

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

A writer in 'The Progressive Thinker' says:—'Every-one is evolved from the same primal source—and the road that leads to a hell is just as much God's road as the one that leads to heaven, or else there are two owners to the Universe.' This is an arresting saying, but is it not literally true? Every thing that lives (and why not every thing which does not yet live?) is on pilgrimage. There are millions of hells, and every one is, in a sense, natural and inevitable. They all mark stages, grades, parts of a process, degrees of discipline. O, the joy of the faith that there is no chance, that there is no stopping-place, that there will be no failure!

The writer of the above sentence backs it up with a story. 'The scene for this little touch of humanity,' he says, 'is not laid in a romantic valley nor among vine-clad hills. Purpling clouds and the hush of twilight do not form the background for the setting sun, and the wind does not howl in fitful gusts around anybody's broken lattice. On the contrary, the incident happened on a Santa Fe train near the little station of Holliday, and the surroundings were most prosaic and unromantic. Although the last place on earth to expect it, yet here was witnessed the triumph of Charity, the greatest in the trinity of virtues; Charity triumphant, after Faith and Hope had been cast to the winds.

'The scene was a short one and will not take long in the telling. A hard-featured man was seated next to a window and was gazing vacantly from it. Something in the man's bearing and in his dull and spiritless look showed that he had entered somewhere and had left hope behind. Presently a little girl came down the aisle—a little girl whose bright eyes and sunny hair seemed created for dispensing sunshine and happiness. She paused before the seat occupied by our morose friend, and instinctively held out a big white chrysanthemum to him. The startled man took it and looked at her incredulously for a moment. Then, with an impulsive movement, he reached in his pocket, pulled out a dollar, and gave it to her. After a little while, the girl's father came over and offered to return the man's money, but no amount of persuasion could induce him to accept it. Sitting down on the seat beside him, the father got the stranger's history. He was a pardoned convict out of prison, and the little girl's was the first act of kindness he had received in many years.

"One touch of nature makes the whole world kin," and many hearts will throb responsively, with genuine brotherly feeling, to the impulsive action which proved that although numbered among criminals this man was

still a brother man, with a man's heart susceptible to the finest feelings, the feelings that are always called forth by the sweet innocence of childhood and flowers.

'There is a tender spot in every human soul that can be reached sometime, just as in the case of this ex-convict. The divine attributes of love, kindness, benevolence, virtue, honesty, were nestling in his soul, ready to be illuminated by the kindly touch of a little child, and feeling intuitively that there is a life beyond.'

'Christian Work' puts the case rather acutely. It says that 'people are finding out that the opposite to spirit is not matter, but corruption.' That is true as well as acute. It is only spirit life that is true life, all else is corruption, both physically and ethically.

There is a good deal of misapprehension about the so-called 'supernatural,' and even some rational Spiritualists are not entirely free from superstition concerning it. What we have to grasp is that whatever is true anywhere is true here, ay! and that whatever is anywhere is here. God is here, the angels are here, heaven is here; the supernatural (in so far as there is a supernatural) is here. We thoroughly agree with the following, by Lucy A. Mallory, in 'The World's Advance Thought':—

It is because there are so many looking for some 'supernatural' way in which the world is going to be redeemed from its evils, that progress halts. Construction of the good, and destruction of the bad, are evolved by perfectly natural and gradual processes. The houses or garments that we would wait for some God to make by some 'supernatural' method would never be made; neither can the good be manifest for each individual, until he or she builds it for him or herself out of the material at hand. The God who will redeem this world from evil, is the Good in the hearts and minds of the people.

Only the Good and the True, in all ages, manifest what men falsely term the 'supernatural.' It was the goodness in a Daniel that wrought the 'supernatural' in his case; and so with the Christ and other Good and True men and women throughout the ages. The 'supernatural' is the fragrance (the operation of the Celestial laws) of the pure soul, just as sweet perfume belongs to the blossoming rose. When all men, women and children cultivate the good, fairy land will be realised here and now, for their united soul forces will make life a perpetual miracle of joy, beauty and supernal happiness. But until this state is cultivated, mankind must reap the tortures and torments of the Hells they create—and for which they furnish the fuel by their evil thoughts and acts—here and hereafter.

