammon days are done,
Stretching forward in the distance,
Towards a never-setting sun.'

Spiritualism not only demonstrates a future existence, not only teaches the certainty of suffering in all worlds for wrong-doing, not only encourages invention, art, science, exploration, and all sanitary enterprises, not only shows memory to be the 'recording angel,' and self-denial, nobleness of purpose, purity of life and sweet spirituality to be the ascending steps to heaven, but it strikes the chains from millions of slaves and builds unsectarian universities. These angel ministries ever appeal to the silent, persuasive, and most powerful incentives to a better life. And though no subtle chemistry can impart a more delicate odour to the rose, though no lapidary can burnish the stars, nor rhetorician's art add to the moral beauty and dignity of a true altruistic life, yet everyone can cultivate that loving-kindness which disarms resentment, that patience which endures suffering, that gentleness which neutralises acidity of temper, that forgiveness which obliterates personal animosities, that sweetness of disposition which adds lustre to all the heavenly graces, that consciousness of right which inspires justice, and that tender charity which, combined with the other virtues that angel messages inspire, make the harmonial man—Heaven on earth.

'The golden age lies onward, not behind.
The pathway through the past has led us up;
The pathway through the future will lead on
And higher. We are rising from the beast
Unto Christ and human brotherhood.'

—(Applause.)

MR. J. PAGE HOPPS said he thought that after the remarkable address by Dr. Peebles and the pathetic plea with which it closed, there was no need to attempt to discuss it or ask questions. 'All we can do is to just take it and congratulate our old-young friend and thank him for it.' Mr. Hopps said he was always impressed with the fact, when he heard that Dr. Peebles was once more 'going round the world,' that wherever he went he always seemed to be 'at home.' By some uncommon magic he managed to get in among all sorts of people, to make friends with them, and to make them feel that he was their friend. Mr. Hopps believed the explanation would be found in the fact that Dr. Peebles tried to extract the good from everything and everybody. He thought that was the true test of the influence of Spiritualism: 'Just as far,' he said, 'as I have broadened and deepened in true Spiritualism I have been able to find good in things that at one time seemed to me to be evil; amongst all sorts of people and all kinds of schools of thought. I feel, in fact, that there is something spiritually good in all religions. If Spiritualism does that for us it is a sure sign that it has relation to life, and is helping us to understand the unity of the spirit, and to live wisely; for true civilisation is just that; it is the art of living together in peace and brotherhood.'

MR. HOPPS concluded by moving a sincere vote of thanks to Dr. Peebles for his admirable address. The motion was at once put to the meeting and carried with hearty applause.

Light refreshments were then served and conversation and music followed until a late hour.

An excellent musical programme was performed during the evening. Miss Edith Caney sang, in a voice showing great range of tone, and with charming expression, 'April Morn,' 'The Cuckoo' (from 'More Daisies'), 'I love you, Ma Chérie' (encore), and 'Since I have loved thee,' accompanied by Miss Lilian Barnby, whose pianoforte solos, Godard's 'Second Mazurka' and Kowalski's 'Hungarian March,' were given with brilliant and artistic finish. The efforts of both ladies were much appreciated and heartily applauded. The grand piano used on this occasion was kindly lent by Messrs. Brinsmead.

THE 'LANCASHIRE MAGNETIC HEALER.'

Having seen reports in several newspapers of the doings of a 'magnetic healer in Lancashire,' and knowing that little reliance can be placed on such paragraphs as a rule, we took the liberty of writing to the Rev. S. Hector Ferguson, the 'healer' in question, and have received from him an article which appeared in the 'Farnworth Journal,' on September 19th, which he says is 'perfectly correct.' From this we learn that Mr. Ferguson discovered that he was possessed of magnetic healing power while in Australia, and on coming to England he frequently referred to mental and magnetic methods of curing disease in his sermons in the New Jerusalem Church at Kearsley, of which he is the pastor. Considerable scepticism was shown by his hearers, and he decided to put his powers to the test, with the result that during the past few months he has performed some remarkable cures. A number of persons suffering from pleurisy, rheumatism, partial blindness, nervous debility, indigestion, insomnia, nasal catarrh, giddiness, neuralgia, headache, toothache, and injuries of various descriptions, have been relieved or entirely cured, some of them in a very few minutes. Mr. Ferguson is not a faith healer, neither does he practise hypnotism, and he believes that the power (or 'virtue') which he imparts to his patients is lasting, so that they are seldom troubled with the recurrence of their sufferings. In his letter to us Mr. Ferguson said: 'There are many other cases even more remarkable than anything yet recorded. I cured a young woman of a severe case of St. Vitus Dance *this morning*. She could hardly stand on her feet because of the terrible twitching; she went out of my house with hardly a tremor. Many who were given up entirely by medical men are now cured and enjoying good health.' Lest any of our readers should feel tempted to try to secure his services for themselves or their friends, it is perhaps necessary to add that Mr. Ferguson states that he 'cannot attend to anything like the number of cases' he has on hand, owing to his 'ministerial and pastoral duties.'

