

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,485.—VOL. XXIX. [Registered as]

SATURDAY, JUNE 26, 1909.

[a Newspaper.]

PRICE TWOPENCE.

Per Post, 10s. 10d. per annum.

London Spiritualist Alliance, Ltd.

110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

MONDAY, June 28th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture MR. W. J. COLVILLE.

WEDNESDAY, June 30th, at 3 p.m.—

Admission 1s.; Free to Members only.

Public Lecture MR. W. J. COLVILLE.

THURSDAY, July 1st, at 3 p.m.—

For Members and Associates ONLY.

Afternoon Social Gathering to meet ... MRS. H. T. BRIGHAM.
No tickets required. Tea provided.

MONDAYS, WEDNESDAYS, and FRIDAYS, at 11 a.m.,

Spiritual Healing MR. A. REX.

For further particulars see p. 302.

MARYLEBONE SPIRITUALIST ASSOCIATION,

CAVENDISH ROOMS, 51, MORTIMER STREET, W.
(Close to Regent Circus.)

SUNDAY EVENING NEXT, at Seven o'clock,
MRS. PLACE-YEARY,
CLAIRVOYANCE.

Doors open at 6.30. Members' Seance, June 28th.

THE SPIRITUAL MISSION,

22, Prince's-street, Oxford-street.

Sunday next, at 7 p.m. MRS. BRIGHAM.

67, GEORGE STREET, BAKER STREET, W.

Sunday next, at 11 a.m. MRS. BRIGHAM.

Wednesday, June 30th, at 7.45 p.m. MRS. FAIRCLOUGH SMITH.

Doors closed 10 minutes after the commencement of each service.

SOUTH LONDON SPIRITUALISTS' MISSION,

LAUSANNE HALL, LAUSANNE ROAD, PECKHAM, S.E.

ANNIVERSARY SERVICES, SUNDAY, JULY 4th.

Addresses by MR. E. W. WALLIS.

11.30 a.m.—'Life's Mysteries Interpreted by Spiritualism.'

7 p.m.—'The Coming Religion, in the Light of Spiritualism.'

SILVER COLLECTION.

Thursday, 8th, MR. D. J. DAVIS. Sunday, 11th, MR. G. TAYLER GWINN.

For Sale.—'Researches in the Phenomena of Spiritualism.' By Sir William Crookes, F.R.S. A few copies of this scarce book, cloth, newly bound, illustrated. Price 7s. 9d. each, post free.—Address, 'Books,' c/o 'LIGHT' Office, 110, St. Martin's-lane, W.C.

Visitors to London

WILL FIND GOOD ACCOMMODATION AT

HUNSTANTON HOUSE, 18, ENDSLEIGH GARDENS, N.W.

Most conveniently situated for business and pleasure, being within easy reach of all parts of London. Well-appointed and lofty bedrooms overlooking beautiful ornamental gardens. Bed and breakfast 4s. Full tariff post free on application to MRS. STANLEY WATTS.

ALSO AT

ST. EDMUND'S PRIVATE HOTEL, HUNSTANTON, NORFOLK.

Centre of the town, overlooking the Green, Pier, and Beach; near Recreation Ground, Gardens, Sea and Golf Links. Hunstanton faces due West, and is noted for its dry and bracing air, sunny skies, low rainfall, beautiful cliffs, and quaint villages. It is near to Sandringham, Ringstead Downs, and the famous Brancaster Golf Links. Coach Trips daily to places of interest. Moderate terms.—For tariff, apply to MRS. STANLEY WATTS.

'Can We Prevail Upon You?'

THE MILTON SPIRITUALISTS'

SOCIETY AND LYCEUM,

Bradford, Yorkshire.

The above Society and Lyceum appeals to all interested in the advancement of our great truths to assist us in our efforts to build a suitable hall wherein to worship. We have purchased a suitable plot of ground, and are inaugurating a fund for raising 2,000 shillings, and earnestly appeal to every individual Spiritualist to help us.

The £700 needed will necessitate special local efforts with self-denial for our members, even apart from the above fund, thus we confidently look forward to your co-operation in our endeavour to raise the tone of Spiritualism in this city.

All Donations to be forwarded to—

The Chairman of Building Committee—MR. J. W. PARKER,
63, Manningham-lane, Bradford.

And the Treasurer of Building Committee—MR. J. P. SIMPSON,
29, Young-street, Gillington, Bradford.

Also to MRS. BEARDSWORTH, Lyceum Representative,
120, Whetley-hill, Bradford.

W. NOBLE, Secretary.

D. WOODERSON,

THE NEW THOUGHT BOOK STORE,

Has taken more spacious premises at—

4, GREAT RUSSELL STREET, W.C.,

Only one minute from Tottenham Court Road Tube Station, and four doors from Tottenham Court Road.

Catalogue post free on application. 'LIGHT' kept on Sale.

A MANUAL OF CARTOMANCY

And Occult Divination,

Including: The Oracle of Human Destiny, Cagliostro's Mystic Alphabet of the Magi, The Golden Wheel of Fortune, The Art of Invoking Spirits in the Crystal, The Various Methods of Divination.

By GRAND ORIENT.

Fourth Edition, Revised and Enlarged, with Plates.

Cloth Gilt, 249 pages. 2s. 10d. net, post free.

FOR SALE BY

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

Companion wanted for a lady (mental case); not an invalid. On the Kent coast.—Address 'M. C. W.,' care of 'LIGHT' Office, 110, St. Martin's-lane, London, W.C.

A Good Home wanted with a superior family for a little girl (six months).—Apply Pateman, 86, Bellott-street, Manchester.

Gentleman of active and energetic temperament, disengaged, with many years' railway accountancy and general commercial experience, desires engagement; first-class references.—Address 'Beta,' 4, Bibbworth-road, Church End, Finchley, London, N.

Wanted in exchange for Zollner's 'Transcendental Physics' and Crookes' 'Researches in Spiritualism,' books to value of 12s. 6d. and 7s. 6d. respectively, as per Watkins' list, or would sell for cash.—V. N. Turvey, Marrington, Branksome Park, Bournemouth.

Herne Bay.—Guests received; large house; shady garden; tennis; minute sea. Recommended by Mrs. E. M. Walter.—Clarence House, Herne Bay.

Will any good friend kindly write Advertiser if they know of any case of eye cataract that has been cured without an operation?—'K.,' 15, Bury-street, St. Mary-axe, London, E.C.

JUL 6 1909

A REMARKABLE OFFER!

To every reader of 'LIGHT.'

To every purchaser of a copy of the Fourth Edition of

'EVERYBODY'S ASTROLOGY,'By **ALAN LEO,**

Price 1s. 2d. post free, will be sent a 3-page TEST HOROSCOPE, FREE.

'EVERYBODY'S ASTROLOGY' is the first and most popular of the Shilling Series of Astrological Manuals, and consists of a Complete Series of Delineations of the 144 Distinct and Separate Types of Persons born each year. In short, it contains, in the small compass of a pocket-book, a key to the characters of all with whom one has to deal in daily life. (Cloth, 6½ by 4½, 102 pp.)

The following particulars should be given:—

Please send 'Everybody's Astrology' and Test Horoscope as advertised, to:—

Full Postal Address.....

Particulars for Horoscope: (1) Place of Birth..... (2) Date of Birth.....

(3) Time of Birth (say whether a.m. or p.m.).....

I enclose P.O. for 1s. (or 14 stamps).

SEND TO L., OFFICE OF—

'Modern Astrology,' 42 & 43, Imperial-buildings, Ludgate Circus, E.C.

IS DEATH THE END?

Or, CONSCIOUS PERSONALITY AFTER DEATH.

BY A WELL-KNOWN WRITER.

This book is an effort to put into plain language the evidence for conscious personality after Death—evidence from Psychical Investigation, Philosophy, Science and other thought systems.

Contents: Introduction, Case for a Future Life, Evidence We Want, Evidence Forthcoming, Dawn of the New Science, Two Worlds and Intercommunication, Some Latent Powers of the Mind, Life and Recognition after Death, The State of the Dead, Activity of the Other World, Is New Spirit Evidence Coming? Spiritual versus Material, Front Rank Witnesses for the Case, Some Investigations. The Evidence of the Senses.

Cloth, 156 pp. Price 3s. 3d. net, post free.

To order from—'LIGHT' OFFICE, 110, ST. MARTIN'S LANE, W.C.

THE WAY OF INITIATION,

Or How to Attain Knowledge of the Higher Worlds.

By **RUDOLF STEINER, Ph.D.**With a Foreword by **ANNIE BESANT,** and some Biographical Notes of the Author by **EDOUARD SCHURE.**

Cloth, 237 pages, 3s. 10d. post free.

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

**TEACHINGS.
AUTOMATIC WRITINGS**

EDITED BY

Sir Lawrence Jones, Bart.

SOME OF THE CONTENTS.—Angels, A Lost Child, Christ, Difficulty of Communications, Death, Lives and Communication with Departed, Destiny, Dreams, Fate, Friends, Future, Helpers, Influences, Life Beyond, Value of a Short Life, Message of the Master, Presences and Powers, Recognition, Reincarnation, Sebastian, Visible Signs, Sorrow, Soul Body, Spiritual Knowledge, Laws, Self, World, Thought, &c.

New and enlarged edition, cloth, 3s. net post free.

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

Objections to Spiritualism**(ANSWERED)**By **H. A. DALLAS.**

CONTENTS.

Preliminary Difficulties. Is Spiritualism Dangerous? Wherein Lie the Dangers. Do the Dead know of Earth's Sorrows? Do They Tell Us Anything New?
Purposeless Phenomena. The Methods Employed. Causes of Confusion.
What the Communicators Themselves Say. Impersonating Spirits and Fraud. Materialisations. The Responsibilities of Spiritualists.
Appendices A and B.

Stiff Covers, 96 pages, post free, 1s. 1½d.

LONDON SPIRITUALIST ALLIANCE, 110, St. Martin's-lane, W.C.

THE WRITINGS OF**ANDREW JACKSON DAVIS***The Authorised, Standard Edition.***'The Harmonial Philosophy.'**

IN TWENTY-SEVEN VOLUMES.

Price to all countries, £6 (or the equivalent). Carriage prepaid.

WE are glad to announce that after a period of 15 years, during which the works of that noble Sage and peerless Philosopher, 'THE SEER OF POUGHKEEPSIE,' Dr. Andrew Jackson Davis, were tied up by legal complications—the plates, dies, and printed forms imprisoned in fire-proof vaults and these priceless works inaccessible to the public, arrangements have been satisfactorily made for a

Re-issue of The Harmonial Philosophy

in a set of 27 volumes, JUNE 1909.

These will be uniform with former editions, all bound in good cloth and IN FINE STYLE of workmanship.

These works form a library in themselves. They are remarkable from every point of view—in the comprehensiveness of their scope, in their penetration and clear analysis, in their richness of language, and in the depth of insight to which they conduct the reader.

'THE HARMONIAL PHILOSOPHY.'

'Principles of Nature: Her Divine Revelations, and a Voice to Mankind.'

'Great Harmonia: Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe.' In five volumes.

VOL. I. 'The Physician.'