After the late somewhat benighted treatment of a water-finder, first by a Government official and then by the newspapers, it is pleasant to see that Mr. Mullins has been busy near Harrogate in finding water for the Hillinghall Parish Council. Judging from a long report in the 'Harrogate Herald,' the first stages of the trial appear to have been markedly successful. We hope the final stage will be as successful. Perhaps some friend in the neighbourhood will keep watch and inform us. The 'Herald' adds to its report more than a column of interesting matter concerning Mr. Mullins' life and work.

An old postman at Upper Norwood (aged 72) died suddenly at his sorting desk a short time ago. According to the custom of the country, an inquest was held, and the usual air of 'How dreadful!' hung about the court. But the coroner was wonderfully sensible. He almost congratulated the poor old fellow. We gladly put on record his charming little speech :—

The deceased had no suffering, no long illness, no doctor's bill—nothing that was bad in that way : he simply died. People in these days do not believe exactly what they used to in these matters, but they still kept up the habit of praying against sudden death. The deceased died from syncope, which I think is the very best mode of death.

A writer in 'The New Unity,' referring to the highest spiritual present-day thought of the Universe, as an expression of intellect, asks, very suggestively :—

What is mind? What is thinking? Are we under compulsion, moving by a track as fixed as the tides? And is there a law of thought that fills the universe, and is it as real and as imperative as the law of gravitation? A recent writer says, 'We may believe that there are thought-waves of supreme wisdom and knowledge, which reach the brains of exceptional human beings alone. This highest endowment of man on earth we call genius. Seers have appeared at long intervals through the ages, and if their inspired pointings had been obeyed, organised society would not present the unhappy conditions of the present day.' But if this be true, then humanity will reach higher thoughts and mental atmospheres than we can comprehend or perceive. This is the hopeful view that science, philosophy and history conjoin to point out.

What, after all, does this come to, but a conviction of evolution as something very much broader and higher than merely creating higher organisms out of and above lower? It is the development of mind and mental phenomena, as well as physical. Of course this brings us practically to a conception of the universe as palpitating with life and intelligence. What the older phraseology called God, the scientific phraseology calls intelligent force, or power, or will. It really makes but little difference what term is used. It at least puts Richter's dream of a Fatherless Universe to flight. We dwelt for a while under the strong conviction of law as a physical potency. The early part of the nineteenth century always spoke of law as a mere fact, and rather inclined to atheism ; but the century goes out with a different conception of law. It now seems to imply universal mind and purpose. It is more exact to say that the world is under mind, or under purpose, than to say it obeys laws. We are part of an intellectual universe.

This, spoken by an ex-Confederate officer of Alabama (U.S.), is deeply significant. It has as much to do with England as with America :—

I heard a man say, the other day, that the coloured race was on trial ; but it is my opinion that it is the white race that is on trial. You and I are on trial. God gave us the African when he permitted man's avarice to penetrate the wilds of Africa, to shackle him and bring him to our shores. He finally brought about the means by which he was declared free. And I take it this was God's way of taking him away from his idols. Shall we be like the priest or Levite, who passed by on the other side ; or shall we, like the good Samaritan, take these people and lift them up, and make them a blessing to themselves and to their race? It is the white race that is on trial.

Dr. Cheyne, preaching lately at the Cathedral, Rochester, on the late find of reputed Logia or Sayings of Christ, specially cited the saying, '*Raise the stone and there thou shalt find me, cleave the wood and there am I.*' Dr. Cheyne said, 'Some earnest persons were congratulating themselves that this reputed saying of Jesus will be a justification for Pantheism. Such a claim will not further the real interests of truth. The idea of Pantheism, God actually existing in nature, is quite foreign to Judaism. Pantheism is doubtless a necessity to some minds, but the historical words of Jesus—even if they

could be recovered—are not essential to religion. "When the Spirit of truth is come he shall lead you in all truth." The Spirit of God has been leading the Church of Christ through all ages. It is our duty to use the reason with which God has endowed us to discern, as far as possible, in which direction truth lies.'