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.

Trance Mediumship.

SIR,—In 'Notes by the Way,' of August 9th, you refer to some communications said to be from Henry Drummond, through the mediumship of Mrs. C. E. S. Twing, among which is the following:—

'The Queen and her Consort pass by in spirit life, and not as much attention is paid to her as to a little child that is sparkling with happiness. The child is royal because she is innocent. But the Queen, although happy in the presence of her Consort, now restored to her, is yet unhappy because of the revelations this life has brought to her.'

The more I study the sayings of trance mediumship the more convinced I am that a large proportion of them are telepathic; and all the best thinkers and students of mediumistic phenomena are constantly warning us to be cautious as to what we accept as coming from the spirit world, so much being due to thought reading and so much to the idiocy of the medium.

At the same time, I am really convinced that a certain percentage, according to conditions, are really from our friends across the 'divide.'

In any case, the sayings of American mediums regarding

Royalty should always be received with great circumspection. To ill-educated democracy Royalty is like a red rag to a bull.

At the time of the King Alfred millenary there was published in one of the spiritualist papers of this country a communication purporting to be from King Alfred, in which he accused himself of having been a great criminal and said he was suffering severely in consequence. Alfred, called by one of our greatest historians the most perfect character in all history, a criminal! For what, forsooth? For freeing England from the Danes and for having to fight to do it?

The minds that originate such nonsense are not large enough to comprehend that if the great Alfred were a criminal, then their own patriot heroes, Washington and Lincoln, must logically be still greater ones, having lived in a more enlightened age. Alfred's great faults, in the eyes of the medium, were his being English, a king, and at war.

So, in the sentence quoted above, every sentiment expressed is open to criticism. If our good and well-beloved Queen is unhappy in her present sphere of being, it is a poor look-out for most of us. If ever anyone in this world did her duty honestly and sincerely I believe she did, and if the fulfilment of duty is to bring unhappiness all our philosophy is false. 'The child is royal because she is innocent,' is simply fudge. Innocence is not a quality. It is merely freedom from experience. And if Royalty is all humbug, why characterise the child as royal? I doubt whether Henry Drummond had much to do with the communication. Pharisaical hypocrisy and intolerance were not much in his line.

I think nothing does so much harm to the cause of Spiritualism among those who know little about trance mediumship as the claim for certain supposed communications from spirits, especially when they criticise and pass judgment on others—a most unspiritual occupation, by the way.

A. K. VENNING.

Los Angeles, Cal., U.S.A.
September 9th, 1902.

National Union Fund of Benevolence.—(Formerly
O. P. S. Funds)

SIR,—Kindly allow me to acknowledge the contributions for September to the Fund of Benevolence. I am very pleased that the amount contributed has reached a higher total for this month than of late, and while very heartily thanking the kind friends who have sent the donations and subscriptions given below, may I again ask for a more extended response and urge the claims of this very necessary work on the kindness and generosity of your readers!

During September several appeals for assistance have had to be very reluctantly refused owing to the lack of funds, and it will only be by the further kindness of the friends and supporters of this fund that the regular monthly grants can be continued to the various recipients, all of whom are very thankful for the help given; and Mr. C. Ware has specially written to me asking that his very grateful and appreciative thanks should be tendered to all the friends who, through their contributions, have rendered it possible for him to receive the grants regularly from this fund, and to state on his behalf how much benefit these monthly sums have been and still are to him. Through his prolonged illness and from his bed of sickness he can only invoke blessings upon all those who have ministered to him in his need.

Donations should be sent to, and will be thankfully received and duly acknowledged by,

Yours faithfully,

(Mrs.) M. H. WALLIS,

Hon. Financial Secretary.

62, Station-road,
Church End, Finchley, London, N.

Amounts received from: Mr. Francis Trueman, 3s.; Mr. Rustomja Byramjee, 2s. 6d.; Mr. W. Webber, 2s. 6d.; Mrs. E. Lowe (Florence), 16s. 4d.; Miss Julia Whitby, 5s.; 'X. Y.', 10s.; Anonymous, 10s.; Mr. J. Venables, 10s. 6d.; Mr. S. Butterworth, 10s.; Miss E. M. Hodges, 6s.; Mrs. A. Smedley, £1; Mr. A. Smedley, £1.—Total, £5 15s. 10d.

EXTENSION OF PREMISES FUND.—Mr. H. Withall, the honorary Treasurer of the London Spiritualist Alliance, desires to acknowledge the receipt of 5s. from Mrs. C., and 10s. from 'Little Spirit-friend Mary,' through her mother, towards the fund for the extension of the premises of the Alliance, at 110, St. Martin's-lane, W.C.