VOL. II. 'The Teacher.'

VOL. III. 'The Seer.'

VOL. IV. 'The Reformer.'

VOL. V. 'The Thinker.'

'Magic Staff: An Autobiography of Andrew Jackson Davis.'

'A Stellar Key to the Summerland.'

'Views of Our Heavenly Home.'

'Arabula; or, The Divine Guest.'

'Approaching Crisis; or, Truth versus Theology.'

'Answers to Ever-Recurring Questions from the People.'

'Children's Progressive Lyceum.'

'History and Philosophy of Evil.'

'Death and the After-Life.'

'Harbinger of Health: Containing Medical Prescriptions for the Human Body and Mind.'

'Harmonial Man; or, Thoughts for the Age.'

'Events in the Life of a Seer (Memoranda).'

'The Diakka, and their Earthly Victims.'

'Philosophy of Special Providences.'

'Free Thoughts Concerning Religion.'

'Penetralia, Containing Harmonial Answers.'

'Philosophy of Spiritual Intercourse.'

'The Inner Life; or, Spirit Mysteries Explained.'

'The Temple; or, Diseases of the Brain and Nerves.'

'The Fountain: With Jets of New Meanings.'

'The Genesis and Ethics of Conjugal Love.'

These volumes can only be sold in complete sets of 27 volumes at present, as the supply is limited.

Price, £6 per set, carriage free.

Orders should be sent at once to 'LIGHT' Office, and the books will be forwarded direct from America to the purchaser.

Detailed Prospectus on application.

TO ORDER ONLY FROM

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

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,485.—VOL. XXIX. [Registered as] SATURDAY, JUNE 26, 1909. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way.....	301	Automatic Writing—Its Use and Abuse. Address by Miss E. K. Bates.....	302
Lectures by Mr. W. J. Colville.....	302	Mystical Union.....	309
L. S. A. Notices.....	302	Psychic Gifts and how to Unfold Them. Lecture by Mr. W. J. Colville.....	309
Darwin as a Revealer of God.....	302	The 'Harmonical Philosophy' Concerning God.....	310
Ethicalisation and the Direct Voice.....	303	Trenchant Testimonies.....	311
Remarkable Clairvoyance.....	304		
The S. P. R. and Eusapia Paladino.....	305		
The Eleventh Commandment.....	306		
An Abortive 'Commission'.....	307		

develop to the measure of the stature of the fullness of Christ, he is holding up before them a picture of the birth in the soul of this divine spirit that he spoke of as Christ, and the gradual unfolding of that into the perfection of divine manhood. That is, perhaps, the most inspiring ideal that can well be put before Christian people, that not only outside them, but within them, not only as an outer helper, but as an indwelling spirit, this idea of the Christ is to be realised, and that that unfolding of the Christ in man is a real fact in religious consciousness, making that highest stage of human evolution, when the man becomes perfect, and there only remains before him the superhuman evolution, after the human is finished.

NOTES BY THE WAY.

An American writer contributes to 'Unity' a timely Study of the 'God-consciousness in Man' considered as a God-revelation in man's spirit. It is the fine fruiting on the tree of the discovery of the Immanence of God: and, by a safe and sure historical route, he finds that this is identical with Mysticism, which is old enough. The following sentences bring this out clearly:—

To the mystics the world owes an incalculable debt. By mystics, of course, we mean those who hold that a man may become, in very truth, a 'partaker of the divine nature,' so that 'God ceases to be an object and becomes an experience.' Mysticism has its dangers and often has run wild into grievous excesses and abuses. But these can be explained and guarded against, and, as Professor Coe declares, 'in spite of its excesses and misunderstood psychology, mysticism contains the sound kernel of Christianity and of all religion.' Sabatier intimates that if one would trace the course of true religion through history, he must follow the stream of mysticism which flows through the world. Mysticism bursts the shell of dogma. It will not tolerate formalism. The mystic has no use for the Bible unless he can get back of the Bible to the experience which the book describes.

The essence of Puritanism was its insistence on the possibility of direct intercourse between man and God. The Puritans were thus mystics.

The Great Awakening in America, out of which grew so many colleges, churches, and the elevation of moral standards, was born of a conviction in the mind of Jonathan Edwards of an immediate action of the divine spirit upon the human soul. Similar in spirit and message, though with a more exuberant gladness, was the great Wesleyan movement in Great Britain and America. Methodism's basal principle is Christian experience. Its distinctive doctrine is 'the witness of the spirit.' By its hymns of glad assurance it sang its way into the hearts of millions. Quakerism, in its doctrine of 'the inner light,' proclaims the same message. George Fox affirmed that though he 'read of Christ and God,' he knew them 'only from a like spirit in his own soul.'

'Christian Science' seems to have for its central tenet the same principle, namely, the possibility of the human soul merging itself in the great divine Soul. The 'New Thought,' too, as set forth in the writings of Ralph Waldo Trine, Lillian Whiting and others, reiterates this same central teaching—contact, or interblending, with God.

Mrs. Besant, in one of her late St. James' Hall Lectures, describing a certain teacher's view, and agreeing with it, said:—

He has seen that in the Epistles a somewhat different view is taken from that of the Gospels, the one dealing specially with an historical person, the other with an indwelling spirit. He realises that when the Apostle Paul declares to his converts that he is travelling in birth for them until Christ be formed in them, when he says in another passage that they are to

This is by no means new. Gerald Massey insisted upon it many years ago, and many have taught it. Mrs. Besant enforces it in her own keen and persuasive way, and we welcome her statement that Jesus is 'the first among many brethren,' and that 'every son of man is potentially and will hereafter be actually a son of God, meaning by that that deity will unfold within him, and that a manifestly divine humanity is the natural goal of evolution.'

'Some Assurances of Immortality,' by J. B. N. Berry (New York: R. F. Fenno and Co.) is a rather weak book with a very strong title: but it consists of only about fifty small pages, dealing with nine subjects, and its brevity may partly account for its apparent weakness. It is quite likely, too, that its elementary suggestions may be useful at certain stages of development. A fair specimen of its intellectual value and literary style is the following: the concluding paragraphs of a minute chapter on 'Where is the Soul?'—

The soul, if having its seat in the mind, may be the medium through which we are made cognisable of and amenable to the immutable laws of God. The mind, the will, is the arbiter of our lives, for thoughts and desires, the creations of the mind, are capable of making us pure, true, good, or impure and hurtful. If our thoughts, creations, desires are pure, true, good, then just as we strive to keep them so, this subtle power within us advances them higher and makes us better; adding so much more of an exquisite sense of happiness that we have a realisation of a higher existence. If the mind forms impure, hurtful thoughts, there is evidence, esoteric as well as exoteric, that 'adder's poison is under our lips.'

Another element of the soul's existence is what we know as conscience, the voice of the soul, the judge of our thoughts, words, deeds—God's voice within us.

'The Commonwealth' reminds us of a passage in one of Canon Liddon's romantic St. Paul's sermons, with its fantastic reference to the loss of the 'Eurydice' with three hundred men and boys. He said:—

Let us suppose that it were consistent with the present will of God that any of those brave men who sank beneath the waves in the 'Eurydice' could, instead of waiting for the General Resurrection, rise now from their watery shrouds; that they could enter the homes which were awaiting their return, and which are now plunged in sorrow; that they could speak to a wife, to a mother, to a sister, some words of reassurance and peace. What would be the measure of the joy of such a meeting? It would be exactly proportioned to the anguish which followed the first announcement that the vessel had been lost; an anguish which has been deepening ever since. It would be an exulting rebound of feeling to which nothing in ordinary life is at all parallel. Yet it would be only a distant likeness of the joy which the Apostles experienced on Easter Day.

What a revealing flash of lightning there is in that line, 'instead of waiting for the General Resurrection'! Think of it—'waiting'!

'The Occult Review' prints a Study of 'The Only Wisdom' by Lady Archibald Campbell. It is rather florid, perhaps also rather fanciful; but it is full of colour, and, with sufficient imagination, one might find it spiritually true. A concluding note has more substance—has in it, in fact, a good solid thought:—

In all auditory impressions, or—I should say—in their transcription, where want of sequence is apparent, it may be obvious to the thoughtful reader that there has been faulty transmission from one cause or another. For instance, when words in a phrase have been too indistinctly heard, it follows, inevitably, as a matter of course, that sense, point and quality are partially or completely lost, and the whole message, or part of it, has to be sacrificed by the would-be transcriber in the interests of truth.

When science pierces under the piercing sayings of those swift messengers who travel and who speak to us on and through the liquid light—for this is the term which has been given me to use—the whole world will believe in spirit world telepathy, and be more attuned to hear the music of the spheres, the glory of which no echo, not the faintest, can be suggested by pen nor conceived by dull report.

It suffices to say he is a Shepherd of Immortalities who has given me these keys which open a small corner of the spirit world, one with a given name, dwelling in the Ray of the Watchers—or Shepherd People designated by the Gnostics of old 'Weavers of the Vesture of Light,' or 'Treasurers of Light.'

'Spiritual Bodies of Angels and Men,' by 'J.F.' (London: Elliot Stock) is a useful pamphlet giving a fairly full account of the Bible records of appearances of angels. For anything else it is misleading. Referring to 'spiritual bodies,' it says:—

From what can be gleaned from Scripture of the attributes of these spiritual bodies, they would seem to be unfettered by the ordinary laws of Nature, as we now know them. Bolts and bars offer no obstacle to progress; they can render themselves visible or invisible at will; they descend to earth, they rise to heaven; they appear suddenly, and disappear as quickly; they can walk through fire and tread on water; and apparently, notwithstanding the possession of these super-human powers, there is nothing to distinguish them from ordinary mortals, showing how closely the spiritual body resembles the natural.

Such a body was that of Jesus after the resurrection and, partly, during his earthly life, says 'J.F.'; and there he stops. He thinks that after death, we shall all have to wait somewhere, for a spiritual body. Paul and John are still waiting. It is 'quite incorrect' to say that 'our dear ones have gone to heaven.' 'We know of only two men who have' gone there—Moses and Elias. Even David 'is not yet ascended into the heavens.' Apart from the Bible, we seem to know nothing. There is the final story of angels in the Book of the Revelation: 'and this is the last time we have any record of the *visible* connection with the human race.' No. 62, Paternoster-row evidently stands in most urgent need of 110, St. Martin's-lane.

SPIRITUAL PRAYERS (From many Shrines).

Father in heaven, I am not strong, and the burdens of my life weigh heavily. I am tired, and sometimes it seems easier to die than to live. Therefore, I turn to Thee with humble confession of my weakness, asking Thee to forgive my cowardice. I seek from Thee strength to bear the results of my own blundering, and to go on more bravely to the duties that await me. Thou art my refuge. Comfort and sustain me, that I may learn something of the loving patience made perfect in Thy saints and heroes, and may I, through suffering if it may not be through action, enter into the fellowship of brave, undaunted souls. Amen.

ANOTHER SERIES OF LECTURES BY W. J. COLVILLE.

The educational lectures by Mr. W. J. Colville, recently delivered at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, London, W.C., were so much appreciated that in response to the request of many of his hearers, Mr. Colville has kindly consented to deliver another series, commencing at 3 p.m. on the following dates:—

SYLLABUS.