This is very remarkable teaching. If we are to 'use the reason with which God has endowed us,' in order to find the truth, we shall all come out right in the end. Common-sense and the common-conscience would soon make an end of the dogmatists' cruelties and the Church's artificialities. As for the glorious saying, cited by Dr. Cheyne, we do not think it can be pressed in the direction of excessive literality, but every Spiritualist will be at home with it. All matter is a manifestation of spirit, and the omnipresent spirit is indeed beneath every common stone, and hidden in the cheapest bit of wood.

The following, from 'The Liverpool Weekly Courier,' is worth noting ; but we must say that, in our opinion, life would become horribly confusing if we listened overmuch to 'mysterious somethings' that urged one to leave a train :—

A CLERGYMAN'S REMARKABLE PREMONITION.

The Rev. J. Warwick Adams, of Southport, who on last Bank Holiday was terribly injured in a railway collision at Preston Junction, on Tuesday delivered at Christ Church, Blackburn, his first sermon since his recovery, in the course of which he stated that at two of the stations before reaching Preston Junction he felt a mysterious something urging him to quit the carriage for one further up the train. The book he was reading engrossed him so thoroughly, however, that he resisted the impulse. When the crash came, he distinctly heard a voice whispering, 'Even if you are killed you are safe,' and looked around in amazement, but he could not see where the voice came from. Then he remembered no more until he awoke in the Preston Infirmary, but he was convinced that death in a railway collision was perfectly painless.

Having lately named, in these notes, several Palmists, we should be sorry to pass over one of the Associates of the 'Spiritual Alliance' and a 'Fellow of the London Chirollogical Society,'—Miss Darling, of 34, Cornwall-road, Bayswater. Whatever truth or value there may be in this curious study, learners or inquirers would find in her a thoughtful teacher and a serious and intelligent reader. Miss Darling attends Bazaars and At-homes.

We welcome 'Practical Vegetarian Cookery,' edited by the Countess Constance Wachtmeister and Kate B. Davis (London : Theosophical Publishing Co., Charing Cross), and we welcome it because it emanates from an intellectual and spiritual bias of much value, perhaps of vital significance in human development. We do not presume to sit in judgment upon the actual recipes, but they look simple and clear, and will doubtless be found modernly useful.

AN OLD PRAYER.

Father, replenish with thy grace
This longing heart of mine ;
Make it thy quiet dwelling-place,
Thy sacred inmost shrine !
Forgive, that oft my spirit wears
Her time and strength in trivial cares ;
Enfold her in thy changeless peace,
So she from all but Thee may cease !

—ANGELUS SILESICUS, 1657.

RULES FOR THE CONDUCT OF CIRCLES.—We have reprinted, in the convenient form of a leaflet suitable for enclosure in letters or for distribution at public meetings, 'M.A. (Oxon.) Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies free to all friends who will undertake to make good use of them. The only charge will be for postage—25, 1d. ; 50, 1d. ; 100, 2d. ; 200, 3d. ; 400, 4d.

MADNESS AND THE FUTURE LIFE.

An Italian Spiritualist sends us from Florence a reply to the question respecting the fate of the insane after death. We venture upon a translation of his communication :—

QUESTION : What happens to a madman after death ? Does he continue in his madness or does he return to his normal state ?

ANSWER : A madman does not remain mad after death unless his madness is voluntary, nor if it is a purely physical disease or a compulsory possession by evil spirits.

I am not concerned here with physical disease, because it is evident that, when the body dies, its disease is decomposed with it, while disease of the soul persists after death.

But there are different cases of the mental want of equilibrium which you call 'madness,' and by considering the two different cases we obtain two opposite answers to the question propounded.

Mental disease or spiritual madness, having its roots in the spirit, and not in the body, will remain with the spirit in the other life, whence it would appear that every madman affected in the spirit must remain mad after death. But, if it were so, of what use would free-will be to man ?

Apart from physical disease, any spiritual disturbance is subject to the will of the man, who accepts it or rejects it in the moments of repose (saner moments) which are the balance of the mental state of madmen.

