

# Light:

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

'LIGHT! MORE LIGHT!'—*Goethe.*

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

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## NOTES BY THE WAY.

A certain American medium, Elsie Reynolds, has frequently been in the line of firing, as a suspected 'materialising medium.' A late number of the 'Light of Truth' contains an ardent defence of her by people who have, apparently, received some really wonderful proofs of her genuine mediumship. The writer of the defence advances a view which may itself be regarded with suspicion but which is worth attention:—

Once more, and at the risk of misrepresentation and abuse by the enemies of physical mediumship, especially the phase known as materialisation, I desire to say a few words in favour of the mediumship of the person whose name stands as caption of this article. Mrs. Reynolds has quite lately visited this locality, holding a series of sésances in the Commerce Block. These sésances were generally well attended and as a rule were very satisfactory. As the charge has been freely made that she will never submit to test conditions and that her friends do not desire such, it may be well to state that if test conditions require that the medium be bound, gagged, sewed up in bags or netting, or any other method degrading to the medium and which at the very outset places them in the category of criminals, then, so far as I am concerned, the charge is fully sustained. When we have learned through repeated observations that such so-called test conditions do not prevent the spirit intelligences from using the medium for personation or transfiguration (for they can be readily taken out of and returned to such fastenings), and when we can comprehend the fact that an entranced medium is no more responsible for what is said or done through his or her organism than is the telegraph wire responsible for the message which is conveyed through its agency, we will, perhaps, be more lenient in our judgment and refrain from crying fraud where none is intended and where the innocent medium is many times the victim of conditions over which he has no control. Repeated observations have led me to conclude that a successful sésance depends fully as much upon the members of the circle as upon the medium, and, given a harmonious circle, the operating intelligences will furnish far better and more satisfactory test conditions than can be devised by our usual bungling methods.

'The Messenger,' a small Spiritualist monthly paper published at Melbourne, though poorly presented as regards type and printing, commands respect as a thoughtful exponent of the truly spiritual side of Spiritualism. It pleads for one thing at a time: that is to say, for Spiritualism pure and simple. It also pleads for higher culture on the part of those who appear as advocates on public platforms, and for something like a common agreement as to what rational Spiritualism actually stands for. Here is a wise word of warning and counsel from one of its leaders:—

Recently three different speakers appeared on the platform of a certain Spiritualist meeting room on three consecutive Sundays. Number one speaker, in a somewhat coarse way,

belittled Jesus, his disciples, his teachings, and nearly everything connected with him. Number two did not appear to know what he believed; he tried to please both Christians and Spiritualists. Number three speaker led the audience to believe that Spiritualists believe in the atonement of Jesus, and all associated with it.

In the anxiety to prove the inconsistency of orthodox opinions and beliefs, the truths and ethics of Spiritualism are occasionally lost sight of, and there is often a vast amount of energy spent in trying to prove the falsity of other people's religions. If the energy sometimes thrown away in this direction were used for the purpose of explaining Spiritualism, its basis, ethics and philosophy, the public would have fewer complaints to make as to the intolerance and inconsistency of Spiritualists. We should preach the truth and gospel we know of, and if those who listen to our declarations find our faith better, higher, broader and holier than their own, we need have no fear of the result.

If we only knew it, and if we could only act up to it, the work of the Hague Conference is really all 'in a nutshell.' Dr. Lyman Abbott has been reminding us of Christ's programme (Matthew xviii. 15-17) which he thus paraphrases:—

If you have a difficulty with your neighbour, first try to settle it by diplomatic friendly conference. If you cannot do it that way, get two or three other men and see if through their intervention the matter can be settled. If not, then appeal to the community and let them settle it, and if your opponent won't accept their decision, then have nothing more to do with him.

Dr. Abbott says, very shrewdly:—

One of the great objections to the plan proposed at the Hague Conference has been this: There is no way, it is said, of enforcing the decisions of that court. When a court or state issues its decree, the sheriff is ready to enforce it, but the Hague tribunal has no sheriff to enforce its decree.

Christ points out the last step to be taken. It is a very simple one, but I think it will be very effective. Treat the nation that refuses to accept the decision of the Hague tribunal as a 'heathen and publican.' That is, have nothing more to do with it. It won't be necessary to go to war. If a nation says after a decision has been rendered, 'We won't accept this decision,' all that is necessary will be to say: 'Very well, we won't take your imports, we won't send you our exports, we won't allow your people to come here, we won't have anything to do with you. We will treat you as if you were on another planet.' No nation could stand apart from any other nation. No army, no navy, no executive of the sword and scabbard would be required.

We do not think this would be as easy as Dr. Abbott thinks; but it is worth trying, and it could be carried through if the boycotting nations would stand to it and face the serious difficulties. Probably, if it were done once it would never have to be done again.

Wise William E. Towne preaches a wholesome little sermon in 'The Nautilus' on the blessedness of work. His text is Ruskin's keen saying: 'It is only by labour that thought can be made healthy, and only by thought that labour can be made happy.' It is, he says, a delusion to think that it would be a relief to be rid of work. 'The habitually idle person is bound to be unhappy, and is already in process of dying.' Too much work there may

be ; but too much is better than none. The make of man, and of woman, calls for thought, and for putting thought into action: and truly 'Satan finds some mischief still for idle hands to do.' Our wise preacher wisely says :—

Just look at the pitiful subterfuges for work which rich people are forced—by custom and their own ignorance—to accept. Bridge parties, where the fierce, unnatural excitement of the gambler is substituted for healthy emotion, with the result that the craving for newer and stronger excitement is fed and fostered, and lassitude and world-weariness grow apace. Pink teas for foolish little dogs—of far less intelligence and attractiveness than the plain shepherd dog who lives on a farm—or for dressed-up and befurbeled monkeys. Think of grown people being so unutterably foolish !

No wonder that the people who live in this way have to be entertained constantly. No wonder they never like to be alone for a minute.

The self-reliant worker is developing both brain and body, and he is the one who really gets the most out of life.

Any kind of work focusses and develops the mind. It cultivates concentration. All your energies develop by use, and work furnishes the outlet for energy which, denied an outlet, would be turned *in*, there to perish or be exhausted in the service of evil—the negations of life.

So, readers of 'Nautilus,' as you go about your daily baking, dishwashing, baby tending, stock feeding, ploughing, planting, woodcutting, clerking, book-keeping, typewriting, or other work, do not take with you a downcast face and a fretful air.

Don't wait until you find just the kind of work you think you want to do before trying to do your best. You may have to wait a long time if you start out that way. But if you take what is next to you, what is right at hand, and do your best, you'll find it's a short cut to greater health, happiness and success.

A prominent writer in 'The World's Advance-Thought' says :—

While we were sitting, to-day, pondering over another experience we have had of our body floating through the air and passing through solid walls, and wondering if it were a reality, and, if not, what it could be that brought about the condition of mind that made it appear real, the following message was automatically written through our hand :—

'Your experience of the body floating in the air and passing through solid substance was nothing miraculous or strange. It seems to be so because you have not yet come into an understanding of the law that was operating. You would think it miraculous that ice could be changed into vapour, or wood into fire, if you had never seen it done ; but as you have seen it done so often, you say : "It is natural law." Still you do not understand this law—you see the effect only.

'The time is near at hand when it will excite no more comment to see "solid" matter float through the air, and matter pass through matter, than the sending of a message by telegraph does ; and the law will be just as well understood as you now understand the law that operates the telephone and sends the message over the wires.'

All this is quite interesting, but what we should like is—a clear, full, and perfectly prosy account of that 'floating through the air and passing through solid walls.' Our belief is quite capacious enough to take it in, but we have a huge appetite for details.

For some years there have been slow but persistent indications of emergence on the part of Synagogue communities,—emergence, that is to say, from the letter to the spirit, from strict Judaic ritualism and ceremonialism to modern thought and expression. The Free-Synagogue movement in New York, under the guidance of Dr. Wise, founder of the Federation of American Zionists, may be taken as a part of this movement, and also as a reply to the special effort that is being made by Evangelical Christians for the conversion of the Jews. Dr. Wise goes for ethical teaching and the elimination of all class distinctions in the synagogue, and very sensibly and wholesomely expounds thus :—

No need to go outside of the synagogue for ethical teaching, for the gospel of right living. The holiness prescribed by Israel was not a virtue to be attained apart from the world.

Holiness was the virtue and habit of men living in the midst of the world, not the piety of a cloistered individual, but the consecration of the man living out his whole life in right relations to his fellow men. Thou shalt love thy neighbour as thyself ; thou shalt love the stranger as thyself—these were the imperatives, if not the beatitudes, of Israel.

This recognition of social righteousness, of social justice, as the supreme aim of the Church, will determine the character of the philanthropic or institutional effort of the Free Synagogue. Not charity, but social service, building upon the rock of social justice, will be the watchword of the Free Synagogue. This is the Messiahism of Israel—not the race redeemed by the death of one, but the race self-redeemed by the life of all.

'The Historic Magazine and Notes and Queries' (Manchester, N.H., U.S.A.) prints two pages of 'Sublime Prayers.' Four of these, though all but one are well known, are worthy to be kept in everlasting remembrance :—

THE STUDENT'S PRAYER.—This also we humbly beg, that Human things may not prejudice such as are Divine, neither that from the unlocking of the Gates of Sense, and the kindling of a greater Natural Light, anything of credulity or intellectual night may arise in our minds towards Divine Mysteries.—*Francis Bacon.*

THE PRAYER OF AGUR.—Remove from me vanity and lies ; give me neither poverty nor riches ; but feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord ? or lest I be poor and steal, and take the name of my God in vain.—*Proverbs xxx. 8-9.*

THE PRAYER OF SOCRATES.—Beloved Pan, and all ye diviner ones about this place, grant that I may be good in the inner nature, and that what I have of external things may be accordant with those within. May I deem the wise man truly rich, and let me have only such an amount of gold as a provident man may possess and use.—*Bibliotheca Platonica.*

THE PRAYER OF THE MADAGASCAR PEOPLE.—O Eternal ! have mercy upon me, because I am passing away ; O Infinite ! because I am but a speck ; O Most Mighty ! because I am weak ; O Source of Life ! because I draw nigh to the grave ; O Omniscient ! because I am in darkness ; O All-Bounteous ! because I am poor ; O All-Sufficient ! because I am nothing.—*Flacourt's History of Madagascar.*

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'COLOUR AS A CURATIVE AGENT,' by R. Dimsdale Stocker, published by L. N. Fowler and Co., price 1s. net, is the second of a series of 'New Thought Manuals,' and describes the mental or psychological effect of colours, and their 'application to the specific requirements of our physical, mental, and moral life.' By concentrating the mind, in a state of passivity, upon the particular colour which answers to the state desired to be induced, it is asserted that the sense of the corresponding idea can be absorbed, and with it the force to which the particular colour corresponds. The whole idea, as explained in the 'afterword,' consists in the training and discipline of the sub-conscious factor which superintends the organic functions of the body.