CIRCLE HOLDING.—'Verité' writes: 'I desire to meet two or three sympathetic friends to form a circle at my house, in the Western district of London, once a week, preferably in the afternoon, or from 6 to 8 p.m., for the development of physical phenomena. I intend short sances, with tea and conversation afterwards, and should be glad if a private medium would join. Letters to "Verité," Office of "LIGHT."'

SOCIETY WORK.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last an interesting discussion upon spiritual subjects was the order of the evening. Questions were invited and readily answered by Mrs. Holgate, who also gave striking clairvoyant tests at the after-circle.—C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, after a reading by the president, Mrs. Rogers kindly recited the 'Bridge of Sighs.' Our friend, Mrs. Webb, concluded with excellent clairvoyance. Speaker on Sunday next, Mr. H. Boddington.—N. R.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last, Mr. D. J. Davis gave an able address on 'Knowledge of Self.' He asserted that a proper appreciation of man's relationship to God would make the brotherhood of man a realised fact. On Sunday next, Mr. George Cole will speak on 'The Religion of the Brahmin.'—W. L.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Sunday last Messrs. Howe, Rogers, Dixon and Turner took part in an 'experience meeting.' On Sunday next, at 7 p.m., Mr. Fielder will speak on 'Spiritualism in its Relation to Christianity.' On Monday, at 8 p.m., members' circle; and on Wednesday, at 8 p.m., public meeting.—W. T.

WISBECH PUBLIC HALL.—HARVEST FESTIVAL.—Mr. E. W. Wallis, of London, gave excellent instructive addresses on 'The Gospel of Spiritualism,' and 'Death and the Beyond,' and also sang two solos, which were much enjoyed. Wisbech friends had quite a treat. Mr. D. Ward presided, and there was a large audience in the evening.—(Mrs.) H. HUDSON.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—On Sunday last we had a well-attended and helpful morning circle, and the hall was crowded at the evening service. The address upon 'The Day of Judgment,' given by Mr. W. E. Long, was encouraging and practical. On Sunday next, at 11 a.m., public circle; and at 6.30 p.m., an address upon 'The Atonement' will be given by Mr. W. E. Long.—J. C.

THE UNION OF LONDON SPIRITUALISTS will hold their monthly meetings on Sunday next, at 73, Becklow-road, Shepherd's Bush, W. At 3 p.m., an open-air meeting will take place in Ravenscourt Park, when Messrs. G. T. Gwinn, J. Adams, H. Brooks, and D. J. Davis will speak; at 7 p.m., a service will be held at 73, Becklow-road; speakers: G. T. Gwinn, H. Brooks, J. Adams, M. Clegg, and others.—HENRY BROOKS, Gen. Sec.

SHEPHERD'S BUSH.—ATHENEUM HALL, GODOLPHIN-ROAD.—On Sunday last Dr. Harlow Davis (U.S.A.) gave many clairvoyant descriptions, which were all recognised, to an audience of over 300 persons. Mrs. Boddington, who presided, pleaded earnestly for help for the Shepherd's Bush Society's building fund. The collection amounted to £17s. 3d. Dr. Harlow Davis will be at the Athenaeum again on October 19th.—C. S.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday, September 21st, we were pleased to welcome Mr. A. V. Peters, of London. His remarks were highly appreciated and his clairvoyance was clear, and convincing to crowded audiences. On Sunday last the addresses by Mrs. L. A. Griffin were all that could be desired, and her clairvoyance was successful. We were pleased to have Mr. and Mrs. Everitt, and in the evening Mr. Everitt made a few telling remarks.—G. F. W.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—At our harvest festival services on Sunday, September 21st, Mrs. John Checketts delivered earnest and eloquent addresses which appealed to the hearts of her hearers. The hall was well-filled, and was nicely decorated with three pretty arches of flowers and fruits. On September 22nd, some sixty friends sat down to tea, which was followed by a successful concert. On Sunday last, Mr. A. H. Terry's intellectual addresses were appreciated by large audiences.—G. T. R.

PECKHAM.—CHESTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last a good public circle was held, and a large audience at night listened attentively to a well-thought-out address on 'Incarnation,' by Mr. D. Smith. At the after-circle the clairvoyance was remarkably well recognised. Speaker on Sunday next, at 6.15 p.m., Mr. D. J. Davis. A spiritual treat is expected. At 11.15 a.m. and 8 p.m., public circle. No fees, all welcome. 'LIGHT' on sale.—VERAX.

STOKE NEWINGTON.—BLANCHE HALL, 99, WIESBADEN-ROAD.—On Sunday last Mr. George Spriggs, in easy conversational style, related his personal experiences, which proved to be varied in character and of great interest, and were evidently much appreciated by a large audience. We thank Mr. Spriggs for his kindness, and shall be pleased to welcome him again soon. Mr. Belstead, who presided, strongly advocated good conditions at circles. On Sunday next, at 7 p.m., Mr. E. Whyte. (There will be a members' meeting at the close of the address.)—A. J. C.