He who in such moments takes pleasure in his mad condition and delights in the evil which he has done, can do, and meditates doing, is responsible to God for his acts and will consequently remain after death in this state, which is his natural state. And really he is madder in his lucid moments than in the times of madness when he only brings to light the evil designs of his fierce soul. He is indeed acting under the influence of suggestion, but it is suggestion from himself, not from others. But the class of madmen who in their quieter moments feel shame and remorse for their misdeeds will, after death, return to the normal state which indeed is their natural state. These latter are usually spirits which have become possessed not by their own fault, or by having called the evil spirits or adverse forces by their thoughts, designs, or wicked acts, but by falling into possession through weakness, error, the revenge of others, or some other cause independent of their own will.

It is therefore clear that, of the three classes of madmen, only one remains in a state of madness after death, viz., those who are mad by their own will or through their own wickedness. These, by reason of their wishing evil things and doing them, become possessed by evil, and it does not leave them again, or at least not until they enter into another sphere of thought.

Certainly the wicked spirits which possess them are really accountable for their acts when they (the madmen) have become entirely possessed, but the men themselves are responsible for this state of things, inasmuch as they attracted the evil spirits and put themselves in their power by doing and thinking evil.

But the possessing spirits are responsible for the evil committed by those possessed by force, and not the poor unfortunate ones who undergo a merited punishment in another life for a similar fault.

But, if your earth is the purgatory of the soul, how could the punishment of a spirit be prolonged beyond the tomb ?

In dying, no one changes his state ; the evil man goes with the evil man to continue his life, the good man with the good man. Thus the wicked madman only re-enters into his element, which is madness, since all wicked men are mad, for wickedness is a real madness to the man who for a time leaves the path of virtue.

The good man will re-enter into his natural element ; that is to say, he goes with the good men, having purged his soul which is made whole through pain, the supreme healer of the ills of the spirit.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address :—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

DR. BERILLON ON 'SUGGESTION.'

WITH NOTES ON THE SUB-CONSCIOUS SELF.

(Continued from page 357.)

The evidence advanced in the above lectures shows that the subjective visions presented in trance mediums must be induced by thought-transference from invisible, discarnate operators, in the same way as so-called hallucinatory visions* are induced in the perception of hypnotic subjects by the 'suggestions' of the operator. The mediumistic sleep, or trance, or lethargy, is evidently equivalent to Charcot's third state, or somnambulism, in which the subject's sense relations are re-established on a different level or plane, after being inhibited or indrawn in the preliminary and superficial states of lethargy and catalepsy. The superficial hypnotic sleep, which is accompanied by cutaneous insensibility, evidently resembles that of the Fakirs and Dervishes rather than that of the so-called trance mediums; i.e., mediums for subjective phenomena. Yet there are also mediums in whom insensibility is induced, and who handle fire, live coals, &c., as the Aissowiahs do, in whom, consequently, the superficial sleep, called lethargy in the Salpêtrière School, with accompanying insensibility, is induced. Otherwise the state of mediumistic control, trance-speaking, descriptions of clairvoyant visions, &c., is evidently equivalent to the third hypnotic stage called somnambulism by Charcot and Janet, and is constituted by thought-transference from invisible operators.

The alteration of personality which occurs in trance mediums when under 'control' is evidently similar to the personations induced by hypnotic suggestions, and it is thought-transference which produces the phenomena in mediums as suggestion does in hypnotic subjects. The spirit represented is not present in the medium as is generally supposed, but his transmitted thought (and accompanying vital quality) reacts in and through the medium, entailing the more or less imperfect reproduction in action of his voice, attitude, expression, and handwriting.

The fact that somewhat similar personations may be induced by suggestion explains why psychologists tend to consider mediumistic control as mere auto-suggestion ; or as a reflection from the sub-consciousness of the self ; or as a presentation of an alternate aspect of the self (which they call a secondary self) such as was illustrated in a case now in the Salpêtrière, and has occurred in some other well-known cases. But there is a great difference between hypnotic and mediumistic personations, in spite of their similarity, and the above explanations will not suffice.