## INVESTIGATIONS WITH EUSAPIA PALADINO.

Professor E. Morselli's report on his recent sittings with Eusapia Paladino at Genoa (see 'LIGHT,' p. 243) is continued in 'The Annals of Psychical Science' for June. He states that although he has 'not come away from the sittings with Eusapia as a Spiritist,' and does not think that further investigations will shake his anti-spiritistic convictions, yet:—

'The result is that I can no longer deny the reality and genuineness of the greater part of these phenomena, which, at first, I held to be purely imaginary; I refer to the tangible materialisations and to the apparitions. Just in those respects as to which I had most doubt, the phenomena produced by Eusapia's powerful mediumship have acquired in my mind the consistency of positive facts, inasmuch as I have seen, touched, and tested them with my senses in good receptive condition, and in circumstances such as to exclude fraud and illusion.'

Professor Morselli summarises each of the various hypotheses which have been proposed in explanation of the phenomena, from sheer diabolism to collective hallucination, and says that none of them appears capable of explaining the *whole* of Eusapia's phenomena; he does not feel that science is called upon to give an explanation, and waxes satirical over the public outcry for 'explanations' of facts which have merely been proved to exist.

Dismissing the occult or metaphysical conceptions of astral bodies, elemental or superhuman entities, &c., and the too practical suggestions of fraud and illusion, he comes to the psychological theories of dissociation of personality, externalisation of the subconscious self, and the 'subliminal' of Myers, which last he considers a bold conception, but incapable of explaining any but the intellectual phenomena of mediumship. With regard to Spiritism, he says:—

'This opinion is widely diffused in the civilised countries of Europe and America; it is bound up with the beliefs of the ancients, connected with the history of all the great religions and philosophies, and therefore deserves attention and respect from even the most liberal and most "unprejudiced" man of science. One cannot pass by, with scorn or nonchalance, a hypothesis which has the assent of intellects of the very foremost rank. As a student and a philosopher I remain indifferent or shrug my shoulders when it is objected that Sardou is, or Gladstone was, a Spiritist; but I cannot assume this attitude when I see that an A. R. Wallace and a Barrett are Spiritists, or that a Brofferio has become one through Eusapia, and a Hyslop through Mrs. Piper. Then I stop and meditate and withdraw into the restricted but positive circle of *my own* observations, of *my own* experience. Then I say what I have already written at the beginning of this article—that I cannot admit the hypothesis of the intervention of spirits in Eusapia's phenomena.'

He admits, however, that Mme. Paladino's mediumship affords comparatively little opportunity for studying the intellectual phenomena, while the two mediums whose communications he admits are not explained by telepathy, Mrs. Piper and Mrs. Thompson, form 'too small a basis, and not yet sufficiently deeply studied, for such an immense edifice as that which has been erected during the last fifty years with material generally of doubtful provenance and of suspicious manufacture.' But we can tell Professor Morselli that it is not on Mrs. Piper's or Mrs. Thompson's phenomena, valuable as they are from a scientific point of view, that the 'immense edifice' of Modern Spiritualism has been founded. There are, and have been, hundreds of mediums who have given unimpeachable proofs of spirit action and spirit identity. Moreover, as Mme. Paladino's phenomena are not specifically 'intellectual,' that fact should prevent Professor Morselli from founding on them any judgment adverse to Spiritualism.

The only interpretation to which the Professor attaches weight is that which 'supposes the existence of special psychic or bio-dynamic forces,' and he gives the preference to what he calls 'psycho-dynamism,' saying:—

'Just as there have been discovered new "forces," natural activities formerly unknown, and still imperfectly known, and obscure in their essence; just as beneath the phenomena which we call physical, chemical, electrical, luminous, organic, or vital, and also psychic or mental, science glimpses or

imagines so many kinds or manners of being and of revelation of the Universal Reality, of the Cosmic Energy; so beneath the phenomena provisionally denoted by the historic name of "mediumistic" there must be forces still unknown, powers of the human organism as yet undetermined, faculties still indefinable and incomprehensible, possessed, perhaps, in a very small and not apparent degree by all, and in an exceptional degree only by certain subjects who are able to externalise the vital and psychical activities beyond the confines of the body.'

The recognition of a 'force,' he says, does not commit the investigator to anything more than a recognition that effects must have a cause; scientific men cannot really *explain* the essential nature of heat, light, magnetism, electricity, X-rays, life, or any organic function, and meanwhile, 'psychologists take up a position of simple observation and waiting with regard to the phenomena which we call *psyche*, consciousness, sub-consciousness, and meta-consciousness.'

The same number of 'Annals' gives a report of a lecture by Professor Pio Foà, of Turin, on 'Public Opinion and the Phenomena termed Spiritistic,' delivered after the experiments with Eusapia Paladino, referred to on p. 243 of 'LIGHT.' He alluded to the successive periods at which psychic phenomena had excited public interest, and said that the various discoveries of etheric waves which were not perceived directly by our senses had now prepared the public mind for the idea that a vital force can be liberated from a human organism so as to produce perceptible results. He said that no limits can be assigned to knowledge; 'with every step in advance science extends its domain, which appears to us ever more clearly infinite.'

'Annals' also contains a lengthy and highly interesting account of the remarkable cure described on p. 261 of 'LIGHT,' being the text of an address given by Professor Magnin, the magnetiser, before an assemblage of medical men, to whom the patient was exhibited, both in the normal and entranced state. 'She remained on her feet for about an hour, after twenty-seven months of bed-ridden immobility.' This took place in M. Magnin's rooms, and among the portraits on the wall the patient recognised the face of the 'pretty lady' who had so often appeared to her and imparted strength to her, thus confirming the opinion that she had really been helped by the spirit of a friend of M. Magnin, who died about two and a-half years ago; in fact, her descriptions of her vision had already been recognised by those acquainted with the original during life.

## HOW 'JOHN KING' CAME TO EUSAPIA.

Our readers are aware that the principal phenomena of Eusapia Paladino's mediumship are understood to be produced by the celebrated 'John King,' who has also been the leader at the séances of various other mediums in England and America. Mlle. Paola Lombroso, daughter of the distinguished scientist, has lately published some notes on Eusapia's life, and gives the medium's account of the manner in which 'John King' first associated himself with her, as follows:—

'About the time when I began to give séances there came to Naples a lady of English origin who had married a Neapolitan, and who was passionately devoted to Spiritualism. One day she got a message, automatically written, stating that there was a powerful medium named Eusapia who had recently come to Naples, and lived at such a street and number; and that the spirit who sent this message, "John King," was disposed to manifest through her and produce marvellous phenomena. The lady came straight to the house indicated and asked if a person named Eusapia was there. She found me, although I knew nothing about any John King having ever lived in this world or the other. But as soon as I sat down at the table with this lady "John King" manifested, and since then he has never left me.'

An interesting study of 'Eusapia Paladino and her Séances' is being brought out in parts at Genoa by an author who withholds his name until the work is complete. It is fully illustrated with portraits of the medium, photographs of levitations of tables, &c. We shall probably give a further notice of the work when complete.

## THE 'SUBLIMINAL' OR SPIRITS—WHICH ?

In her elaborate Address on 'Mediumship' Mrs. Finch provides much food for thought for Spiritualists. Her frank confession of her feelings and experiences as a medium is instructive; her description of the phenomena associated with Miss B. forms a valuable contribution to the evidence for the reality of materialisation, and her account of the manner in which she obtained from M. Richet's dream-self the initials ('P.P.') of his friend's name is extremely interesting.

During the latter experiment Mrs. Finch seems to have maintained throughout a normal grip both of her purpose and its achievement, for she says: 'I turned to my body with the intention of waking up and writing down my newly acquired information while it was fresh in my mind.' As this is manifestly an instance of the exercise of inner vision by the ordinary self, the introduction of the 'subliminal' is unnecessary and confusing. Indeed, the use of the phrase 'trance-personality' is extremely unfortunate, as it seems to convey the idea of another person other than the medium, while in reality Mrs. Finch attributes the phenomena to the medium's subliminal self.

Referring to trance mediums, Mrs. Finch credits them with *producing* the phenomena and with being aware of what occurs, but she says that from weariness, self, or collective, suggestion, they feign ignorance, or 'lack the power' to recall what they have said and done, and likens them to the hypnotised somnambulist who, yielding to the command of the hypnotist that he shall not remember, feels incapable of reacting against the suggestion, and says that he has no recollection, whereas he has not forgotten one iota. Mrs. Finch thinks that a little self-adjustment and strength of character would enable him to shake off the suggestion—but that is just what the somnambulist *cannot* do, for if he had the strength of will and character to adjust himself, as she suggests, he would not be a hypnotic subject. Mrs. Finch, apparently, fails to see that her illustration indicates that the trance medium yields to the command of the hypnotiser (in his case a spirit), and *cannot* react against the suggestion that he shall not remember, and that if he could so react and adjust himself he would cease to be a trance medium.