- Monday, June 28—'The Four Spiritual Elements—Earth, Water, Air, Fire—How we Cultivate and Subjugate Them.'
 Wednesday, June 30—'Spiritual Inter-communion—Relation of Unseen to Visible Agencies.'
 Monday, July 5—'The Rosicrucians and Their Mysteries.'
 Wednesday, July 7—'The Great Pyramid of Egypt.'
 Monday, July 12—'The Truth about Atlantis.'
 Wednesday, July 14—'The True Christ: or the Light Within.'

Questions invited after every lecture.

ADMISSION 1s. EACH.

The Council of the London Spiritualist Alliance and Mr. W. J. Colville jointly invite MEMBERS of the Alliance to attend these meetings free of charge.

LONDON SPIRITUALIST ALLIANCE, LTD.

AFTERNOON SOCIAL MEETING.

The Members and Associates of the Alliance are invited to an informal gathering at 110, St. Martin's-lane, W.C., on Thursday, July 1st, from 3 to 5 p.m., to welcome

MRS. HELEN T. BRIGHAM, of U.S.A.,

on the occasion of her arrival in London from Australia on her journey round the world in the interests of Spiritualism.

Tea will be provided. No tickets necessary.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

DARWIN AS A REVEALER OF GOD.

Mr. Stead, in an article in the 'Review of Reviews,' dealing with the collection of essays on 'Darwin and Modern Science,' issued by Cambridge University, expresses himself strongly with regard to the prevailing idea as to the bearings of Darwin's work on the question of the intelligent direction of the creative processes. He says, quoting a conversation dating back to 1882: 'I don't think any man has done more to quicken and vitalise my faith than Darwin. Paley was a mere infant compared to Darwin as an exponent of the evidences of a Creator in the miracle of Creation. I can never forget the living thought engendered by reading Darwin. Instead of Paley's Contriver, who made the world long ago and rested from His labours, here was the Living God who was in evolution continuing His labours to this day. The Creator of the Mosaic cosmogony was but a Nuremberg toymaker compared to the builder of an Atlantic liner when contrasted with the Creator revealed in the writings of Darwin.' Mr. Stead recalls how savagely Canon Liddon was criticised when he ventured to suggest from St. Paul's pulpit that Darwin had strengthened instead of demolishing the argument from Design, and he—or the book from which he quotes—suggests that 'Darwin, indeed, may be said to have rediscovered for modern men the Almighty, and to have established on scientific grounds the faith of man in the infinite power and unsearchable wisdom of the Creator and Sustainer of the Universe.'

Darwin 'takes us behind the scenes and shows us the great Thaumaturgist at work ceaselessly æon after æon, making and remaking worlds, evolving species, and steadily working out His great design.' Mr. Stead also points out that Darwin, by proving 'that not only all nations but all creatures that on earth do dwell, are kin by heredity,' has given 'an enormous extension to the conception of brotherhood.'

ETHEREALISATION AND THE DIRECT VOICE.

I.

During my investigation into the phenomena of Spiritualism I have never met with anyone whose mediumship has brought me so close to the next state of consciousness as Mrs. Wriedt, of Detroit, Michigan, U.S.A. I dislike introducing dollars into dissertations on communication with the unseen, but psychics must live, and there is just as much reason why they should be paid as parsons, lawyers, doctors, or naval and military officers. Theirs is an exhausting occupation, and generally unfits them for any other. It is due to Mrs. Wriedt and to the Jonsons to say that they reduce their charges to a minimum. In each case the fee is one dollar if the séance is successful; if unsuccessful, these psychics refuse to receive anything at all.

Mrs. Wriedt lives in a detached villa of her own design, 414, Baldwin-avenue, in a suburb of Detroit, nearly three miles from the City Hall. She is much sought after and always busy. On an average she receives four or five people a day. It is therefore necessary to make an appointment beforehand. She does not go into trance and often joins in the conversation going on between the sitter and his visitor; she speaks, sometimes, at the same instant as her control or the other spirits. I have at times been much puzzled to know what she has to do with the manifestations; all I know is that her presence is essential.

The phenomena that occur are etherealisation and the direct voice through the trumpet; the former is more rare than the latter. It is possible to hear the voices in broad daylight or gaslight, but the operation is slow and unsatisfactory, and the investigator will find it best to sit in total darkness. The psychic will sit anywhere you like in the room, on either side, touching you, or opposite. I found it best to have her opposite, and about four feet away. A trumpet is placed upright on the floor, between psychic and sitter. I had many sittings and will now describe two:—

Friday, January 8th, 1909.—11.10 to 12.10 (noon): alone with Mrs. Wriedt. Atmospheric conditions very good; freezing hard, dry and clear. About a quarter of an hour after the light was extinguished I saw a faint light cloud hovering about between the psychic and myself; this gradually developed into the full face of a man. I did not recognise it but found out later from 'Dr. Sharp,' the control, who it was. The general appearance was very similar to the ghost of Julius Cæsar in Beerbohm Tree's play. The next two phantoms were obviously two of my near relatives, one of whom passed over sixteen years ago, the other four years; the fourth was the mysterious 'Josephine' who had come to me at Toledo. I asked her why she attached herself to me, and she answered through the trumpet, while still in sight, 'To help you in loving kindness' (I learnt afterwards that she was a spirit healer). The etherealisations then came to an end.

Next came 'Iola,' my guide, who identified herself through the trumpet, giving in full her Christian names when on earth, answering several questions, and describing minutely what she had seen me doing at a certain time the previous day. The man mentioned above ('George') talked to me for a short time; finally, 'Dr. Sharp' spoke for some minutes. His voice was loud, and at times he appeared to dispense with the assistance of the trumpet. He answered several questions, principally about my guide. The only voice that bore the slightest resemblance to that of the psychic was 'Josephine's.' I may say here that none of the voices can be identified with those of the friends who purported to be present. The operation is like communicating with a relative or friend through a long-distance telephone.

The next day, January 9th, 1.40 to 2.40 p.m., I was accompanied by the veteran Spiritualist, Mr. Henry Clay Hodges, editor of 'The Stellar Ray,' also 'Two Thousand Years of Celestial Life,' by 'Clytina,' and 'Science and Key of Life,' by 'Alvidas.' Atmospheric conditions were not so good as on the previous day; it was snowing. After talking together for about twenty minutes, 'Dr. Sharp' came and gave us some

useful information; then a man spoke through the trumpet, gave a name, and said he was, in earth life, a surgeon at Brighton. He spoke pure English and said he knew me, but I have no recollection of him. Next came one of Mr. Hodges' deceased Detroit friends, speaking in Yankee intonation and dialect; then my guide, with English accent, with whom I had a long chat. I asked her the name of my daughter, who was born on the anniversary of her death; the answer was correct.

Question: What was I doing this morning?

Answer: Writing notes of your investigation (correct); then you thought it was a bad day and you would not go out, so you wrote letters (correct). Who was that man you were talking to?

I said it was Mr. Hodges who was present, and an introduction took place.

Question: How is my wife?

Answer: She has received your letter from the East.

I found afterwards that there had been some anxiety about the delay in the arrival of my first letters from New York, which had not reached home until a few days before this sitting. Some further conversation took place about her place in the spirit spheres and realms.

Then came 'Clytina,' who spoke very clearly, but in rather a stilted way, to Mr. Hodges in pure English. It struck me that her formal pronunciation was due to her wish to make sure that she was understood. She told me of two English friends who wished her to make them known to me, but at present I have been unable to place them. Next came Sir A. G., our Consul-General for Cuba at the time of the Spanish-American War, who spoke of the 'Maine' disaster. He had altered the view of that catastrophe which he held while in life, and went into long particulars about mines and wires that I could not follow properly as I am unacquainted with Havana. He went on to say, 'There were five in my family (correct). Do you remember the last time we met?' I said, 'Yes, I dined with you at —.' 'Yes, we sat and smoked and talked. You admired a worked cushion we had.' Mark this trifling detail! I had a faint recollection of the incident, and, on writing to England, I found out from one of the people present that it was true.

This latter is one of those insignificant bits of information which the superficial critic holds in contempt: 'Is this, then, all that spirits can talk about?' he exclaims. To me this item, which I could not recall without assistance, was more valuable than if my friend had described the various appointments he filled in life with distinction, because the latter details are common property and could have been culled from a book of reference.

After Sir A. G. came another of Mr. Hodges' Detroit friends speaking in American dialect, and a Senator James Macmillan, with whom he had a friendly chat. Mr. Hodges had not met the psychic for years; he was quite satisfied of the identity of the friends who came to him.

A digression is necessary here. To-day there is a great difference between the language of the average American and Englishman; it shows itself in the idioms used, in pronunciation, accent, and specially in intonation. Even among intellectual Americans true English is not usually spoken west of New York. I do not remember, for instance, ever having heard the word 'Yes,' though I have often heard as substitute 'Eyah,' or 'Yah,' or 'Yap,' or 'Yup.' Now during this séance the Brighton surgeon, Sir A. G., 'Clytina,' and 'Iola' spoke pure English; the friends of Mr. Hodges spoke Yankee, as was natural. Mr. Hodges was much struck with this feature in the séance and, after 'Iola' had been talking for some minutes, involuntarily exclaimed, 'No American lady ever spoke like that.' Neither the psychic nor her control speaks good English. The voices, as I have said, were not the voices of my friends, but the nationality of each speaker was apparent.

The positive condition induced by over-anxiety to communicate was never more apparent than in Mrs. Wriedt's séances. At first, with some communicators, the name would run off into a blur, and it was not till after several attempts that it could be made out properly.

Many friends as well as relatives came to have speech with me. One was a man who ridiculed the spirit hypothesis in life and spoke of it with contempt. He was a Fellow of the Royal Society. We had some sharp words about it, but I am happy to say that the last letters we exchanged were cordial.

Question: Do you remember you and F. (another F.R.S.) jeering at me about this subject?

Answer: Oh yes, but I knew no better then. I am doing all I can to learn.

Question: Do you remember going to a séance with me?

Answer: Quite well.

Question: You did not like the medium, but he has power.

Answer: Yes, he has, but I did not like his personality.

Question: Do you remember what you said about him as you were going home?

Answer: 'Humbug.'

All this was correct and there was a good deal more in the way of identification.

Another man of lower mental calibre came and gave his name and other details. I said, 'Cox, how came you here this morning?' (A.) 'I was invited by Mr. Henry Osborne' (a brother-in-law of mine who has been on the other side nineteen years). This incident is one of the most remarkable I have in my American notes. Mind-reading will not account for it, as it never entered my mind that my brother-in-law would be hunting up my acquaintances; and no one, normally, would suppose that my second name was the surname of my brother-in-law.