It is evident that the sub-conscious or secondary aspect of the self is identical with the somnambulant or mediumistic or astral self, and that it may be made the ground for the reception of thought-transference (suggestion) entailing realisation, from discarnate operators as well as from embodied hypnotisers or mesmerisers. This identity appears clearly from the fact that subjects in whom the somnambulant state had been induced by mesmerisers, have been then taken into control by invisible operators. Such cases have been described by Cahagnet, Garcin, Charpignon and De Rochas. The writer has also seen such instances. The clairvoyante, Madame Agulano, saw and described the astral operator who controlled Eusapia at Choisy, and who remained external to her.

The same applies with regard to automatic writing, which psychologists attribute to the action of the sub-conscious self. The automatic writing produced by the secondary self, hypnotically induced, is of a similar character to the personations induced by suggestion. The suggestion is developed, added to by the subject's imagination. Consequently it is a representation of the previous experiences stored in the subject's sub-consciousness, and presented in new combinations. But while mediumistic automatic writing is due to action exerted in the same stratum of the subject, it is maintained by continued transmission of thought from an invisible operator. This action from without, from invisible sources, is difficult to prove ; yet cases have been recorded where living persons have transmitted

* If the presence of an object in self-consciousness constitutes its reality, as is taught in modern metaphysics, then one fails to see why the visions of a hypnotic or mediumistic subject should be styled hallucinations, as has been done. In some cases such visions are more vivid and real to the subject than the perceptions of external things. Thus a subject may be made to see an imaginary hat on a real man's head. The perception of the man may then be inhibited, while the hat remains in the subject's perception. Either the metaphysician's definition of reality is wrong, or such perceptions are not hallucinations.

thought messages which have been written out by the recipient's hand. If the spiritual principle in man can so act, and spirit transcends space, then evidently the same power may be exerted by discarnate spirits.

The psycho-therapeutic healing effected by suggestion, so largely practised in the Nancy School, and now in Dr. Berillon's clinique and in many hospitals, explains in part the healing effected by many mediums. But the latter phenomena resemble more the cures effected by mesmerists or magnetisers, such as Professor Delboeuf, Dr. Baréty, Dr. Moutin, Ochorowicz, &c., *i.e.*, the partisans of vital radiation, rather than those effected by suggestion merely. The works of mesmerists, such as Deleuze, Garcin, Charpignon, Lafontaine, Du Pôtet, &c., contain many cases of lucidity at a distance, of diagnosing the state of internal organs of the body, of prevision, &c., such as are presented by mediums.

The obsession or haunting of the subject, entailed by ideas transferred by suggestion and not exteriorised, explains the process of mediumistic obsession. All such subjective phenomena are evidently determined by ideas transmitted from discarnate entities to the medium, *i.e.*, suggestion by thought-transference, entailing reaction and representation through her organism.

Professor Janet has illustrated recently at the Salpêtrière that ideas deeply registered in the emotions of the sub-conscious self, become what are called fixed ideas, which emerge into action when the subject is tried or weakened or going to sleep, thus entailing automatism. These ideas emerge repeatedly, entailing sleep-walking, nightmare, hallucinations, &c. The hauntings by some ghosts are evidently of a similar character, determined by fixed ideas entailed by a shock or fright, or strong impression which re-emerges continually, in the sleeping discarnate self. But in that case the dreaming or somnambulant representation is accompanied by the astral projection of a thought-form, or double, objectified in vitality, and of a similar character to those exteriorised through Eusapia and other mediums.

Objective or materialised phenomena are determined by ideas in a similar manner, but accompanied by an exteriorisation of vitality. Subjective phenomena react in the brain, but objective phenomena are exteriorised through the sympathetic, plexual system of the medium. The ideas or suggestions are enveloped in astral vitality, thus constituting what are equivalent to the occultists' or self-styled magicians' so-called thought-forms. When exteriorised they are in some cases further densified and made visible to the senses by a process of attracting physical substance, which magicians cannot effect, but which astral operators can, as was shown by 'John King' at Choisy-Yvrac, where both fluidic, astral hands and materialised hands were presented.

The above considerations show that the secondary state, hypnotically or mesmerically induced, is identical with the sub-consciousness of the psychologists; with the subliminal consciousness of the psychical researchers; with the mediumistic state of the Spiritualists, and the astral principle of the occultists. All these are different names for intra-normal consciousness.

(To be continued.)

THE UNSEEN.