That a mental impression, once made and recorded, can never be effaced is generally admitted, and no one but a tyro would suppose that a medium would be unaffected by, and absolutely oblivious to, the mental impressions produced upon him while under spirit (hypnotic) influence. The fact of the permanency of such impressions is recognised as one of the educational, and therefore beneficial, consequences of trance mediumship, for it is well known that ideas impressed upon and expressed by the medium, although he cannot recall them when he is again in a normal state, will, eventually, 'rise up to the plane of normal consciousness,' and, therefore, are not entirely lost to him. Mrs. Finch says that 'there is no analogy between hypnosis and highly developed *conscious* mediumship'—but, strictly speaking, the conscious exercise of psychic powers is *not* mediumship, for spirit influence is not of necessity involved in psychic perception, but it is in mediumship, and this distinction should be borne in mind.

That mediums are very susceptible and often yield to the influence of those who come near them is a fact which has an important bearing on the attitude adopted by Mrs. Finch herself. She admits that experimenters can dominate and fashion *some* mediums 'to the ends in view.' I trust I shall not give offence, but the question inevitably arises whether, in her Address, Mrs. Finch has given her own *unbiased* opinions, or those of the *savants* who have been 'educating' her! It is not enough for Mrs. Finch to protest that all the phenomena of her mediumship (and that of others) are due to the 'subliminal,' and disavow spirit agency; one naturally looks for demonstrations of that alleged fact, but, instead of giving proofs in support of her claim, she tells us that when she reaches the plane of interior vision she has to become a 'fervent Spiritist' and believe in Spiritism, or she can get no results. Surely the reason for this is obvious!

In her description of her mediumistic experiences, Mrs.

Finch is engagingly frank—and illogical. For instance, she says 'the production of Xenglossy and of "raps" appears to be entirely out of my conscious control,' and adds that she is 'obliged to await some tidal wave, as it were.' She thinks that another period of activity is in course of preparation *somewhere* in her *general* consciousness. Yet she tells us that she writes in languages which are unknown to her and that 'messages in foreign or unknown languages have also been received *through*' her by means of *raps*, without contact! Not only so, but in 'two efforts,' 'something like one thousand Greek characters were written'—a language with which she is '*totally unacquainted*.' Further, she experiences the sensation, or seems to hear, 'whispered conversations,' or sees 'vague fleeting visions of written characters in Greek,' and, after a time, is able 'to copy down the characters *held up*, as it were, before her eyes.'

But if Mrs. Finch is 'totally unacquainted' with Greek; if she hears it spoken, and the written characters are held up before her so that she can copy them, how can she 'produce' them herself? If raps are made, without contact, and messages are given by their agency in unknown languages, by whom are the raps made and the messages given? How does *she* 'produce' them? Will she kindly say *how* she does it? Is it not more reasonable and logical to recognise that there is some intelligence at work, who is, to use her own words, 'entirely out of her conscious control,' and who, when he has sufficiently subdued her normal mentality, presents the Greek characters to her psychic vision, or, by causing the raps, spells out the messages? Surely, Mrs. Finch would not ask us to believe that the 'subliminal' (which, she says, is morally, rationally, and volitionally inferior) is capable of 'producing' 'raps' and Greek characters! If it does, then the subliminal Mrs. Finch knows more and can do more than the normal lady is acquainted with or can accomplish.

Since no theory is satisfactory which does not account for all the facts, and as Mrs. Finch, in her normal state, is firmly convinced (or thinks she is) of the theories of the *savants* (for whose 'absolute sincerity' she so whole-heartedly vouches), it would be interesting to have her explanation of the fact that her normal creed is not shared 'by the consciousness which is manifested' when she desires psychical phenomena; and why, if there are no spirits in it, 'all mediums are Spiritists during the production of phenomena'! Mrs. Finch says that when mediums confess that they have tricked, they must prove it. I agree, and go further, and say that it will not suffice for mediums to deny spirit agency and tell us that their 'secondary personalities' have made them become 'fervent Spiritists' and have tricked us into the temporary (but false) belief that spirits are at work—they must prove it!

While asking, as she does at the close of her Address, that 'the phenomena of mediumship shall not be bound to *any* theory,' Mrs. Finch herself, from start to finish, very illogically seeks to bind them to her own theory that mediums 'produce' the phenomena subliminally, and, utterly ignoring all the recorded evidence for spirit identity and contrary to the experiences and testimony of thousands of careful and critical observers (including such men as Myers, Wallace, Barrett, Hodgson, Hyslop, and Stainton Moses, to mention only a few), she argues that the phenomena are not due to the action of incarnate entities. Surely Mrs. Finch herself adopts the very course which she deprecates! What, then, is this protest for open-mindedness worth which apparently simply means—do not urge the spirit explanation? The appeal, however, is and must be *from* the theorists to the *facts*, and the conclusions which are arrived at will not be based upon the *ipse dixit* of *savant* or medium, but will grow out of the evidence. I submit that the facts attested by Mrs. Finch are many of them of such a character that they necessitate the recognition of the presence and operation of intelligences other than the medium and sitters—Mrs. Finch's subliminal notwithstanding.

F. R.

On Tuesday last an enjoyable social gathering was held at 110, St. Martin's-lane. Mr. W. J. Colville gave an able address on 'Personality and the Subliminal,' a report of which will appear in 'LIGHT' next week.

## SPIRIT COMMUNION IN ALL AGES.

Mr. W. J. Colville's latest book, 'Universal Spiritualism : Spirit Communion in all Ages among all Nations' (New York : R. B. Fenno and Co., 18, East Seventeenth-street, price 1dol.), is now on sale and can be obtained at the office of 'LIGHT,' price 3s. 6d., post free 3s. 10d. In an autobiography, containing some remarkable episodes in his career, Mr. Colville tells us that although he 'cannot pose as exclusively a Spiritualist,' *inclusively* he is 'as thorough-going an advocate of Spiritualism as any of its most enthusiastic representatives,' meaning that he is able to see truth in other forms of presentation, and this attitude is exhibited in his treatment of the great world-religions and philosophies.

After some general remarks on ancient and modern spiritual philosophy, Mr. Colville describes the spiritual faiths of ancient Egypt, Persia, Greece, and Rome, the Jewish ideas of immortality, and the mystic philosophy of the Kabbala. He sets forth the Hindu conceptions of the soul, both Brahmin and Buddhist, and devotes a chapter to the Vedanta philosophy. Turning to less known forms of thought, he describes the religion of the Scandinavians, who held that 'the path to glory is through cultivation of all the heroic virtues,' including self-sacrifice for the general good, 'while the road to infernal states is always through the practice of deceit and falsehood.' Coming to the Etruscans, whose rock-hewn sepulchres have been explored within recent years, he says :—

'Belief in future existence unmistakably exercised a dominating influence over the Etruscan mind, and, as with all other peoples, the realms beyond death were pictured as extremely various, ranging from a paradise of bliss to dark and frightful regions. Deathbed scenes are depicted most vividly on Etruscan tombs ; some of the departing are represented as quite resigned to their departure, while others go shrinkingly, as though reluctant to leave the earth and fearful of what may lie beyond. There are but two reasonable interpretations of this world-wide reluctance to leave the material body. First, a natural shrinking from a change which is never fully understood. Second, an unconquerable conviction that the soul will get its just deserts in the future world. And as a large percentage of lives are by no means flawless, it cannot be wondered that the soul should tremble at the mysteriousness of the undiscovered, even though the realms beyond be guided by the same unerring purpose and directed through the changeless operations of the great law.'

Mr. Colville again emphasises the world-wide belief of ancient humanity in 'many divers conditions obtaining in the spirit world,' and it would seem that belief in a future state divided into two sharply opposed extremes is confined to the semi-materialistic literalism of the last three or four centuries in a few European countries. Mr. Colville says :—

'The glory of true Spiritualism is that it breaks down barriers and unifies humanity wherever its ennobling teachings are accepted and made the guide of life. We cannot believe that spiritual communion has been the exclusive property of any church or sect ; it is the common heritage of the entire human race. Now we see unmistakable signs of the rapidly nearing approach of a truly universal illumination in which all continents will participate.'

After discussing various ideas of the soul and spirit communion, Mr. Colville gives an account of psychical research in modern Europe. He says that science admits that 'there exist in Nature certain unknown forces capable of acting on matter,' and that 'we possess other means of knowledge than those of reason or the senses,' and he puts forth a favourite idea of his own when he speaks of sleep as an educator, and tells us that children should be talked to quietly, with suggestions as to good habits, while they are asleep ; no matter whether they awake or not. The book concludes with chapters based on the writings of such widely different authorities as Mr. C. W. Leadbeater and Dr. J. M. Peebles.

Though there are several other works which deal with a similar range of subjects, we can recommend this book as a popular and concise exposition of the main subject, namely, the universality of the spiritualistic conception and of the idea of the survival of the human soul, in states differing according to its degree of moral development.

## WHAT AND WHERE IS HEAVEN ?

Mr. W. H. Terry, writing in the 'Harbinger of Light,' clearly sets forth certain views regarding heaven, which, he says, are 'derived from modern seers and confirmed by thousands of exalted intelligences now dwelling in the spirit spheres, all but the lowest of which are heavenly in degree.' We do not, however, feel inclined to unreservedly accept the idea that the distance of the spirit world from this state of existence can be measured by miles. Mr. Terry says :—

'It is affirmed that this (and other inhabited worlds) is constantly spiritualising matter, and throwing off refined emanations, which ascend and form a circle or zone some fifty miles from the earth's surface ; somewhat analogous to, but less dense than, the rings of Saturn. This may be called the second sphere. Still finer particles emanate from this, and form a third sphere, and so on until a more universal plane is reached where spirits from other worlds mingle. Each of these spheres is a step in the ladder of progress, the spirit, at death, gravitating to the plane to which it belongs according to its life and actions in the body. Those who have led a good life find conditions in harmony with their desires, and when their aspirations are for higher states the way of attainment is shown them, which is not for the asking, but for the earning. Hudson Tuttle, the mediumistic author of the "Arcana of Nature" and the "Arcana of Spiritualism," two admirable scientific works (the first of which is largely quoted from by Büchner in his "Force and Matter"), says, in the course of his explanation of the philosophy of the formation of these zones : "Spiritual atoms, being affected by the same laws, partake of the earth's rotary motion, and revolve with it. If the spheres completely surrounded the earth, as at first supposed, the earth remaining at rest, as soon as it began to move the superior velocity of the equatorial regions over the poles would draw away the particles from the latter and concentrate them at the equator, producing a zone, the axis of whose revolution would coincide with the earth's axis, or it would revolve parallel with the equator."