In that quiet room at Detroit I have heard, through the trumpet, the sounds of expression of nearly every human emotion except anger. Laughter, sighs and utterances of disappointment are common. I remember asking one woman who had been gone from here over ten years, and who said she was happy, 'Don't you ever think now of James Montgomery?' 'Not now,' was the reply, 'but I wish I had never known him'; then came a long deep sigh which made me regret that I had alluded to the subject. I have heard three voices talking at once, one in each ear (direct) and one through the trumpet; sometimes two in the trumpet. 'Dr. Sharp,' the control, would occasionally speak for a spirit and I could hear him being corrected: 'No! no! I did not say that': and then 'Sharp' would correct himself and say, 'I made a mistake, what he said was so and so.' The regrets at not being able to make themselves heard or understood were pathetic. 'Oh dear, why cannot I make him hear?' or 'No, no, I did not mean that.' Taking it altogether, I have never been present at such realistic séances. I almost forgot that I was conversing with the dead.

Mrs. Wriedt sometimes spoke, at my request, at the same time as her control and other spirits. The termination of my last séance was peculiar. The psychic put her two hands into my right hand. I was then struck smartly on the head and left breast by the trumpet, which was thrown into the corner of the room, where it fell to pieces.

W. USBORNE MOORE,

8, Western-parade, Southsea.

Vice-Admiral.

REMARKABLE CLAIRVOYANCE.

BY W. J. COLVILLE.

Knowing that your readers all over the world are glad to learn of instances of direct evidence of psychic insight and foresight, I send you the following particulars regarding a striking proof of accurate far-sightedness on the part of a highly gifted lady, whom I am happy to number among my friends, Madame St. Leonard, at whose house I was visiting a few weeks ago with a friend who has since returned to America, and whose speedy, and entirely unexpected, return to his native land was occasioned by the occurrence of an event which Madame St. Leonard distinctly saw at a distance of over four thousand miles.

Dr. Louis Cohen, a gentleman whose home is in St. Louis, U.S.A., and who had accompanied me on my present visit to England, being interested in clairvoyance, requested Madame St. Leonard to tell him if she saw anything of an impressive nature in connection with his home and relatives, and, greatly to his surprise and mine, she described his father as having left the physical form, although the latest news, recently received from him, announced him to be in excellent health. The description was precisely that of Dr. Cohen's father, but neither he nor I was willing to believe that he was the individual so accurately described, although there seemed no other person in my friend's near circle of relatives who at all answered to the description. Madame St. Leonard, at the same time, insisted that Dr. Cohen would be obliged to return at once to America, and that he would be summoned by a cablegram.

This occurred at Madame St. Leonard's residence, 72, Lansdowne-road, Notting Hill, on Tuesday, April 20th. On Friday, April 23rd, when I was in Brighton, Dr. Cohen astonished me by joining me there and announcing that he had just received a cablegram from home announcing his father's sudden exit from the mortal frame and requiring his immediate return to St. Louis to assist his mother in managing the estate.

A curious feature of this vision is the fact that the event of transition appeared as though it had already occurred, two days before it actually took place. The explanation which has often come to me in relation to similar revelations has been that on the psychic plane, or in spirit life, causes which will inevitably result in certain physical effects have already so far matured before those effects take place, that to the vision of a seeress the fact is seen as though already accomplished, although some brief span of earthly time will intervene before the predicted and foreshadowed fact will have become an accomplished certainty on this plane.

I should like also to add that in relation to certain facts connected with my individual foreign correspondence the same highly gifted lady has exhibited equally remarkable and thoroughly convincing lucidity.

MARY EVEREST BOOLE has a charming knack of saying profound things in very simple language. In her book 'The Philosophy and Fun of Algebra' (C. W. Daniel, price 2s. net), she takes mathematical terms and processes and shows how they throw light on the rational conduct of life. Because algebra deals quite frankly and freely with unknown quantities, and applies logical rules to their discovery, Mrs. Boole speaks of the algebra of life as a recognition of one's own ignorance, and the various processes of trial and error, or direct experiment, by which we eliminate the false values and come upon the true. Another lesson which she deduces from algebra is that of reverence for the 'As-Yet-Unknown'—for by right thinking, as clearly outlined by the Boole method, we can gradually map out our road to it. One of Mrs. Boole's comforting reflections is that 'we need never be afraid of angels, whether white or black, as long as we keep the laws of logic.' Another is that 'infinity' denotes liberation from the bondage of conditions. The practical advantage of this method is that when people realise exactly how much has been proved, where knowledge ends and where their ignorance begins, they can never be deceived by those who pretend to possess superior enlightenment.

'AS LITTLE CHILDREN.'—'So long as one does not become simple like a child, one does not get Divine illumination. Give up your vanities about all the worldly knowledge that you have acquired, and knowing it futile in the realm of the higher path, be as simple as a child, and then you will get the knowledge of the True.'—SRI RAMAKRISHNA.

TRANSITION.—On June 15th, at Lanarth House, Holder's-hill, Hendon, N.W., Sadie, wife of Mr. Richard Pearce, passed away in her sixty-fourth year. Mrs. Pearce was a thoroughly convinced Spiritualist of large and varied experience, and her knowledge of the future life must have been a solace and a comfort to her during her painful illness and in her parting from her husband and family, to whom we send forth our sympathy in this time of separation. Old-time Spiritualists will remember Mr. Pearce as the hon. secretary of the St. John's Association of Spiritualists, Clerkenwell, and as a member of the council of the British National Association of Spiritualists, the precursor of the London Spiritualist Alliance.

THE S.P.R. AND EUSAPIA PALADINO.

On June 18th, at a special meeting of the Society for Psychical Research, the Hon. Everard Feilding read a paper on his recent experiences with Eusapia Paladino at Naples, in company with Mr. W. W. Baggally and Mr. Hereward Carrington.

Sir Oliver Lodge, in opening the proceedings, said that during the last few years the Society had devoted its attention to the more purely psychic manifestations in the form of automatic writing, trance speaking, and the like, and their researches had been leading more directly than formerly to the problem of human survival, but so far as he could see the phenomena which would be described had nothing whatever to do with human survival. They consisted in the movement of objects without ordinary contact—physical phenomena technically so-called. It might be that they were opening a fresh chapter and learning something about the activity of intelligent creatures whose powers in the physical world are different from those to which we are accustomed. Either the phenomena are true, in which case they are important, or they are false, in which case the Society was taking up an absurd position by giving so much attention to them; but he regarded the matter as still *sub judice*. He had himself had sittings with Eusapia Paladino on an island in the Mediterranean some four years ago, when phenomena were produced which he had never been able to explain, but the same medium was detected at Cambridge in trickery, and as a result the Society had dropped the investigation in accordance with its rules, and it was only after some hesitation and difference of opinion that the investigations with that medium had been continued.

The latter part of Sir Oliver Lodge's address, as well as a great portion of the opening of the Hon. Everard Feilding's paper, were occupied with apologetics for the Society's action in resuming the experiments with Eusapia Paladino after she had been detected in the alleged trickery. Mr. Feilding succeeded in making his paper very interesting and, with the assistance of Miss Johnson and his co-investigator Mr. W. W. Baggally, made it clear to the audience how the sittings were conducted. The third member of the investigation committee—Mr. Hereward Carrington—had returned to America.

The Hon. Everard Feilding, in the course of his remarks, said that since the days of D. D. Home mediums had mainly exercised their powers for gain, and had been unwilling to lend themselves to serious examination; many of them had succumbed to the temptations of their trade and, finding that their adherents were willing to be imposed upon, had been guilty of fraud. There were certain private mediums who did not receive payment, but they also objected to observation. The members of the Society had been told by Spiritualists that their unsympathetic attitude had been the cause of their non-success, but when failure had followed upon failure and fraud upon fraud, investigators could not be expected to continue the examination with the same sympathy as at first. The only issue of the experiments conducted with Eusapia Paladino in 1895 was to establish fraud; she cheated continuously and deliberately, and the result was so unsatisfactory as to preclude any judgment in favour of super-normal phenomena being produced by her.

The séances which would be described took place in his bedroom on the fifth floor of a hotel in Naples, so well lighted that small print could be read at the further end of the room, and only on very few occasions was there total darkness. In all eleven séances were held, which varied greatly; the worst were those at which Eusapia's friends were present, and the best those where they were alone. Sometimes the phenomena took place so rapidly that the dictation of the report of one was interrupted constantly by the occurrence of another, hence occasional chaos in the report. It was not found that the reduction of light had any favourable influence on the production of the phenomena, on the contrary the darkest séances were those at which least occurred. About half an hour before

the arrival of Eusapia the room was prepared by the removal of unnecessary furniture and the arrangement of objects out of sight behind the curtain. Sometimes the manifestations began at once in the brightest light, and sometimes they had to wait an hour or even an hour and a half before anything took place. Trance was found not to be absolutely necessary for the production of phenomena of a simple kind. The phenomena were said to be produced by her control, to whom the name of 'John King' was given, and sometimes a battle took place between her and her control.

The phenomena consisted in the first place of the levitation of the table at which they were sitting. First the table began to rock, then it would tilt away from the medium, and finally leave the ground entirely, rise one or two feet, remain suspended for a short time, and then come down. While Eusapia was under complete supervision, her hands and feet well guarded, the table remained in the air, and when it was pushed down it rose again. Complete levitation would sometimes take place when her hands were upon the table, and it would go up by itself when she threw her hands upwards in the air. On one occasion, when Eusapia's legs were firmly held, the table went right up into the air, when there was the brightest light, and not the slightest movement of Eusapia's arms and legs was detected. One of the most frequent phenomena which took place was the movement of the curtains behind Eusapia, and no resistance was encountered when a sudden grab was made at the bulge in the curtain. Sometimes the curtain was violently agitated, and on one occasion was thrown right across the table. Eusapia remained perfectly passive and motionless, her feet away from the curtain and both hands held.

There were frequently touchings by some invisible body. When the light was clear enough for Eusapia to be seen they were thus touched on the shoulder, and this occurred when they were absolutely certain that Eusapia's hands were upon the table. On one occasion Mr. Feilding held his hand about two and a half feet above Eusapia's head and immediately the tips of his fingers were struck several times, his first finger seized by a living hand and squeezed so tightly that he could feel the nails in his flesh. If this was fraudulent, it could only have been done by an accomplice behind the curtain, and they knew that no one was there.

All the time these phenomena were occurring there were violent noises within the cabinet, and sometimes a tea table which had been placed there was shaken so hard that the objects on it fell off. On one occasion this table moved without contact on to the medium's hands, tried to climb up, and then fell down. It created such confusion that eventually it was securely tied down. On another occasion he was tapped on the head, the tambourine jumped on to his lap, and the toy piano landed on the head of a friend of his who was present; the tea bell was rung inside the curtain and presently appeared ringing over Eusapia, being carried by a hand which was seen by the shorthand writer who had been engaged for the purpose of taking down a report of the proceedings. Again the bell was heard ringing, it was seen coming through the curtain over Eusapia's head, and then it hung from her hair.

Lights appeared over Eusapia's head; these were of two kinds, a bluish light and a small sparkling light. There were movements of objects outside the curtain at from one to three feet from Eusapia—they moved towards her when she beckoned them and retreated when she made a gesture of repulsion.

In conclusion, Mr. Feilding stated they had to report their firm conviction that some phenomena were obtained which were unimpeachable, and there was no ground for believing in the fraudulent production of any one of them. He had convinced himself of the reality of these phenomena and of the existence of some force not yet generally recognised, which is able to impress itself upon matter, but at present he would refrain from speculating upon its nature, though it was in such speculation that the whole interest of the subject consisted.