'Forty-five years ago an advanced spirit communicating with the writer said : "Not a flower dies upon the earth but its spirit counterpart rises to form another flower in the spheres," and he followed with a description of the spheres, which corresponded with what we subsequently read in Hudson Tuttle and Andrew Jackson Davis's works. Professor Robert Hare's experiences were the same as our own ; his father, who had been in the spirit world for fifty years, giving him a detailed description of the spheres pertaining to this world in harmony with what we have described.\* The refined matter, when it aggregates in these zones or spheres, is prone to assume the form it had here, though more perfect and delicate in its expression, and, as everything corresponds in relative density, all is as natural to the spirit as is this world to the mortal.

'The "word pictures" given by these seers convey an idea far transcending in beauty, and adaptability to the desires and requirements of humanity, and give a higher conception of the wisdom and justice of God, than any orthodox description or conception of heaven we have met with. The idea of an arbitrary dividing line between heaven and hell is utterly repugnant to human ideas of justice ; the majority of mankind would be near this dividing line, and to assume that the difference of a grain where two men were weighed in the balance would consign one to heaven and the other to hell is a gross libel on the justice of the Supreme Ruler of the Universe.

'Heaven is a condition attainable by a good life : to be good is to do good. This is not done by talking piously, but living holily, and those who diligently try to help their fellows, and leave the world a little better than they found it, will get a foretaste of heaven while in the body, and congenial conditions in "the house of many mansions" spoken of by the founder of Christianity, whose parable of the Good Samaritan illustrates the spiritualistic idea of a good man.'

\* See 'Spiritualism Scientifically Demonstrated,' by Robert Hare, Professor of Chemistry in the University of Pennsylvania, member of the Smithsonian Institute, &c., &c. (Partridge and Brittan, N.Y.)

LUCY A. MALLORY is a bright woman and her 'World's Advance-Thought' always contains some good, stimulating thoughts. Here is one : 'The saying of Jesus that he was the "door" is true. So every man is a door, through which spiritual forces can manifest in this world, provided he does not keep it barred and bolted by gross materialism. All discarnate spirits manifest through the open doors of the unfolded spiritual natures of men and women.' There is a world of meaning also in the following sentence : 'The soul is "lost" in the darkness of its own consciousness.'

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### TESTIMONY AS TO RESURRECTIONS.

The somewhat slippery volume to which we have already referred, 'The Old Faith and the New Theology,' contains a sermon by Dr. W. F. Adeney, Principal of Lancashire (Congregational) College, Manchester, on 'The Divinity of Christ.' He suggests seven lines of thought, one of which is 'The Resurrection,' concerning which we must at once say that it is surprisingly lacking in knowledge and convincingness, and all for want of a little elementary acquaintance with Spiritualism.

Dr. Adeney deals with the resurrection of Jesus in the old crude way, as a physical resurrection. He cites Paul as having conversed with Peter and James, suggests that they told him about the resurrection, and concludes that 'there are very few facts in history established on evidence so clear and direct and irrefragable as that.' Is not that a very courageous thing to say? Paul says, in two letters, say about 1,850 years old, that he talked with Peter and James. Dr. Adeney says that they must have talked about Christ's resurrection. Therefore there are very few facts in history established on such good evidence! It is a huge 'therefore.'

But what if all this is true, and if the 'therefore' is warranted? It only goes to prove that Peter and James saw Jesus after his crucifixion. What of that? A thousand Peters and Jameses are ready to-day to declare that they have seen people after their burial. Nothing is more certain: and surely the testimony of a thousand people to-day is at least as 'clear and direct and irrefragable' as the testimony of two men 1,850 years ago! But Dr. Adeney assumes, without a word of questioning, that the resurrection of Jesus was unique—as a physical resurrection: and he does not seem to be even conscious of the tremendous difficulties involved in such a resurrection. What of the vanishing out of their sight after the walk with the disciples to Emmaus? What of the sudden appearance in their midst when the doors were shut? What of the ascension with a physical body? Questions might be asked on the other side, but that only suggests an inconsistent story which adds to the difficulty: and the questions we have asked supply evidence 'clear, direct and irrefragable' that the so-called 'resurrection' of Jesus was nothing more nor less than a reappearance of the spirit for a time on the physical plane—an appearance which takes its place with thousands of a similar kind.

It is no part of our duty to follow Dr. Adeney into the discussion of how far this or any other resurrection helps to prove 'divinity.' To tell the truth, we do not know what Dr. Adeney means by 'divinity.' But we may at all events venture to ask whether the resurrection of Lazarus proves the divinity of Lazarus, or whether the resurrection of the son of the widow of Nain proves that he also was divine. If, in reply, it should be said that they were raised by divine power, may it not be urged that the same power raised Jesus? Indeed, Paul expressly said (Acts iii. 15) that it was God who raised Jesus from the dead. But what of Elijah who, it is said, was taken up to heaven without dying? Truly, there is no end to these marvels, and it is a sufficient strain upon us to secure belief of them all, without the extra strain of building far-reaching doctrines upon them.

Dr. Adeney, unfortunately, gets into more complicated cross purposes as he proceeds, until he entirely comes to grief with the following amazing assertion: that Christ's resurrection 'means that He lives on through the ages, lives to-day, will live for ever. It is wholly different from the idea of some great teacher of the past who left his message and passed away.' Did Dr. Adeney ponder this remarkable statement, or was it written off-hand for pulpit use? It follows, from what he says, that Jesus is the only 'great teacher' who has lived through the ages, who lives to-day, and who will live for ever. Does he really mean it? What about Moses and Elias who appeared to Jesus on the mount? Were they specially resurrected for the occasion, and did they go out of conscious existence when the little scene closed? or had they lived, and do they live, 'through the ages'?

The honest truth is, and we may as well say it bluntly, that these good men are floundering. Mr. Campbell has made a clean breast of it, and has freed himself from these ancient entanglements, and can therefore speak plainly and with definite meaning at every turn: and the able men who are responsible for this book of fourteen replies are entangled and slippery and inconsistent simply because they will not be off with the old love before they are on with the new: and so they let rapture serve for reason, and phrasing stand for argument.

Here, for instance, is Dr. Adeney saying, in summing up, 'If a man denies Christ, I do not see how I can own him as a Christian.' That sounds all right, and, from the pulpit, it might easily be followed by a chorus of Amens: but how vague, how meaningless, how unjust, it is! What is it to 'deny Christ'? Who denies Christ? What does 'deny' mean? Did Bradlaugh, atheist as he was, deny Christ? Does the editor of 'The Clarion' deny Christ? Are there three Spiritualists in a thousand who deny Christ? It is precisely this vague phrase-making that is responsible for nine-tenths of the divisions in Christendom; that is responsible for the damnatory clauses of every damnatory creed, and that is responsible for the chapters of Church history which, like Ezekiel's scroll, are 'written within and without with lamentation and mourning and woe.'

We need to get into a purer air under a serener sky, and the way to that is to be resolute in the search for truth, simple-hearted in the avowal of it, and confident that, if God wants anything of us, He wants us to be sincere before Him and honest to ourselves, come what may.

'THE essential elements of personality are existence, consciousness of that existence, and control over it. All the facts tend to prove that there is a supreme consciousness, even in the human complex, which includes and colligates all that is subordinate, thus reducing the manifold to unity.'—EPES SARGENT.

## WHAT IS MEANT BY PERSONALITY ?

There is more importance in words than we are always apt to realise. Words are but coins of exchange, it is true, but if the value of the coined word is not fully understood there may be real mental loss, just as there may be material loss if the standard value of a metal coin is not accurately known.

A question frequently arises concerning the survival value of personality, and the matter is discussed without previously defining the sense in which the term 'personality' is used, and so it happens that not infrequently two persons in argument are using the term in different senses. One is meaning by personality what the other denotes by the word individuality, and *vice-versâ*, and in this way much of the value of the interchange of ideas on this subject is lost.

Can we find a definition of the term 'personality' which will commend itself as appropriate and true? It will not help us much to go back to the original sense in which the word *persona* was used, viz., in its connection with the drama. But we should at least be aware of the fact that the term was formerly used to denote individuals who appeared on the stage wearing masks to enable them to represent different characters, and we should bear in mind that in this original sense *persona* was a word which involved the conception of the activity of one entity under various aspects. We may only be misled, however, if we press this original signification too stringently into our service, hoping thereby to arrive at a true understanding of the modern standard of value of the current word-coin. What we want is to get at the idea for which the word stands *now*. And as a preliminary we should observe that it is essentially associated with intelligent life; and, in fact, that it is rarely applied to life below the human, never, perhaps, without producing a feeling that the speaker is falling into anthropomorphism.

We can speak of an individual species or even of an individual flower, denoting thereby a single specimen as distinguished from other specimens, but it would be absurd to speak of a 'personal' flower, and neither do we speak of the 'personality' of a bird or a horse, though we may sometimes use the term 'personality' in connection with man's companion and friend, the dog, for by fellowship with man the canine breed seems to have gained many human characteristics. On the whole, it seems evident that the average man uses the term 'personality' to denote a synthesis or combination of attributes—a combination, not merely a mixture. The human Ego (itself inexplicable and undefinable) is manifested in certain attributes co-ordinated into a synthesis, and it is this synthesis of which many persons are thinking when they speak of personality.

The personality is obviously not the *whole* of the Ego, but only a manifestation of the Ego—a manifestation which is the result of two factors, the capabilities inherent in the 'I' and the qualities of the environment; for the environment perpetually modifies the manifestation of the Ego; personality, therefore, is a manifestation of the Ego, *plus* the modifications due to environment. The question: Does personality survive? may, therefore, be interpreted as meaning: Does the Ego retain after the event of death the attributes previously manifested, combined so as to form the same synthesis as before, or is that synthesis completely destroyed? Mere surmises cannot help us much to answer this question; but there are considerations which may predispose the student to appreciate the bearings of such evidence as may be producible on the subject.