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

SATURDAY, JUNE 26th, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to MR. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25pf. Wholesale Agents: MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 23, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

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

THE ELEVENTH COMMANDMENT.

That was a saying with divine daring in it—'A new commandment I give unto you—that ye love one another.' But Jesus always was divinely daring in his great, simple way: and Paul, who followed him with brave generalisations, only amplified the fine simplicity of Jesus when he recited some of the Ten Commandments, bowed to the rest, and fused them altogether in the splendid conclusion that what they all amount to is—'Thou shalt love thy neighbour as thyself'; following this with the noble bit of logic: 'Love worketh no ill to his neighbour, therefore Love is the fulfilling of Law.'

Love accomplishes four consummate tasks and confers four precious gifts.

It understands swiftly, without explanations or apologies. It is more sensitive to states of mind than to value of words. Words, in truth, often hinder or baffle; and the tongue is apt to stop the way to the heart. Where Love is, though speech may be silvern, silence is golden, and the eyes explain better than the lips. If the sinner returns, the return alone tells to Love more than floods of penitential speech: for Love is not of the body but of the soul, and, in that inner sanctuary, resides the sensitive receiver and reader of the transmitted messages from another soul. Love understands.

Love surmounts all difficulties. It does so in many ways; by dissolving them, by ignoring them, by accepting them, and by profiting by them. It treats lightly many things that the world regards as things of weight: and, to it, vast surfaces of the territory where Society erects its imposing barriers are only the stage where puppets perform their childish plays. Rank and wealth, ribbons and stars, are, to Love, less than the butterflies in the meadows which children pursue; for at all events the poor children find out their value and the doleful truth. Pride and suspicion are fruitful of obstacles: but Love dissolves them, and goes straight to the depths of reality; or, for very pity's sake, climbs up the artificial difficulty as the ivy clings to and climbs up the obstruction in its way.

Love settles all controversies. A controversy is the conflict between two selfishnesses, or between ignorance and pride, or between misdoing and self-esteem. Love does not care to argue: it responds or hides. It can be sorry, but it cannot contend. It can woo, but can hardly persuade. It can reprove, and with even godlike faithfulness, but it shrinks from recrimination, and, even after

reproof, can bear to surrender to him who is silenced by the reproof. Love yields, and by yielding silences and wins. It makes disputing look disgraceful, and quarrelling seem mean. It understands human weaknesses and readily condones a fall, and thereby helps to rise to higher things. It does not dispute about it, it accepts and forgives.

Love bears bravely all burdens. As old A' Kempis has it:—

By itself it makes light everything that is heavy, and it bears evenly all that is uneven. It carries a burden that is no burden. Love knows no measure, but is fervent beyond all measure. Love thinks nothing of trouble, attempts what is above its strength, pleads no excuse of impossibility, for it thinks all things right for itself and all things possible. It is therefore able to undertake all things, and it makes many things complete, or liberates them for completion, where he who does not love would faint and fall.

It finds its duties set to music even amid the world's surrounding discords, and its burdens only help its happiness, and prove its depth and truth.

Love also confers four precious things.

It gives Unity. It will have no separate interests, and no dividing walls. It would fain build its temple for and around all. In commerce it is for the Brotherhood, and in Religion it testifies to the Fatherhood. It is willing to lose that it may gain—to lose for itself that it may win the world. If ever a ruler should arise who would rule for Love, he would say to mankind, 'Let no man be slave or stranger here!' He would disarm, and make it cowardly and mean to arm. He would win by sacrifice, and teach the world that its real enemies are the enemies of Love. And, if ever a new Christ came, he would only repeat the challenge of the old—to forget 'this mountain' and 'Jerusalem,' and unite in the worship of the Father and in the doing of His will.

Therefore, Love gives Peace: for unity is the only true road to peace, and the only guarantee for its continuing. Love builds its home like some vast cathedral with stately, vast and solemn dome, overarching all, where all men speak gently and walk with subdued tread. Hate clings to its separate lurking place, and snarls suspicion and defiance to the tenants of every other den. Hence it is evident that Hate is ignorant, while Love is wise.

It is therefore ready to forgive. It pities even where it sees the sin, for pity is only the sympathetic side of love, and the misery of the sinner only increases the sympathy. Love, said Paul, suffereth long and is kind, seeketh not its own, is not provoked, taketh not account of evil (does not 'stand upon its dignity'), screeneth all things, endureth all things: and is therefore ever ready to forgive. Moreover, by this gift of forgiveness it conquers and disarms, it wins gratitude and admiration. It works with God.

So it gives insight, through unity, peace and the gift of forgiveness. Hate is blindness, limitation, and is concerned altogether with surface selfishness and temper. It never touches reality. Love does. It sees the man beneath the survival passions of the brute; and, in the great organ of Life, it understands the use of the mighty stop, the *Vox Humana*, and wins.

How all this carries us up to the heavenly dream of the Love of God! and how it helps us to believe in it! It is not always easy, for the world is, as often as not, a clashing confusion of misery, cruelty and sin: but we are only seeing through or in a glass darkly, and we know it. The 'face to face' is to come. There is, however, enough love on earth to enable us to believe in the love of heaven; and even poor struggling man often lifts us through his own love to the love of God. Let us be patient! Wait until the curtain of the flesh falls away with all its blemishes and scars: and then—see!

AN ABORTIVE 'COMMISSION.'

As we announced briefly last week, the commission appointed last year by the 'Daily Mail' 'to inquire into the genuineness or otherwise of what are called "spirit photographs"' has handed in its 'final report,' consisting of two letters signed respectively by the Spiritualist and photographic members of the commission. The 'Daily Mail' says:—

The inquiry was instituted at the instance of Mr. A. P. Sinnett, a well-known Theosophist and Spiritualist. Mr. Sinnett, like his Spiritualist colleagues on the commission, Mr. Serocold Skeels and Mr. Robert King, is an honest believer in spirit photography. The other three members of the commission are experts in photography.

The three experts were Mr. R. Child Bayley, editor of 'Photography and Focus,' Mr. F. J. Mortimer, editor of 'The Amateur Photographer and Photographic News,' and Mr. C. Sanger-Shepherd, F.R.S., the inventor of a process for obtaining photographs in colours. Mr. T. Thorne Baker was added as an independent expert representing the 'Daily Mail.'

The Spiritualists endeavoured to induce the other members 'to undertake some preliminary study of Spiritualism generally, before they could even appreciate the evidence they might be called upon to deal with.' They consider that the failure to secure proof is not due to lack of evidence, but to 'the unfortunate and unpractical attitude adopted by those members of the commission who had no previous experience of the subject,' and they regret that their colleagues did not take advantage of their superior knowledge in order that the inquiry might be 'guided into a profitable channel.' The experts, however, consider Mr. Sinnett's suggestion for 'a preliminary training' in what they would 'describe as theosophy' as being outside the scope of the committee. We may say in passing that although Mr. Sinnett may be regarded as an authority on theosophy, it is scarcely fair to identify theosophy with a belief in spirit photography. Most Theosophists, we believe, hold that spirit forms capable of being photographed would be merely cast-off 'astral shells,' not animated by the real spirit of the person they represent; while Spiritualists believe that they are temporarily assumed means of manifestation of the same human intelligence whose bodily form or features they exhibit. The expert members state that a 'comparatively small number' of photographs were submitted to them, and that they are of opinion that no convincing evidence was forthcoming, for the following reasons:—

I.—That none of the photographs submitted were shown to be taken under conditions which precluded fraud.

II.—That photographs submitted by Mr. Sinnett as taken in his own presence were clearly the result of 'faking' and easily explainable on material grounds.

III.—Other photographs shown to us were taken under conditions of which we were told less; but in these we also saw no reason to suppose that anything out of the ordinary played any part. Some of them failed to show anything beyond defects due to careless manipulation, which were mistaken by their producers for supernatural results.

IV.—A large proportion of the photographs shown to us which had any definite spirit forms on them were produced by one photographer, who appeared to be carrying on a business in the production of these things for a profit.

The expert members also mention some negotiations with Archdeacon Colley and with a gentleman in Manchester, referring to experimental sésances, which, however, came to nothing, as the tests were not carried out; and they conclude by saying:—

We are therefore of opinion that no evidence whatever—experimental or otherwise—has been placed before the committee in support of the contentions to investigate which the committee was formed.

In the absence of evidence the report proves nothing, and, as we expected, it is utterly valueless. The fact that evidence was not placed before the committee does not prove that evidence does *not* exist; but as no satisfactory evidence was forthcoming no conclusion can be drawn as to the reality or otherwise of spirit photography.

We cannot, from the outside, undertake to criticise the methods adopted by the commission—or committee—but were

we assured that its constitution and methods were such as to render it a competent authority to sit in judgment on these matters, we should regret that it had not reserved its decision in order to take account of evidence which may shortly be forthcoming.

The 'Daily Mail,' in a leading article, headed 'The Failure of Spirit Photography,' goes a long way beyond the admitted purely negative character of the 'report,' and states that the two letters 'show very clearly that where the experiments in spirit photography are carried out under scientific conditions, so as to preclude any possibility of deception, spirit photographs cannot be produced.' It states further that—
as the experiments have been protracted over several months, ample opportunity has been given for the ghostly forces to manifest their power, and that unbiassed men, after this, will conclude that spirit photographs are really due, when any image or writing appears on the plates, to defects or fog in the plates, to double exposures, or to adroit manipulation, and are not the result of some mysterious psychic force.

But nothing of this appears in the reports. No sésances were held, no opportunity given for 'ghostly forces to manifest their power,' no experiments were carried out under scientific conditions, and therefore there is not an atom of proof furnished by this investigation (!) as to whether psychic photographs can or cannot be produced. There is no basis, in fact, for the oracular statement quoted above, and 'unbiassed men' will form no conclusion whatever from the 'report,' if such it can be called, of this futile 'commission.'

AUTOMATIC WRITING—ITS USE AND ABUSE.

BY MISS E. KATHARINE BATES.

On Thursday evening, May 20th, Miss E. Katharine Bates delivered an Address on 'Automatic Writing—Its Use and Abuse' to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., Mr. H. Withall presiding.

MISS BATES said: I think it may be well to recapitulate the divisions I have given to this subject in my last book, 'Do the Dead Depart?'

First: *Intuitional Writing*. By this I mean to indicate where pen or pencil is used but where only the broad general idea is given from the unseen, the whole detail being consciously added by the use of the medium's own brain capacity with its individuality of wording and expression. This kind of writing, although lowest in the scale from the automatic point of view, has its own very obvious advantages. It is more usually found in agents of some strength of character and power of intellect, and such persons are those least likely to be victims of trifling or deceptive messages. Their own strong personality drives off the mere tramp or vagrant from the spirit spheres.

Secondly: *Inspirational Writing*. This is perhaps the most desirable of all, given a person of solid character and high aspirations, likely to attract inspiration of the noblest kind. We are too apt to forget that inspiration merely indicates a method and may be divine or infernal.

In inspirational writing, not only the main idea would be given but also as much of the clothing of the idea in earth language as is compatible with an absence of entire control over the personality of the agent.