One of these considerations is the persistence of types in Nature. We note that whilst Nature takes infinite pains to improve her types, and has almost endless modifications in her repertoire, yet through all these modifications and varieties the types themselves show marked persistence.

This consideration disposes us to think that the same economy is likely to prevail in the higher sphere of human character. Each human personality is so different from every other, and such a vast variety of circumstances have gone to the making of each, that each may be considered as unique, and, therefore, it is difficult to suppose that Nature will

have no further use for individual human personalities when by death the physical apparatus used in their evolution has been taken to pieces.

These surmises will not suffice, however, as a basis for *assurance*; we want facts. And that is why the subjects of Spiritualism, Psychical Research, &c., hold, for most of us, such intense interest. We look to this investigation to prove to us, by positive evidence, that at death there is not merely survival of the 'I,' but also survival of the personality, *i.e.*, that the manifestation of the 'I,' which we have known in life, which has become endeared to us as friend, or parent, or brother, will not be suddenly disintegrated, but only progressively modified and transformed.

We ought to have no wish to retain any personality quite unchanged; stagnation is death. Where there is life there must be change. But our experience in this life shows us that change does not necessarily involve disruption, that where manifestations are gradually modified and recognition is persistent, love receives no shock, but is able to adjust itself to changes, and to hold communion with the Ego through all its modifications.

Of course, this is not always the case, because, owing to human imperfection, there is sometimes a tendency to resist all changes. The parent who desires to keep his child always a child is not loving divinely; love should find satisfaction in adjusting itself to changes; and truly unselfish affection can do so, provided the identity is maintained and is recognisable through all changes.

It is the survival of this recognisable identity of personality which loving hearts hope to see proved; and many believe that already a vast amount of evidence has been accumulated which points to the reality of this survival. Personality is not, of course, equally intense and concrete in everyone, and there is room to doubt whether all personalities are equally persistent.

The doubt whether all who are born into this world attain a personality capable of persisting, is by no means equivalent, however, to doubting whether personality persists at all. Those who believe personality to be an advanced product of evolution, so advanced, indeed, as to be but imperfectly realised in the average man, may quite consistently doubt whether some personalities which appear to be unformed, almost fluidic, in this stage, have sufficient stability to survive the crisis which will remove them from their accustomed environment. The man who doubts the survival of personality altogether does so, on the contrary, because he regards it as a deciduous phenomenon of no great value, and not as an advanced product of evolution.

As to which of these two hypotheses seems most in accordance with the facts of Nature, and with the results of psychic investigation, each student must form his own conclusions; but, as we said at the outset, before he can think clearly on the subject at all it is important to have some definition in his own mind as to what the word personality denotes for himself; and if the definition here suggested seems to him unsatisfactory, it may, at least, serve the purpose of prompting him to find a better. Perhaps he may gain some further light on the subject by reading an article in the January issue of the 'Hibbert Journal,' called 'The New Theism,' and one in the April issue, on 'Personality in God, Christ, and Man.'

We should bear in mind, however, that it is conceivable that personality may persist and yet may be transcended by the Ego—that is to say, the Ego being greater than any personality by which it manifests, in the fulness of its development the consciousness of the Ego may vastly surpass the consciousness realised in personality as known to us here. In short, it is possible that individualised spirits may be both limited and limitless in consciousness, for is not the Divine Being both limitless and limited, both transcendent and immanent, and are we not in His Image, partakers of His Nature?

Whilst we endeavour to attach definite meanings to the terms we use, let us beware of making a fetish of terms. If it seems to some persons that the above definition of 'personality' should be more fitly applied to 'individuality,'

he is, of course, right in so applying it. None of these terms are adequate to express the reality; it is not essential that everyone should use the same terms: what is important is that we should not misunderstand each other, and that 'confusion of tongues' should not blind us to the fundamental unity of conception which underlies difference of language.

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#### A WONDERFUL SEER.

Replying to a correspondent, in 'The Progressive Thinker,' who asks for information regarding the 'Seeress of Prevorst,' Hudson Tuttle says:—

'Frederica Hauffe, who was called the Scherin von Prevorst, was born in the little village of Prevorst, in Wurtemberg, Germany, in 1801. The village is in a mountainous region, and secluded from the world. Her father was forester and game-keeper. She grew up strong, healthy, and buoyant, yet from childhood was dominated by a faculty of presentiment and prescience of coming events. This developed into a consciousness of the presence of spirits, much to the annoyance of her family.

'At nineteen years she married a worthy man, whose home was in a valley, and the magnetic conditions of the locality, to which she was exceedingly susceptible, brought on physical prostration. As this increased, her psychic impressibility became more and more dominant, until she remained almost constantly in a cataleptic state, seeing and talking with spiritual beings. Her state resembled that of Mollie Fancher, except that she fully acknowledged the presence and influence of spiritual beings, and she was in constant communication with them and giving messages.

'Dr. Justin Kerner, chief physician at Weinsberg, carefully observed the case with delicate regard to the subject and full understanding of cause. He wrote a full record, which is a most valuable volume in the library of Spiritualism.

'What is most remarkable is that this seeress, or medium, living almost a half-century before the advent of Modern Spiritualism, should, in her voluminous messages, anticipate its teachings, and in scarcely a single instance did she give voice to a thought not consonant with its philosophy. The record if made to-day would simply be that of one of the most remarkable cases of mediumship. The tests she gave of clairvoyance are clear, unequivocal, and in such variety and number as to be unimpeachable.

'The book was translated by that student of the spiritual, Mrs. Crowe, and published in 1858 by Partridge and Brittan, then controlling the "Spiritual Telegraph," and it is to be regretted that it has been for a long time out of print.'

There is a fine portrait of the Seeress of Prevorst in the séance room of the London Spiritualist Alliance, and two copies of Dr. Kerner's book, entitled 'The Seeress of Prevorst,' are in the library for the use of the Members and Associates.

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MADAME LUCIE GRANGE ('Hab.),' editor of 'La Lumière,' writes in that paper that her prediction of the murder of President Carnot, which took place some years ago, has been attributed to about twenty different clairvoyants. She states that she saw and announced the President's death immediately after he was elected, and during the whole time he held the office she frequently repeated it, and saw the fatal scene over and over again, even to the flour which denoted the murderer's trade, and the initials of his name. There are, she says, numerous witnesses to the fact that she made this announcement, which was copied into many newspapers in different countries.

'ONE WITH THE ETERNAL,' by Edgar Daplyn, published at 1s. net by Mr. Sydney C. Mayle, the Priory Press, 70, High-street, Hampstead, N.W., is intended as a small gift book for people to give to their friends. The theme of the book is the striking outburst in praise of love in 1 Cor. xiii., and it tells us of the supremacy of the spirit of love over all rivals, its humility, its power, its unfailingness, its power of interpretation, its perfecting and fulfilment of all striving towards the Divine. 'Let us all, in all our ways, be filled with the spirit of love, so that by thought, being, word, and actual deed, we show forth the love of God; and we shall find that we have a power, an energy, that perpetually renews us, and is an irresistible force in our own life and in the lives around us. Love will go with us all the way. We may outgrow many things, but the years will only make love dearer to us, as it brings us nearer to the Eternal Love.' A helpful, comforting little book, especially to put into the hands of a troubled friend.

#### THE HIGHER SELF.

BY LILIAN WHITING.

Achievement is the real business of life. He alone is good who is good for something. The conscious self, whose acts and thoughts we know, is perpetually companioned by the *real* self—the spiritual being, of which all the manifestation in the physical body on the physical plane is but fragmentary and slight. This is the being that some writers call the sub-conscious self, but it is not clear, however, that the super-conscious would not be nearer the truth. This spiritual being (or real self) inhabits the spiritual world and comes into communion with the inhabitants of that world. This higher or real self is infinitely sensitive to impressions, to suggestions. Where the lower manifestation is dull and impervious the real self is alert and receptive. The successful educator is he who, either by knowledge or by intuition, appeals to this self in the child. This higher being can be encouraged, stimulated, led on, and developed to a far greater degree than has ever been realised; and it is the problem of existence to identify our lower conscious life with this higher one, and so to 'live in the spirit.' The higher self is so receptive and plastic to the auto-suggestion, that in matters of health, mental achievement, conscientious decision, and moral enthusiasm, it is plastic to the moulding of the will. The student can accomplish far greater intellectual work with perfect ease by recognising this real self and suggesting to it a line of research. The literary writer can suggest to himself a line of finer and nobler work—and he will achieve it. The seeker after a truer and holier life finds his strength in the spiritual quality of this real self.

There is no need of drudgery, of weariness, of vexation, or of trial, to one who lives aright. All discords are the result of the lack of adaptation to the environment. For the environment of life is divine, and man is, primarily, a divine being, and only when he lives from this consciousness is he at peace. The perception of spiritual laws transforms existence. Thought is a force far more potent than electricity, and 'the flowing conditions of life,' as Emerson well calls them, can be entirely controlled by mental power.

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#### JOTTINGS.

Mr. A. P. Sinnett, in an article in 'Broad Views,' comments strongly on the ignorance of superphysical problems displayed in the recent Colley and Maskelyne case in the Law Courts. He points out that the judge, when he ridiculed the statements in Archdeacon Colley's pamphlet, had listened to the testimony of Dr. A. R. Wallace, so that it was not merely the pamphlet, but the eminent philosopher's declaration, that he described as 'rubbish.' Mr. Sinnett points out that all real mediums 'who have, on some occasion, been caught cheating, have in many others been the cause of phenomena of the utmost possible significance' when their *bona-fides* was beyond suspicion. Referring to communications from the spirit world, he says that 'amongst the innumerable myriads on record many must be genuine,' though 'it does not follow that they illuminate the whole mystery of spiritual life,' and he thinks that 'the whole investigation from any point of view is immensely important.'