Thirdly: *Automatic Writing*, in the primary sense of the term. This would be where the personality of the scribe is completely overshadowed, and in such cases the process is generally slower, more deficient and necessarily more exhausting. It is probably more exhausting for the communicating intelligence also, and perhaps not always more truly accurate except in verbal expression.

Fourthly.—The last class comprises automatic writing of the above description, where the control is so absolute that the message does not pass through the conscious physical brain at all, but seems to take place as though some unseen

hand guided the fingers of the recipient, without impressing the physical brain.

My own first attempts at automatic writing took place when I was a young girl of eighteen, and I am thankful to say they were eminently unsuccessful. Nothing but long, straggling lines of meaningless pothooks, or endless loops and twists, were the result. At long last I did get a few letters of the alphabet, and even a sentence, but this sentence was always the same: 'Emmie is an enemy—Emmie is an enemy,' repeated *ad nauseam*!

No matter when or where I made the attempt, this was the invariable outcome, after a good many meaningless lines and loops had been drawn. So I became tired of automatic writing as a parlour game, and left it severely alone for many years.

After my first visit to America, and when circumstances had led me to the path of psychical investigation which I have never deserted, I made fresh attempts to develop in this way, not knowing enough in those days to realise the dangers lurking under this apparently innocent pursuit. These efforts were not so unsuccessful as those of my early girlhood, but I abandoned the subject so far as personal experiment went, simply because my kind friends and helpers on the other side most urgently requested me to do so, although they did not at that time enter into any detail of the reason for the prohibition. Their injunctions were, however, so constantly repeated and so decided in tone that I did not feel it possible to disregard them, and as a matter of fact it did not occur to me to ask for an explanation of the precise dangers they foresaw, and which I have since had so many opportunities of observing. The message was:—

Leave it alone—lay it down—do not attempt this kind of writing—it is dangerous for you at present—we will let you know later if you can try it with safety.

In one or other of these sentences the warning was always given. I accepted it, feeling convinced of their *bona-fides* and wise precaution, and I have never failed to thank them for the counsel. I know now what untold trouble and confusion might have followed both for myself and others, had I disregarded the prudent advice.

For fully five years the embargo remained. Then it was lifted and I was told that a strong band of spirits would now be formed to protect me from danger if I wished to communicate at stated and reasonable times with my friends in the 'higher life.' This has always been the case. I cannot recall a single instance where any real discomfort has been caused or any positively false information has been given. Mistakes have often been made, especially as regards time, which the friends always say they cannot calculate as we do. They have ever warned me not to give absolute credence to any prevision. They can see a little further than we, and can often calculate the probable trend of events more accurately, but they are no more omniscient than ourselves, and so far as time calculations are concerned, they see events as far or near, not according to our time divisions of weeks or months or years, but as clouds, of which the nature can be gathered by the brighter or deeper shadows, and the approximate time limit by their greater or lesser density.

Apart from the usual old stories of foolish women parting with diamonds and valuable lace or large sums of money in response to messages from the unseen, and of foolish men and women contracting disastrous marriages in accordance with the supposed advice of the 'dear spirits'—advice not always obtained by automatic script—I think my first important experience of the danger of tampering with automatic writing whilst in an undeveloped and therefore unguarded psychical condition, came through my acquaintance with the Mrs. Forbes of the Society for Psychical Research records. When she was overwhelmed with grief at the sad and sudden loss of her only son, I had advised her—as a very old friend of her husband—to try sitting alone every day for ten or fifteen minutes and concentrating her mind upon the boy; striving to realise his presence and continued life, and to give hospitality mentally to any attempt on his part to respond. It would never have occurred to me to suggest her attempt-

ing automatic writing, as she had then no experience whatever in these subjects. Moreover, her husband disapproved of them and had never allowed her to join the Society for Psychical Research, and out of loyalty to him I should certainly not have taken the responsibility of attempting to set her feet at once in such an advanced stage on the road. I felt that no one could object to any mother sitting quietly and alone to meditate upon her boy as a living reality, and I hoped that by degrees this daily exercise might bring some consolation in helping her to realise spiritual facts.

Even when she wrote to me ten days later and said, with delighted gratitude, that she was now in constant, daily communication with her boy, I was still under the impression that this communion was on the mental and spiritual plane, and did not understand until weeks later that she had already, and from the first, used material means to bring about the communications. Had I done so, I should not have been so much surprised by receiving a despairing letter from her, a week or two later, which was in sad contrast to those which had preceded it. She said:—

I must give it all up, this intercourse with my son. It cannot be a right and holy thing or I should not have had such a terrible experience. It seems to me in my despair as if I had lost my boy over again.

She then went on to describe what must certainly have been a most painful and terrifying experience. It seems that some entity, giving the name of a man she had known and esteemed and one well known in psychic circles, had forced his way in through the door left open by her premature and inexperienced efforts at communication; that she had felt as if an almost personal combat were going on between him and her son for the supremacy, the clash of personalities and ensuing discord being thrown upon her and resulting in a terrifying night's experience. Towards morning the attack seemed to be relaxed, and eventually she felt that she and her boy together had won the victory. It had left her naturally much perturbed and with a strong conviction, for the time being, that she must cut herself off from all intercourse of any sort or kind with her beloved son while she was on this side of the veil.

Now Mrs. Forbes was, and no doubt still is, firmly convinced that the intruding spirit was a false one, assuming the name and personality of an old acquaintance, and that he had nothing in the world to do with the original and true individual. Of course this may be so; on the other hand, I think this special episode admits of a far more natural explanation. When this gentleman was alive, Talbot Forbes must have been quite a young child, and probably rather in the way when the former came to see his mother, as young children requiring a good deal of attention are apt to be in the eyes of casual visitors. Later the child grows up, is suddenly cut off in early manhood and goes over to the other side, within reach, no doubt, of the mother's old friend. Through communication opened up between mother and son, the former friend would find himself once more within touch, as it were, of Mrs. Forbes. Talbot Forbes (who must have appeared almost a boy to the man, much older when on earth and still older in spirit life) was, however, in complete monopoly of the spirit telephone, and doubtless resented any interference with his rights. He knew nothing of the man claiming to know his mother and who had died in his own childhood. Why should he accept his word and give up his place to a stranger, even for a moment of this short and precious time of intercourse with his mother? The older man would almost inevitably be put down by the young one as an impostor, whilst the former would doubtless look upon Talbot as a great nuisance and an obstacle in the way of renewing a valued friendship so unexpectedly made possible for him. In fact, Talbot as a young man was playing the same rôle consciously, as I have suggested may possibly have been played unconsciously by him as a child. The antagonism on either side and the misconception on Talbot's part, who might feel he must guard his mother from this impersonating evil and deceitful spirit; all this would be thrown upon Mrs. Forbes and materialise itself as a deadly conflict between her son and an emissary of Satan. She on this plane and the son on the

other plane withstood the enemy, who appears to have given way at last in sheer despair.

Now this is only my alternative suggestion, which I have no doubt Mrs. Forbes herself would deny from start to finish. Knowing something of human nature in general, and by report of this special man's nature in particular, I think my view is at any rate a common-sense one. The suggestion of wickedness in connection with the impersonating spirit would not materially affect the question; because it might obviously be the hypnotic response of Mrs. Forbes to her son's pre-conception.

It was on this occasion that I begged my friends in the next sphere to give me some information on the subject. They did not enter into the rights or wrongs of this special case (which may or may not have been clear to them). They took the more practical course of explaining to me the confusion and deceptions that might so easily arise through a premature exercise of automatic writing, and for the following very sensible reason: they said, practically, 'The initial mistake was made when Mrs. Forbes adopted this method of communication instead of following your instructions literally. She is not at present sufficiently developed to be able to use automatic writing without risk.' When I asked why automatic writing was more risky than mental communication with the other side, the answer was—as it seemed to me—both simple and sensible:—

The more material your methods of communication, the greater risk there is of attracting the more material spirits, who are ever waiting about, watching for suitable opportunities to make themselves recognised by you on earth. Now a pen or pencil is obviously more material than a thought. Therefore the more earth-bound spirits can manipulate pen or pencil or table and planchette more easily than they can manipulate and mould your thoughts.

(To be continued.)

MYSTICAL UNION.

It is necessary that we should keep our own free will, that we should learn to take responsibility and to make decision for ourselves; necessary this for our souls' salvation and to bring out and develop our individuality.

Our individuality is to us of paramount importance, seeing that it is our share of God; were we to lose it we should lose our souls. There are some who confuse personality and individuality—our personality we must some day leave behind us, our individuality is ours for ever.

In spite of all the wonderful knowledge which has come to me since first the Light of God broke in upon my troubled soul, a vague fear has been mine that when eventually the soul merges itself in the divine, we might possibly lose the conscious presence of those whom here on earth we have loved, but to-day, in a flood of sunshine and all the radiant glory of a spring day—with no sound but the song of the birds, the hum of bees, the breath of the air in the trees, the fields golden with buttercups, the lilacs perfect with blossom, the river like a looking-glass at my feet, and around me, above me, under me, over me, in me and through me, God—a great calm fell on my soul; I shut my eyes and my senses to all but the spirit of God, and then, quite gently, quite simply, the knowledge came to me—I knew and I understood.

Divine love has its counterpart in earthly love: and as in earthly love the body cries out for consummation, so all love, when it becomes spiritualised, will of itself cry out for divine consummation, and, when the supreme moment comes, will be merged in the all-embracing arms of God the Bridegroom. You true lovers, whose hearts bleed for your beloved ones, go on your knees, cry to God, and maybe He will raise the veil from before your spiritual eyes, so that you, too, may see the New Jerusalem coming down out of heaven prepared as a bride to meet the bridegroom, and you will then know that 'love that is first and last of all things made' is divine; that you and your beloved, though twain, will be one spirit—the mystical union will be complete—for what God has joined together let no man put asunder.

M. S.

PSYCHIC GIFTS.

WHAT ARE THEY, AND HOW CAN WE BEST UNFOLD AND USE THEM?

A LECTURE BY W. J. COLVILLE DELIVERED AT
110, ST. MARTIN'S LANE, LONDON, W.C.

(Continued from page 293.)

It would only be hypocritical on the part of those whose eyes are opening to the new sensitiveness, which is coming to characterise the most progressed members of Anglo-Saxon and kindred nations, to profess agreement with the extremely crude and often definitely mischievous methods unwisely employed by those who form 'developing circles' and who are themselves unacquainted with the requirements of organisms far more sensitive than their own. No miscellaneous incubatory processes can be successfully resorted to for the development of healthy 'mediumship,' and it is chiefly on account of the highly objectionable methods employed, often by honest and earnest though ignorant investigators, that the most virulent opposition to all that is called Spiritualism has gained an attentive and sympathetic public hearing. Such an extreme and decidedly unfair denunciation of mediumship as constituted the bulk of a very unreliable treatise called 'The Great Psychological Crime,' which created a brief but furious sensation in America some years ago, could never have influenced a single thoughtful and fairly balanced man or woman at all acquainted with psychic matters had it not been for the disagreeable fact that in Chicago (where the book was published), and in many other places where it quickly circulated, cases were on record tending to prove the sad effects of unwise proceedings intended to accelerate psychical development. It is an encouraging sign of the newest feeling among avowed Spiritualists that the Austin Publishing Company, of Rochester, N.Y., has republished a series of twenty-seven volumes constituting the truly wonderful literary output of Andrew Jackson Davis, the world-renowned 'Harmonial Philosopher,' whose entrance into a 'superior condition' was the prelude to his delivery of some of the most astounding and sublime descriptions of what constitutes, to the average incarnate individual, an *unknown* as well as an *unseen* universe. Though it is an undisputed fact that Davis, in his youth, was voluntarily subjected to mesmeric influence, it soon became apparent that he was only assisted, by certain well-intentioned mesmerisers, to gain sufficient freedom, at frequent intervals, from the ordinary physical condition to enable him to explore many other fields of Nature than those which come within the range of commonly accepted human faculty.