Mr. H. J. P. Firmin, who some weeks ago, through 'LIGHT,' invited earnest Spiritualists to join a private circle, informs us that he received about fifty applications, and that three large circles have been formed and meetings are held in a hired room in Gower-street. Mr. Firmin suggests that 'LIGHT' might keep a register of the names and addresses of persons wishing to join circles, and of those persons who hold circles and are willing to receive new members or visitors—or to form new circles. Some time ago the London Spiritualist Alliance instituted such a register—it can be seen at 110, St. Martin's-lane—but it was so little in request that it was found to be practically useless. It is still in existence, and readers of 'LIGHT,' who so desire, may avail themselves of it. What are *most* needed, however, are the names and addresses of those persons who *hold* circles, or of experienced Spiritualists who will undertake to *form* circles. *Public* developing circles frequently do more harm than good, but well-conducted, private, home circles are of the greatest value.

Still they come! One by one the scientific men who patiently and fairly investigate are driven to admit the facts. Professor Morselli is the latest. He says: 'I can no longer deny the reality and genuineness of the greater part of these phenomena, which, at first, I held to be purely imaginary; I refer to the tangible materialisations and to the apparitions.' Like Dr. Alfred Russel Wallace, he is compelled to accept the facts *as facts* before he can accept the spirit explanation of their origin; but that, too, will follow in due time, here or on the other side.

Writing from Melbourne, Australia, on May 9th, Dr. J. M. Peebles says: 'I have been lecturing for two months to the Victorian Association of Spiritualists, and have three Sundays more to fulfil my engagement. Then I go on to Sydney—a city of some 400,000 people—to occupy the pulpit, for two Sundays, of the Unitarian Church, the Rev. Mr. Walters, the pastor, being strongly inclined to the philosophy of Spiritualism, and, be it said to his honour, he has the full courage of his convictions. Afterwards I shall visit Brisbane, Queensland, for a month, and then go to the Fiji Islands, where I expect to remain one or two weeks, and hope to witness the manifestation of natives walking on live coals with bared feet, a phenomenon something like the "three men in the fiery furnace" of Daniel's time.'

Mr. Bart Kennedy, the journalist, lately described in the 'Daily News' his observations, in a Surrey garden, on the wisdom and morals of birds. He says: 'I am beginning to understand a little of the bird language. For instance, I know the word they have for cat. It is a word very difficult to describe with our human words. It has a sharp, distinct, clipped sound. Not a metallic sound, but in a way related to it. It is nearly like the sound of the click of one billiard ball against another. Though the click of the billiard ball could give no real idea of it, for this bird word is essentially a word full of meaning and character. Anyone who heard it, even for the first time, would know that it was being used to transmit an idea. In it is alarm and fear and warning and defiance. There are but few human words that transmit so fully and so perfectly an idea; and these are root words that are now but seldom used. All the birds use the same word when the cat approaches.'

M. Clovis Hugues, the French Communist, poet, and deputy, whose decease was recently announced, is stated by a correspondent of the 'Daily News' to have frequently narrated a remarkable experience. During the Communist disturbances in 1871 Hugues and a companion named Cremieux were imprisoned. Cremieux was sentenced to be shot, and as he parted from Hugues he said, 'When they shoot me I will prove the immortality of the soul by appearing to you in your cell.' At the moment of his comrade's execution, Hugues was startled by hearing a series of loud raps on his cell table. This, he firmly believed, constituted a manifestation by the disembodied spirit of his late comrade.

Mrs. L. I. Finch, the Editor of 'Annals of Psychological Science,' sends out with the June issue of that magazine an invitation to 'the various units of progressive and experimental thought which to-day constitute the psychological, spiritistic and spiritual interests of society,' to 'gather together in one nucleus' for the formation of an 'International Club for Psychological Research.' It is proposed that the club shall have dining and residential facilities, reading and writing rooms, and 'a large and complete library of the literature of the psychological and all "occult" sciences.' It is suggested that systematic arrangements shall be made for the development of promising mediums, and for holding series of experimental sésances, with photographic and other appliances. The annual subscription for the first thousand members is put at one guinea, and an additional guinea entrance-fee, and after this year the terms will be raised. For the present it is desired that ladies and gentlemen who are interested will notify their willingness to support this projected club, provided that the number of one thousand members is made up. To the making of clubs there seems to be no end—but those which succeed generally end by becoming more social than educational. The 'experimental' methods of associated bodies are not usually conducive to good results in mediumship, but, of course, that is no reason why they should not be more successful in the future. It will be interesting to see if those who are anxious to enjoy the advantages of this projected club are sufficiently numerous to bring it into existence. If so, we shall wish it every success.

The 'Agnostic Journal' for June 15th contains the announcement that its career is closed. It has not long survived its founder, Mr. W. Stewart Ross ('Saladin'), who handled it as probably no one else could, for he occupied a peculiar and individual position in the world of thought. As shown by extracts from his writings which have occasionally been printed in 'LIGHT,' he was agnostic only in the face of unwarranted assumptions of knowledge; he had inward intuitions of his own which showed him where, if at all, true knowledge was to be found. Perhaps, by recognising that infinite wisdom cannot be grasped by finite minds, and must be spiritually apprehended by the development of higher perceptions, he was further on the way towards Wisdom than he himself realised.

The late T. P. Barkas, F.G.S., in an Address to the Spiritualist Alliance in 1885, after reading some striking examples of answers to questions given through a lady writing medium—questions of a scientific character requiring responses which involved an immense amount of scientific knowledge on a great variety of subjects—said: 'I fail to see that any explanation of these phenomena will cover the entire ground, other than that which is claimed by the alleged producers of them, viz., that the replies were given by persons in the spiritual world who had, for the most part, acquired the scientific knowledge displayed in their replies during their residence on earth. That position, I believe, is the only one logically defensible.' The thought-reading theory was out of the question, because 'the answers to the questions were in many, probably the majority of cases, beyond the knowledge of all those present.'

Dr. Warschauer, to whose fair-minded utterances in the 'Christian Commonwealth' we called attention on p. 267 of 'LIGHT,' makes some further remarks in the issue for June 6th, dwelling more strongly on the uncertainty produced by the charges of fraud and imposture which have been made against mediums, sometimes justly, sometimes otherwise. He has 'a very distinct impression' that some years ago he saw a report in a paper that Eusapia Paladino had been exposed. We can tell Dr. Warschauer that all modern investigators with Paladino have a supreme contempt for the way in which the sittings at Cambridge were conducted; the appearances which were seized upon as an excuse for raising the cry of fraud are aspects of Eusapia's mediumship which are well understood and taken into account by all serious investigators. Morselli, for instance, is not frightened at the Cambridge bogey. The antidote to fraud is private investigation in the family circle, which we have always recommended.

The Rev. H. F. Tracey, vicar of St. Saviour's Church, Dartmouth, Devon, writing in the current issue of the parish magazine, says: 'The idea that curates are as plentiful as blackberries is hopelessly wrong. In a few years they will be as extinct as the dodo. The truth is that the prospects of earning a living in the ministry of the Church of England after you have ceased to be young are very remote. And as for the prospects of being able to marry comfortably and have enough to retire on when old age comes on—well, coal lumping holds out far better prospects, provided you know how to save.' The same thing seems to be going on everywhere and in all churches, our own movement included. Few young men of more than average abilities will devote themselves to the advocacy of religion—it means struggle, poverty and obscurity, save for the favoured or fortunate few, and the people seem less and less inclined to support their teachers generously.

Occultism, in the person of Mr. Ernest Udny, who writes in 'Broad Views,' is taking a hand in the Bacon-Shakespeare controversy, and we are scarcely surprised to hear, in this realm of topsy-turveydom, that Bacon (or Lord St. Alban, as he is here called) was a reincarnation of the Roman knight, Saint Alban, who was martyred in A.D. 287 and after whom the city was named. He was also, it is said, an Initiate of the Great White Lodge, and 'the same great soul who was known to history as the Count St. Germain,' who, in his turn, had been Christian Rosenkreuz, the founder of the Rosicrucians. Francis Bacon was also, according to Mr. Udny, the writer of Montaigne's 'Essays,' 'Don Quixote,' 'Paradise Lost,' Bunyan's 'Pilgrim's Progress,' Pope's 'Essay on Man,' and a number of plays attributed to William Havard. We would also suggest that he may have written the 'Letters of Junius,' 'The Secret Doctrine,' and 'Esoteric Buddhism'!

Amateur astrologers, or those who have had their horoscopes cast, will be interested in a shilling book recently published at the office of 'Modern Astrology,' entitled 'The Degrees of the Zodiac Symbolised,' by 'Charubel,' to which is appended another series of symbols for the various degrees, translated by 'Sepharial' from 'La Volasfera.' Each of the two series has been highly praised by those who have used them, and in the introduction it is stated that 'both have unmistakable value, and even where they differ, are not necessarily mutually exclusive.' They are understood to refer to the rising degree in a horoscope, but it has been suggested that they may have significance with regard to the place of the moon, which is much more easily and certainly ascertained than the ascending degree.

A lady writes asking for help under the following circumstances. She says: 'I have been told to eat nothing that has lived and to take all my food cold. These rules I have carefully obeyed, but I find myself debilitated. I have been, till lately, a meat eater, and I do not quite know what kinds of food, keeping, of course, to the foregoing rules, are best. I have been eating cold hard-boiled eggs freely and rice, bread and butter, green stuff, and fruit—drinking milk in considerable quantities. Will some kind friend—one who can speak with authority as to the body and its requirements—oblige me with a list of suitable foods in proper proportion and variety to supply the requisite amount of suitable nutriment?' Letters may be addressed to 'Rhoda,' care of 'LIGHT,' 110, St. Martin's-lane.

## INTROSPECTION.

BY 'A SPIRITUALIST.'

It is worth while, now and then, to lay aside idealisation, resolutely face hard facts, and impartially apply self-examination, to test whether our profession is carried out in practice.

An ancient dictum runs 'Ye cannot serve God and mammon.' Between these extremes the soul is, as it were, poised. If desire be polarised to one extreme so much is the distance increased from the other.

No one can rightly claim to be a Spiritualist—*i.e.*, if Spiritualism be defined as the polarisation of desire to the spiritual—unless materiality has been put under foot.

The true Spiritualist regards this phenomenal plane as the miner his camping outfit—a temporary abode while he accumulates the necessary 'gold' to insure his future welfare.