In the case of many highly-endowed children no mesmeric processes are required nor are they resorted to; and in cases where lucidity is in no sense artificially induced we encounter a still more desirable condition, and one which accords yet more nearly with the estate of those who through many ages have borne such illustrious titles as 'adepts,' 'initiates' and 'hierophants.'

We are often asked whether we have any advice to give to men and women of mature age who have enjoyed no exceptional lucidity in childhood but are now desirous of unfolding psychically. To all such we venture to offer a few plain, wholesome counsels which, if heeded, are sure to confer some advantage and can never in any circumstance work injury. We are now addressing only those who are sincerely interested in psychic culture and honestly desire to unfold their latent gifts or dormant possibilities; for where there is neither serious interest nor willingness to follow wholesome rules, attempts at psychic development are apt to result either in disappointment or in the production of some phase of nervous aberration. We decline to use the word *abnormal* in connection with any psychic experience that may be deemed desirable and useful, as the thought it conveys is one which must find no lodgment in our minds when we are knocking at the portals of Psyche's temple.

'Supernormal' is a convenient term for present use, and as it very frequently appears in a good type of modern litera-

THE 'HARMONIAL PHILOSOPHY' CONCERNING GOD.

'This I call the Fountain, the Sun, the Great Illuminator, the unchangeable, eternal Positive Mind.'—('Nature's Divine Revelations,' p. 42.)

(Continued from page 297.)

ture we see no reason to discard it, especially as it is a welcome substitute for supernatural, which is bewildering and inexact. Let us commence our search for extended perception—for such, indeed, psychic development genuinely is—by the practice of diligent whole-hearted concentration of attention upon some pleasant object which may aid us at the outset of our investigation. We may select a crystal, any sparkling gem or any simple, clean, bright object, such as a tumbler filled with water, at the beginning of our exercise. This object should be placed at such a convenient distance from our eyes that we can gaze steadily upon it without any eye-strain or squinting, and we must never force our eyes to remain open after they show a disposition to close naturally; but after our eyes are closed we should continue seated without moving our position just as long as we are comfortable. It often happens that in a very early stage in such experimenting we find ourselves convincingly clairvoyant, as we see an object quite plainly on the psychic plane when our eyes are closed on the physical. There is no time limit to be observed when conducting these experiments, and nothing can well be more injurious than fixing a period of time for any psychic exercise until one has gained such ascendancy over subconsciousness as to be able to gauge the passing of periods by entirely subjective processes. If at first you find it a strain to sit quietly for even five minutes, you may rise at the expiration of three or four, but if you have attained to a condition where several hours may pass while you remain unmoving physically, you may derive real benefit from so protracted a sitting. Differences in temperament and condition regulate all such matters, and it is wrecking to the nervous system of some to continue, or to cut short, an exercise because someone else, whose development and requirements are different, may have profitably pursued another method.

Another question constantly arising concerns the best part of day or night to set aside for psychic culture. In reply to this interrogation we can make two statements. First: If you are living in the open country where the climate is adapted to considerable outdoor enjoyment soon after sunrise, betake yourself early in the morning to a garden and there, having saluted the newly arisen sun, you can recline on a comfortable divan in a peaceful arbour, or sit well back in a commodious chair in a summer-house, or in some sheltered nook, or repose on the grassy earth with your back to the light, and give yourself up to receptivity to that special spiritual influx which you are most wishful to receive. But as in cold lands, or in winter weather, such outdoor opportunities are not often afforded, then there always remains the sanctum of one's private chamber or, at the very least, the quietude of a period before other members of a household have begun to stir for the manifold activities of the opening day. But should there seem, in some specially crowded lives, to be no opening for any early morning meditation or its equivalent, everyone can take the moments immediately before sleep for psychical development, and though after a long, busy day neither mind nor body may be so fresh as at about sunrise, there is immense compensation for those pressed workers who have only a portion of the night to call their own, for it is an extremely beneficial practice to fix one's mental gaze, just before sleeping, upon some object on the interior plane of consciousness with which we may desire to be in touch during our hours of slumber.

(To be continued.)

MAIDSTONE.—A correspondent, 'F. B.,' who resides at Maidstone, desires to know if there are any persons in that town who hold a 'spirit circle' to which he might be admitted. Letters addressed to 'F. B.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C., will be forwarded.

MR. ARTHUR MALTY, author of 'Queen, but no Queen,' sends us another story entitled, 'Inez, the King's Page,' into which he has introduced a 'mystic ring' which has the power of putting to sleep those who wear it and inducing in them a kind of clairvoyant condition, in which state they have visions of a psychometric or premonitory character. The story is full of incident, of plot and counter-plot, and is sufficiently interesting to those who love sensations and thrills to while away a few hours in the holiday time. It is published by E. Woodhouse and Co., London, price 6s.

The origin of all mechanism must be with the great cause of creation, and Nature seems to be one vast source of mechanical power. The lower contains the higher, and there is a constant development of inherent principles. There is not a principle of mechanical action which is distinct from the forces and structures in Nature. The inventor but familiarises his mind with the world of life in which he constantly sees the evolution of motions and forces, and but combines the varying principles of mechanical action so that the vast and multifarious instrumentalities are but reflex actions of the Universal Intelligence.

Furthermore, the unity of action in Nature preserves the balance among these forces, produces the perfect equilibrium between 'supply and demand,' and renders matter in its lower forms capable of ascending and combining in new associations, until it may assimilate with the human, and there still work according to its established law of composition, decomposition, and recombination, so that the whole sustains harmonious relationships. This great immortalising principle is the chemical action of the great *Vital Life* of Nature.

'The laws of Nature, like Nature itself, were not created by Deity, but are the spontaneous attributes of His divine existence and constitution.' Therefore, to communicate all ever-flowing attributes, to distribute these immutable laws so that every part and particle of Nature shall receive the divine vitality according to its capacity and requirement, and to form a perfect communication between the outer and the inner, God acts upon the universe electrically. Upon this principle rests the harmony of associative or electric affinities. Electricity is an omnipresent principle in Nature, constantly eliminated from every fount of matter, and as it becomes refined in manifestation, its changes are named as magnetism, galvanism, nervo-vital influence, &c., but it is one principle, through which the Great Positive Mind expresses His soul in all Nature and establishes universal relationships and communication.

So through the agency of the senses, the mind can behold the multifarious manifestations of the Divine Principle. The soul can rest upon an immovable faith which is based upon knowledge:—

These principles are so admirably arranged as to comprehend, protect, and govern the mighty orb, the falling sparrow, the insect's eye, the human soul. These principles are simply the rules, or modes, by which the Great Moving Principle governs the universe and bestows His universal care and blessings upon all created things. These laws by which He thus governs are so unchangeable and perfect as to render supernatural manifestations both useless and positively unnecessary.*

'Nothing can occur in the vast empire of universal creation opposed to, or transcending, the principles of Nature.'† The Great Centre of all these principles, this fountain of never-ending materials, this vortex of suns and systems, this parent of all things, displays throughout immensity correspondences of its own inherent nature. This spirit fills all existence. This Positive Power is the central spring of all action and lives through all things, vitalising all systems, spiritualising all spheres:—

Let the mind expand its powers of imagination to the utmost, there was never a sound formed or a word uttered that could convey the least conception of that all-pervading Essence, that Great Spiritual Principle, that Great Positive, Omnipotent Mind, which dwells in the vortex from which flow millions on millions of suns, of systems, of universes, that extend out into indefinable space—and yet all constitute nothing more than an expression of one single thought, emanating from the inexhaustible vortex of infinite purity and perfection.‡

* 'Philosophy of Special Providences,' p. 48.

† 'Nature's Divine Revelations,' p. 508.

‡ 'Great Harmonia,' Vol. II., p. 379.

Much might be said of the seventh sphere, or the spiritual sun of the universe—yet it would not be consistent with the order and power of the human mind. It is the vortex of life, and light, and love, and order, and form which are wisdom—which flow not only into heaven, but into the material universe. The structure of the universe together with the divine essence constitute one body, and God the soul and father of all living and unliving things. Everything is perfect in its way and state of universal reciprocation, and the whole beauty and purpose and design of these attributes of divinity was to unfold a complete organisation which should individualise the immortal spirit. Thus man images and imitates the divine mind, and God and man unite and develop one harmonising whole.*

Thus through the elevated understanding of Andrew Jackson Davis we are able to lift our thoughts to the truth, and contemplate the glory of the moving principles of the infinite manifestations. With the seer we can rise above the finite and incidental and become more and more enlightened by interior wisdom and pure philosophy. By this light shall our souls investigate the expanded earth and the unfolded heavens. In fraternal association we accompany him and walk abroad through the fields of Nature, seeing good in the constitution of every form. By his guidance we progress from the sphere of imperfection and seek the development of the kingdom of heaven on earth. Through the revelation of pure intuition man will appear as the 'eternal child of an eternal father,' and in daily association mirror the light of the inner world. In this temple of the material universe we find the builder of the sanctuary which is illuminated by truth; here we will worship in spirit that Divine Spirit whose beneficence is revealed in the harmonial and perfected adaptation of one spirit to another, and all to the Great Spirit Father.

MARGARET VERE FARRINGTON.

Augusta, Maine, U.S.A.

TRENCHANT TESTIMONIES.

It would seem to be a fact that the firmest believers in ghosts are those who, having been loudest in their scoffings, saw with their own eyes—and believed.—THE DUKE OF ARGYLL.

It seems to me now that the evidence for communication with the spirits of identified deceased persons through the trance utterance and writings of sensitives apparently controlled by those spirits is established beyond serious attack.—F. W. H. MYERS.

Whatever may be one's personal feelings on the subject of Spiritualism, there are three things which common sense compels us to admit: First, that Spiritualism in the nineteenth century has been greatly fortified by the adherence of men of superior intelligence, particularly men of science. Second, that the tendency of those who go in for a thorough study of the subject is to become converted thereto. Third, that the evidence in favour of Spiritualism is so distinct and overwhelming that if the whole thing be a delusion or fraud, then no amount of evidence can ever be accepted as worth a cent.—'Pall Mall Gazette,' August 26th, 1896.

I have been driven to the favourable consideration of the spiritualistic hypothesis. When I look over the whole field of the phenomena and consider the suppositions that must be made to escape Spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, such as the dramatic interplay of different personalities, the personal traits of the communicator, the emotional tone that was natural to the same, the proper appreciation of a situation or a question, and the unity of the consciousness displayed throughout, I see no reason, except the suspicions of my neighbours, for withholding assent.—DR. HYSLOP.

John Ruskin affords a notable instance of what Spiritualism is capable of doing in the regeneration of men. During a conversation on the immortality of the soul, reminded by Holman Hunt of his former disbelief, Ruskin brightened up and replied: 'Yes, I remember it very well. That which revived this belief in my mind was, more than anything else, the undeniable proofs of it offered by Spiritualism. I am not unacquainted with the mass of fraud and follies which are mixed up with this doctrine, but it contains sufficient truth to convince me of the evidence of a life independent of the body, and it is this which I find so interesting in Spiritualism.'

* 'Nature's Divine Revelations,' pp. 673-4.

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.

'A Convincing Test.'

SIR,—In the interesting communication from Mr. W. S. J. Sellick, in 'LIGHT' of the 19th inst., Mr. A. V. Peters is said to have given 'Milanovitch' as the family name of His Majesty, the late Alexander, King of Serbia. Is not that a mistake for 'Obrenovitch'? 'Milan' was the Christian name of the father of the late King.—Yours, &c.,

B. A. COCHRANE.

Yogi Practices.

SIR,—I have read with pleasure and profit 'The Hindu-Yogi Science of Breath' and 'Fourteen Lessons in Yogi Philosophy.' I wrote to a firm that I thought might deal in such books to know if they had others. Their reply was 'that they knew several people who underwent untold miseries through Yogi practices, and therefore did not keep or recommend such books.' I asked for further particulars regarding the cases, but received no reply. I should be glad to know what your readers have to say on the matter.—Yours, &c.,

H. W. THATCHER.

When Does Individual Life Begin?

SIR,—In 'LIGHT' of May 22nd last, 'A Seeker after Truth' asked 'When does individual life begin?' but it seems to me that individual life has no beginning, for when we speak of life we must go right to the spirit or germ which exists eternally, and is in itself an individually perfect germ of the man or woman to be, and owes its volition to that great consciousness which we call God; but *conscious* individual life must date from the dawning of consciousness in the child, and that state must be germinating from the time when the spiritual ego has begun to evolve a material covering. When the spiritual germ is enveloped in flesh it has made that connection which is necessary for its further growth, and it matters not if the child be born to breathe and function in this life or not, the evolutionary process once started must go on. At a séance held locally a few years ago we had a materialisation of the spirit form of a child which never was born at all into the light of material things. The little spirit child proved its identity to the father beyond all cavil.—Yours, &c.,

W. H. VALE.

'Ashbourne,' Bloxwich.

Colonel Olcott's Alleged Incarnations.

SIR,—In reply to your request for information, in 'LIGHT' of June 12th (p. 278), may I say that the particulars regarding the previous incarnations of Colonel Olcott, and of anyone else, are obtained by clairvoyant observation? The fact of the possibility of such observation is very interesting from the scientific standpoint, for by such observation it will be possible for a scientist to obtain information about the past forms, not only of human but also of vegetable, animal and mineral evolution. Some interesting descriptions of past events and evolution will be found in Denton's 'Soul of Things.' These were obtained by psychometric research, and they will serve to show what a vast field of research is awaiting the future scientist when clairvoyant methods of research become more common.—Yours, &c.,

LOUISE APPEL, B.Sc., M.B., B.S. (Lond.).

[It may be advisable to state that William Denton did not believe or teach reincarnation.—Ed. 'LIGHT']

A Dream.

SIR,—About three years ago I had a dream which is as vivid to my mind to-day as when I awoke and found that it was only a dream. Possibly it may give comfort to others as it has to me. It was as follows: Suddenly I found myself in extreme darkness, such as I never felt before, and the thought flashed upon me, 'This must be what is called the valley of death.' As quickly as the thought there came the hand of a little child in mine. He was about five years old, and I felt at once that it was the hand of my own darling child, my eldest boy who passed away when he was about that age, and he impressed me with these words, 'I am always with you, mother dear.' Light began to dawn, we walked hand in hand through winding caves, the walls and archways of

which were as white as snow. After going what appeared to me a good distance we suddenly emerged into a most delightful orchard, and I noticed that the trees had not a green leaf on them, they were white from root to top and full of clusters of white blossom. The grass was green, long, and waved slightly in the air, and the pale blue light gave a charming effect to the whole scene which no words of mine can adequately describe. As I gazed around, still holding my child's hand, I found that there were hundreds of little children, all clothed in white, and with happy, intelligent faces, gliding about rather than walking, as I observed that the grass did not bend under them. They presented a perfect picture of peace and contentment.

My child seemed anxious to lead me on, and as I looked forward, I saw a long narrow path up a steep hill, and again the child's thought impressed me: 'I will help you,' and we went on. I felt tired but was determined to go on. As we ascended, I saw in front of me, at the very top of the hill, a door, and as soon as I saw it I felt very anxious to pass through, for I felt that there were many friends anxiously waiting on the other side to see me. I knocked, but received no answer; I knocked again, with the same result. I knocked a third time, loudly, and asked, 'Is it in the name of Christ we enter here?' Immediately the door flew open and I awoke, very much to my disappointment.—Yours, &c.,

VERA.

Peckham Lyceum Treat.

SIR,—On behalf of the South London Spiritualists' Lyceum, Lausanne Hall, Peckham, I desire to appeal to your readers to help us (a very young Lyceum) to take the children for a day to Ashted Woods. Many of them have come to us from orthodox Sunday schools, and we do not want them to lose their annual 'treat' by joining us. We are a working society in a working-class neighbourhood, and all contributions are entirely voluntary. I shall be pleased to acknowledge even small donations.—Yours, &c.,

(MISS) BLANCHE MARIES,

10, Hanover-street,
Rye-lane, Peckham, S.E. Lyceum Secretary.

Fresh Air for Poor Children.

SIR,—The members of the Spiritual Mission propose sending a few poor little slum children into the pure, fresh air of the country for a fortnight, away from the misery and squalor of their home surroundings. A similar effort two years ago met with a generous response from the readers of 'LIGHT.'

As before, the Rev. Gavin Wilson, of Plaistow, will select the children, preferably sickly ones, from the poorest districts. The first party will leave about July 8th, and others will follow as room can be found in the Homes.

The sum of 12s. will cover railway fare, board and lodging for one child for the fortnight, no deduction being made for organisation expenses. All contributions, however small, sent to me, at the address given below, will be gratefully received and duly acknowledged.—Yours, &c.,

(MRS.) S. FAIRCLOUGH SMITH,

The Spiritual Mission, President.
67, George-street, Baker-street, W.

The Racial Conscience.

SIR,—Permit me to reply to 'Antares' (p. 288), with the diffidence and reserve which one ought to observe in relation to a subject so sacred, so complex, and at the same time so imperious.

When 'Antares' asks, 'Will no prophet arise, &c.?' she probably does not realise the immense danger of tampering with this subject unless one is fully equipped at all points with knowledge on all planes of being. The racial conscience has yet to be created upon this subject—hardly any conscience existing at present.

'In 'LIGHT' the 'Eugenics Review' is noticed on p. 277. Some of us hailed the birth of the Eugenic Society with hope, but in view of the sinister suggestions which have, at different times, emanated therefrom (the insistence, for instance, on the duty of parentage, apart from the relation of this 'duty' to higher duty, for parentage is not, under all circumstances, the highest call to racial service), it is doubtful whether it can or will meet the requirements of the case.

We are often told that this matter is so difficult and delicate that it should be 'left to experts,' but the question is, who are the experts? It may safely be concluded that 'experts' will not advocate the removal of the physical expression of this evil on to psychic and mental planes by 'compulsory sterilisation.' Any tyro in the higher wisdom will know the inevitable result of any such mad proceeding.

The subject is one upon which the best wisdom of all

schools of thought may well combine: with the primary resolve to give no public expression to suggestions other than those which bear the stamp of well-considered and wisely expressed conclusions. A young man, whose father died of tuberculosis, has been declared to be a sufferer from the same disease. His mother has not told him of this fact and he has become 'engaged' to a healthy young woman. Is there any question of 'right' or duty in this case? While mothers are so ignorant or so conscienceless in regard to the sacredness of motherhood, would an 'expert' so much as gain a hearing!—Yours, &c.,

ANNIE THURSTON.

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.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. Dudley Wright delivered a masterly address on 'The Attitude of Roman Catholicism towards Spiritualism.' Sunday next, see advt.—D. N.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton spoke on 'The Few who are Sincere.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Abbott, address. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—Y.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Mrs. Cannock spoke on 'Prophets, Old and New,' and gave successful clairvoyant descriptions. Sunday next, Mrs. Effie Bathe.—M. T.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. W. J. Colville has just completed his fourth course of nine lectures with great success. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mrs. Fielding and Mrs. Curry. Mondays, 8, and Wednesdays, 3, clairvoyant descriptions.—C.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last, at the anniversary service, Mr. Wilkins spoke on 'Toleration.' Madame Zeilah Lee gave successful psychometric delineations. Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. MacBeth Bain.—C. C.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Howard-street Mission, New-road, Wandsworth-road, on Sunday, July 4th. At 3 p.m. Mr. Osborne will open a discussion; at 7 p.m., addresses by Messrs. J. Brooks, Osborne, and G. F. Tilby.

UPPER HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday last Mr. Stebbens' address, Miss A. V. Brown's clairvoyant descriptions, and Mrs. A. Barton's solo were much appreciated. Sunday next, at 11.15 a.m., subject, 'Wisdom of the East.' No meeting in evening. July 4th, Mr. Caldwell.—S. B.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mrs. H. Ball delivered an interesting address on 'What Spiritualism Gives.' Mrs. Goodale rendered a solo. Sunday next, at 7 p.m., Mrs. A. Boddington, address and clairvoyant descriptions.—S. R.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mr. D. J. Davis gave an earnest address on 'Some Misconceptions of Death' and Mr. W. S. Johnston excellent clairvoyant descriptions. Saturday, 26th, at 7.30 p.m., opening of new hall by Mr. Robt. King. Sunday next, Mr. W. F. Smith, address, and Mrs. Smith, clairvoyant descriptions.—N. R.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith gave a helpful address, and Miss Jeannie Bateman rendered a solo. Sunday next, see advt.—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave a helpful address. Sunday next, see advt.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. A. C. Baxter's interesting address on 'The Gift and Power of Healing' and his clairvoyant delineations were much appreciated. Mr. G. Tayler Gwinn presided. Sunday next, hall closed. Outing to High Beech with London Union of Spiritualists.—W. H. S.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Rudolph gave a good address and psychometric delineations. In the evening Mr. David Leisk, of California, delivered an address on 'Spiritualism, the Scientific Basis of Religion,' which, with his replies to questions, was greatly appreciated. Miss Maries rendered a solo. Sunday next, at 11.30 a.m., Miss Ryder; at 7 p.m., Mr. Rudolph. Thursday, Mrs. Podmore, clairvoyante. 4th, Mr. E. W. Wallis (see advt.).—C. J. W.