As the miner towards his goal so the Spiritualist; his every faculty must be focussed on the spiritual plane. He has no concern with those things that are so highly prized by the materialist. A deal table and a common chair will, in his case, take the place of the rare and costly Chippendale treasured by the other. It is a question of need and necessity with the Spiritualist, not of possession, for he seeks no possession on this plane.

The spiritual 'miner' laboriously seeks the 'gold' that will enable him to realise his desires. It is for *himself* he works. But so large is that self that it embraces the created universe; for he recognises the self-hood of creation; and to limit his sympathy to one part of that self would be parallel to the hand refusing to aid the wounded foot because it was not the hand.

The infallible test of all profession is the capacity for individual self-abnegation.

'Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' Such a head-line as lately appeared in the correspondence columns of 'LIGHT' should be impossible among *Spiritualists*, *viz.*: 'Shall We Help the Distressed?' The subject must not be shirked because painful. Let each Spiritualist manfully criticise himself. Each one's conscience, if given free play, will convict or acquit him.

Consider a hypothetical case of so-called Charity. Here is a refined, cultured lady. Circumstances have brought her to destitution. Her liberal education may provide the means of earning a livelihood, but she is unrepresentable in the matter of clothes. Some third party brings her case to the notice of the benevolent. Such is the etiquette of charity that no unfortunate may plead his or her own cause directly. 'Ah, a very sad case,' say they, 'we must ransack our wardrobes and see what we can spare.' From this one and that one the unfortunate is the recipient of a heterogeneous assortment that would adequately stock an old clothes shop. She selects the least conspicuously irreconcilable garments. Suppressing a blush of sensitiveness at the unwonted mixed aura of other people's 'cast offs,' and with furtive glances at the

passers by, to see if she is as noticeable as she feels, she sallies forth on her quest for work. Her benefactors suddenly come to the conclusion that their own wardrobes must be replenished. They were ill advised, perhaps, to give away that blouse, that skirt. Justifying themselves by their late charity, they trot off to the costumier to order a new rig-out.

But the proceeding should have been reversed. Send new things of good quality to the victim of circumstances. They will last her longer and serve her better than any 'good as new' cast-offs. Be satisfied yourself with last year's blouse, and give the new to the unfortunate. It matters nothing to you, who have lost no position, if you look a little shabby, but it is of vital moment to the object of Charity. Or if of necessity it must be a case of 'let him that hath two coats give unto him that hath none,' then be particular that you give away the better. Do not let us shirk the self-denial. Away with the cry, 'We have a position to keep up.' We, as Spiritualists, have no position to support but that of universal brotherhood. If we cannot exercise self-abnegation cheerfully and promptly to the uttermost when the call comes, let us call ourselves what we will, but lay no hypocritical claim to spirituality. We are no Spiritualists if we are not ready to relinquish material possession.

'One thing thou lackest, sell whatsoever thou hast and give to the poor, and come, take up the Cross.' We shall be none the worse for substituting a deal table for our costly or coveted Chippendale, and presenting the difference in value to the unfortunate. As gold is tested with nitric acid, so is the genuineness of spirituality by an appeal for monetary assistance, or even active practical help that entails direct personal renouncement of material possession to relieve another's want.

The experiences of a man, recently brought to the notice of the writer, the genuineness of which is beyond question, will illustrate the prevailing condition of conventional spirituality.

Reduced from affluence to sudden want by a series of misfortunes, shunned on this account by his former friends, and unable to find employment, he found himself, at the close of a day in early winter, entering the straggling street of a village, to which he had come in the course of a long and useless search for work. His sole possessions amounted to sixteen pence. Worn out with hunger and fatigue, wishing to preserve his little store of pence intact as long as possible, and not knowing where to look for a night's lodging, he suddenly resolved to appeal for practical aid to the representative of every sect of Christianity in succession which the place afforded, believing that he must find one who carried out the spirit of its doctrine. He inquired the way to the vicarage. In response to his summons he was shown into a well-appointed dining-room. The sideboard glittered with silver. The vicar, seated in a low easy chair by the side of a blazing fire, smoking an ante-prandial cigarette, half rose as he entered, but quickly resumed his seat, leaving the other standing. Through a side door came the odour of cooking, forcing upon the man the fact that he had eaten nothing since that morning. The vicar heard his story courteously, regretted that he could do nothing for him, and himself showed him out.

He now turned his steps towards the dwelling of the Roman Catholic priest. The priest himself answered the knock, holding the door ajar. To the question whether he could devote a few minutes while the traveller explained his business, he replied that he was just at that moment going out. Asked when he would be back, he answered that he did not know, and—abruptly shut the door.

There remained the Nonconformist minister. At his threshold the aroma of freshly baked bread assailed the stranger's nostrils, and the walls of his empty stomach smote together. His story was listened to with attention. The objection was raised that he could give no credentials, and a detailed account of how he came to be in that unfortunate position was demanded. His appeal for work, if only as a boot black, in order to obtain food and lodging, was met with a kind of good-humoured incredulity, though at the same time he was assured that no workhouse would take him in because he looked too respectable. The interview was brought to an end with the offer of sixpence, and astonished and hopeless he found himself again in the blackness of the deserted street. Compare what would have been the attitude of Jesus Christ towards this unfortunate.

That night some invisible hand guided his footsteps to the cottage of a widow who took him in without question, shared her frugal supper, and gave him shelter till the morning.

Later, an assortment of philosophical literature falling into his hands, this man determined to test how far these writers of lofty idealism carried their theories into practice, and made his case known to several of them.

Some replied with a few type-written lines in evident astonished indignation that their idealism should be expected to be practical. Others, after a half-hearted sympathy, quickly closed the correspondence. None gave the slightest help. In one case a propounder of high idealistic sentiment seemed to have taken the precaution of sheltering himself from any unpleasant consequences of his opinions behind a standing order to his private secretary to eliminate all such applications from his correspondence, so that they should never reach him.

Let there be an end to cant. The propagation of beautiful ideals becomes a monstrous hypocrisy where no effort is made to carry them out in practice. It is true that many Spiritualists are actually unable to give, in the way of material assistance, because they have nothing. Yet there is to their hand that of which many make no use. They can write to their unfortunate brother or sister (not necessarily Spiritualists—Spiritualism knows no sect). Such a letter, written in all good intention, comes as a healing balm to many an aching heart, and strengthens the failing arm fighting against a cruel environment. But there must be no hypocrisy about it. It must not take the place of instant unit self-denial, to the uttermost, to relieve the distress of another unit of your 'multiple self'—the selfhood of Creation. Do not meet an appeal with stony silence. Actively let us interest ourselves in another's woe. If we cannot relieve it ourselves, let us treat the appeal at least sympathetically, as we would wish ourselves to be treated under like circumstances.

Let us strive to find a solution to another's difficulties. Those who have the gift of intercourse with spirit friends could appeal to them to show some way of help. Do not let us hoodwink, and seek to excuse, ourselves by the use of that specious argument that we cannot alter the method of an inscrutable Providence which has ordained that some shall suffer want, while others have a superabundance. This cruel inequality is not the decree of Providence. It is the result of the selfishness of man, who sometimes seeks to make a protective compact with Deity for a life of selfishness by leaving large bequests to charities in his will, thus insuring, as he fondly hopes, the best of both worlds. Let there be no hypocrisy amongst us, Spiritualists; let us be true to our flag, and give our life for our friend, if need be.

#### LETTERS TO THE EDITOR.

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

##### Prevision.

SIR,—At about midnight of Friday, May 31st, 1907, I had a waking vision, or, more correctly speaking, it was partially 'sensed' and partially seen in a 'vision,' as follows:—

I 'sensed' the European continent but could not localise. What I saw was a great number of people, some of whom were on foot, some on horseback, others in motor cars and other vehicles. Then I 'sensed' the presence of some royal personage, a man, and suddenly I became aware that something of a tragic nature was taking place. 'An explosion!' I exclaimed aloud, and an intense feeling of excitement seized me, half stifling me. This I must have caught from the crowd which seemed to be seething. Then began a rush of motor cars and other conveyances. I felt and saw the flash of the explosion. Throughout I 'sensed' the presence of royalty, and of the great concern which was felt by this personage. I also saw, after the above had vanished, a tall male figure in uniform, pacing the vestibule or hall of a palatial residence.

The above experience I related to friends on Saturday morning, June 1st.—Yours, &c.,

(MME.) S. J. ST. LEONARD.

Referring to the above prevision, I was present when Madame St. Leonard related her vision on Saturday morning, June 1st. On the following Monday I called her attention to the account of the war balloon explosion in Italy, on Sunday, June 2nd, which she had not previously seen. I may add that Madame St. Leonard frequently has correct previsions of local events, which we are able to verify. One striking instance was of a recent mining disaster, in which several were killed. She saw and described the explosion, the pipe and matches which caused it, and other details which were all confirmed by the evidence given at the inquest.—Yours, &c.,

Llanelly.

J. FOOT-YOUNG.

##### Mr. Jesse Shepard's Experiences in Holland.

SIR,—During my recent visits to the Hague I was the fortunate recipient of several interesting communications from persons who are not professional mediums, and from whom I expected nothing in the way of tests.

One evening at the home of Sir and Lady van Holthe tot Echten, where I was a guest for three weeks, Sir van Holthe took his seat at the table, several large sheets of paper with pencils were brought forth and, in a few moments, his hand began to write automatically with great regularity and power. The communication, which proved to be a long one, was addressed to me as a welcome on my return to Holland after an absence of twelve years, and I consider this was the most striking manifestation of the kind I ever witnessed. On my third visit to the Hague I received a communication in writing from my old friend, Elise van Calcar, through the hand of Lady tot Echten, the control being at once characteristic and personal. Madame van Calcar was for forty years at the head of the spiritual movement in Holland, and I first visited the Hague in 1894 in response to a pressing invitation from her.

While a guest at the home of Mr. Van Rees, who is one of the leading judges of the Hague, I had the privilege of taking part in a private circle, which is held at his house weekly, and received there the name of a near and dear relative (which was unknown to anyone in Holland), through the mediumship of Mrs. van Rees, a lady of exceptional gifts and an inspirational writer of the highest order.

A remarkable communication relating to my professional work was obtained by Mrs. C. M. Alma more than a year before my second visit to Holland. It was in the form of a prophecy, and was fulfilled to the letter.

Several inspirational pianists are now being developed in the Hague, Miss H. van Oort being among the number. This young lady is the most gifted inspirational musician I have ever known, which is saying much, considering that my experiences in the world of occult and mystical phenomena embrace a period of forty years. One evening, after I had given a private séance, I requested Miss van Oort to take her seat at the piano and remain passive a few moments. She did so, and we were soon rewarded with a magnificent symphonic poem, which must have lasted twenty minutes. There was not in this composition a single flaw in the harmony or the movement.

One of the most remarkable inspirational speakers I have ever heard is Mrs. A. de Bruyne, whose powers are all the more interesting and instructive seeing that within the last two months she has begun to develop mediumship in writing and phenomena of a more physical kind. She has doubtless an important work to do in Holland and Belgium.—Yours, &c.,  
JESSE SHEPARD.

The Hague, June 4th.

##### 'A Protest.'

SIR,—In 'LIGHT' of June 1st I notice a letter headed, 'A Protest,' but I cannot see the wrong in our being publicly shown the faces of our loved ones who have passed away, in fact I think it a great help to unbelievers. A friend of mine was at a meeting where Mr. Bruiley gave his blackboard drawings, and he could not call to mind the face described to him, but when he saw it drawn on the blackboard, and was told of a cottage and its surroundings, he recognised it at once. I have several near and dear relations in the spirit world, and when I see their faces on the blackboard it is a pleasure to me and I have a thankful heart that they come with messages of help. Like a great many others I cannot agree with our Brighton friend, but regard the clairvoyant descriptions and blackboard drawings as convincing proofs that our spirit friends do come to help and guide us.—Yours, &c.,

Hackney.

G. S. BOUGHEN.

##### 'Do Animals Survive Death?'

SIR,—'Do animals survive death?' I think so. I had a little terrier which I destroyed. The same evening, being at a circle, the clairvoyant saw it running about beside my wife and myself. However, the most curious thing was this: there was a box in which it slept and which was shared turn and turn about with a cat on the premises. One of them was sure to be sleeping in the box. Well, after a few days the cat would not go into this box, and for about two years afterwards, the cat, whenever it went to the box, acted as though it were being chased away. Not being clairvoyant I could not see the dog, but the daily running away of the cat from the box has convinced me that the dog acted as it did when in the flesh and had possession of its old bed.—Yours, &c.,  
J. MORISON.

### Are 'Scientific' Methods Degrading to Mediums?

SIR,—I read in 'LIGHT,' with considerable astonishment, Mrs. Laura I. Finch's endorsement of Professor Richet's methods, in her address to the London Spiritualist Alliance. She seems to condone, in fact, to aid and abet, everything Professor Richet does, even the degrading treatment of mediums, for which, in my opinion, there is not the *slightest* necessity, scientific or otherwise.

What possible proof of a medium's honesty can there be when she is forcibly held within the tight embrace of another woman? I must say it would leave me (a sitter inclined to be sceptical) wondering whether or no there were not *two* to trust under such circumstances, instead of one. Instead of delegating the very doubtful honour of holding the medium to one of the sitters, which leaves the honesty of *two* persons to be called in question, why could not the medium have been confined in a fast-locked wicker cage, placed in the centre of the circle so that everyone could fully inspect it and assure themselves that the medium was unable to produce the results?

Again, Mrs. Finch says in her address, '*The medium was always stripped and examined by Professor Richet and Dr. Ochorowicz after each séance.*' Is this creditable to Spiritualism or to the medium who *permitted* herself to be thus treated? I am a Spiritualist, and I most emphatically declare it is *not*, and I desire to enter my earnest protest against this disgraceful method of investigation.—Yours, &c.,

TRUTH.

### 'The Characteristics of Mediums.'

SIR,—In reply to 'X,' in 'LIGHT' of the 15th inst., may I say that the writer, in summing up the many and varied characteristics of 'mediums,' appears to overlook the fact that the susceptibility essential to mediumship lies in this same responsiveness to many conditions, and that in a truly good and spiritual medium this intense sensitiveness is balanced by the cultivation of self-control and the study of those psychic laws which give strength of will and character?

A perusal of Chapter I. in Part II. of the 'Guide to Mediumship,' by E. W. and M. H. Wallis, would give 'X.' all the explanation desired.—Yours, &c.,

M. M. H.

### Stoke Newington Society.

SIR,—It is with much regret that I have to announce that the Stoke Newington Society, after doing much good work, will be compelled to cease, or, at least, suspend its Sunday services for a time, unless we can immediately secure another small hall in the neighbourhood. The excessive rent we have been paying has entirely crippled our resources, and we should be glad to learn of a smaller meeting place which could be placed at our disposal for not more than £25 per annum. Will Stoke Newington friends who happen to know of any such kindly communicate with—Yours, &c.,

134, Mildmay-road,  
Mildmay Park, N.

H. G. SWIFT, Hon. Sec.

### SOCIETY WORK.

Notices of future events which *do not exceed* twenty-five words may be added to reports *if accompanied by six penny stamps*, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. R. Boddington gave an interesting address on a subject chosen by the audience. On Sunday next, Mrs. Jackson.—J. T.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. W. Underwood's address on 'Our Daily Lessons' was much enjoyed, and a good after-meeting was held. Sunday next, Mr. J. H. Pateman, address.—J. P.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Roberts delivered an interesting address on 'Spiritual Progression,' and Mr. Roberts gave clairvoyant descriptions. On Sunday next Mrs. Podmore, clairvoyante.

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—On Sunday last Mr. W. J. Colville's meeting was crowded and an unqualified success; Mrs. Dickinson's cello solo was much enjoyed. Sunday next Miss Violet Burton, trance address on 'The Spiritual Power of Thought.'

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last, morning and evening, Mrs. Webb gave good clairvoyant descriptions and helpful spirit messages. Sunday next, at 11 a.m., Miss Nellie Brown; at 7 p.m., Mr. J. Gordon. Sunday, the 30th, Miss A. V. Earle.—W. W.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday last Mrs. H. E. Litt delivered educational addresses on 'Death,' and 'The Lord's Prayer,' and gave excellent clairvoyant descriptions. On Monday she conducted a meeting with beneficial results. Speaker on Sunday next, Mr. E. W. Wallis.—E. B.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington answered questions from the audience logically and convincingly. Selections by the band were much appreciated. Sunday next, at 7 p.m., Mr. Card; Mrs. A. Boddington, clairvoyante. Thursday, at 8.15 p.m., at 17, Ashmere-grove, Brixton, Mrs. A. Boddington's circle, fee 1s.

ACTON.—PEMBRIDGE HOUSE, HORN-LANE, W.—On Sunday last Mr. Piggott gave an interesting address on 'The Spiritual Aspect of the Social Question.' Sunday next, Mr W. J. Colville, on 'The Gospel of Happiness.' June 22nd, at 7.30 p.m., social gathering; Madame Farr, clairvoyante, La Yenda, palmist. Tickets 6d.

BRADFORD.—WESTGATE NEW HALL.—On Sunday last Mrs. Beardshall gave a spiritual address on 'The Journey of Life' and good clairvoyant descriptions. Sunday next, Mrs. Stair. On July 7th, 8th, and 9th, Mr. W. J. Colville will deliver six lectures. Tickets 3d., 6d., and 1s. each; course tickets, 2s.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday last, morning and evening, Mr. Morley spoke on 'Vortexia' and 'Oahspe and Faithism,' answered questions, and gave excellent clairvoyant descriptions. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays at 8.15 p.m., services are held for Faithist teachings and clairvoyant descriptions.—W. E.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good circle was held, and in the evening Miss Reid gave an excellent address and Mrs. Curry clairvoyant descriptions. Speaker on Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis; silver collections. June 27th, 28th, and 29th, at 3 and 8 p.m., lectures by Mr. W. J. Colville.—A. C.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Effie Bathe lectured upon 'How Spiritualism Helps Humanity' and ably answered questions. Two solos by Madame Leslie Dale, A.R.A.M., were much appreciated. Sunday next, at 7 p.m., Mrs. Hylda Ball, address. Sunday, June 30th, Mr. W. J. Colville (see advertisement next week).—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis's reading from the 'Herald' Sermons and practical and lucid address on 'Prayer in the Light of Spiritualism,' gave much pleasure to an appreciative audience. Mr. F. Spriggs presided. Sunday next, Mr. A. V. Peters, clairvoyant descriptions. Silver collection. July 2nd, at 8 p.m., members' experience meeting.—A. J. WATTS, Hon. Sec., 18, Endsleigh-gardens, N.W.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday last, at the morning circle, several controls spoke on 'The Unity of Spirit.' In the evening Mr. J. H. Pateman's address on 'The Consummation' was much enjoyed and aroused discussion. On Monday evening last Mrs. A. Webb gave successful psychometry. On Sunday morning next, at 11.15 a.m., circle; at 3 p.m., Lyceum; at 7 p.m., Mr. R. Bell on 'The Development of the Soul.'—H. S.

CROYDON.—128A, GEORGE-STREET.—On June 11th Mrs. Alice Webb gave a short address on 'Psychometry,' followed by successful demonstrations.—F. K. G.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mr. Aaron Wilkinson gave very satisfactory clairvoyant descriptions at both services.—H. A. K.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Sunday last Mr. H. Leaf and Mr. Walker gave inspiring addresses, and Mr. Walker clairvoyant descriptions.—F. A. H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Sturgess, of Reading, spoke convincingly on questions from the audience.—S. A. D.

KETTERING.—TEMPERANCE HALL.—On Sunday and Monday last Mrs. Comerford addressed crowded audiences and aroused much interest.—H. K.

STRATFORD.—IDMISTON HALL.—On the 13th and 14th inst. a sale of work was held in aid of the building fund. On Sunday last Mr. Keyworth gave an address on 'Communion.'

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Bertolli spoke on 'The Last Supper.' In the evening Mr. J. Gambil Nicholson's eloquent address on 'The Kingdom of God is within you' was much appreciated.—S.