What firm realities there are, but hidden to the human eye !
 From sound and sight removed afar, and yet so intimately nigh.
 Surprising structure and design, and beauty passing common thought
 From realms beyond the vision's line within the scope of
 knowledge brought.
 What firmaments beyond our ken pervade the awful depths of
 space !
 What tiny life, unseen of men, the water and the air embrace !
 The facts of sound and sight elude the narrow boundaries of
 sense.
 The loves and hopes of earth are crude, and feeble our intelli-
 gence.
 Yet now in each familiar face, and in the life and world we know,
 A primal thought we learn to trace, and growth discern in joy
 and woe.
 What if, in unimagined ways, the hand divine shall guide us still
 With warmer love and loftier praise, unfolding purpose to fulfil ?
 As dust to dust the body falls, so life to life the spirit lends ;
 And, far beyond its crumbling walls, the landscape of the soul
 extends.

SAMUEL C. BLACKWELL.

'OUR MOTHER WHO ART IN HEAVEN.'

AN AMERICAN STORY.

I am not well posted on Religion. The innumerable creeds and religions of the past and of to-day have not been a favourite study of mine, so I do not know whether the following is original or an 'absorption.' In either case, it is good from my point of view, if only that it served to help me one night to the pleasantest dreams I had enjoyed for years, dreams recalling the 'dreaming upon nothing' of a third of a century ago.

Last fall, when ducks were thick at Fox Lake, I visited the spot with gun and tackle, bent on sport. After careful inquiry I chose as a guide a 'pot-hunter' who had the reputation of being the quietest man in the county. He was a 'squatter,' lived in a primitive shanty, and had two very useful sons, twins, of, say, somewhere between nine and fourteen years of age. They were handsome, manly and bright little boys, and strangely clean withal, and if there is anything worthy of praise it is cleanliness maintained under difficulties, for its own sweet self alone.

The first night I slept in the house, the pot-hunter (I forget his name), after waiting a long time in vain for me to retire, suddenly told the boys to go to bed, and in a few minutes they were in their little white gowns and kneeling together before me. It was not until they had finished repeating the Lord's Prayer in unison and were lying side by side in bed that it dawned on me that instead of addressing the prayer to 'Our Father,' they had said 'Our Mother, Who art in Heaven,' &c.

The more I thought of the change the better I liked it, and I went to bed feeling back for the old times when the prayer was an every-day affair with me. As I rolled myself up in my blanket, the pot-hunter cheered up the fire a bit with a fresh knot or two and kindly disappeared, without asking any of those internally annoying questions that are supposed to be part and parcel of hospitality. By judicious head-scratching I recollected that the last time I had said 'Our Father' was at least twenty years back, kneeling before a great open fireplace, with knots cracking, snapping and spluttering an accompaniment that I had likened at the time to the snarling of a baffled devil. Whether I fell asleep before completing the details of the picture of the fireside in the old homestead, or whether I fell asleep and dreamed it all out, I don't know, but it was a pleasant night, undisturbed by visions of anything that had occurred since the last prayer I had managed to place before sleeping.

The next morning, after hurried preparations, we started out with our guns and were soon lying snug in the cold mud of the swamp-lake, waiting for a duck as foolish about early rising as ourselves, to come within range. One duck was preening his feathers all by himself at quite a distance, and while we watched him I broached the subject of the boys' change from the usual version of the prayer. I think he appreciated my having waited until we were alone, and I also think he was pleased with his adaptation of the prayer, for his manner changed, his eyes softened, and the tones of his voice mellowed down and lost their careless nasal effects.

'Oh, that's all right,' he began; 'the boys jist like it that way somehow or other. It's jest this way, ye see, they had a mighty good mother fer them, an' I wa'n't never cut out fer a father, least they never see much ov me w'en they was kids; 's jest 's well they didn't, I reckon, but that's the way it was. Bein' twins, mebbey they wasn't strong. Sick all the time one way or 'nother, an' allus in their mother's arms, day in an' day out, an' all night. Seemed like they grew on 'er. W'y, up to the time she—she left, the three of 'em was allus in reach ev'ry minute, sleepin' an' wakin', an' w'en I wus 'round I was 'sleep abed. Course w'en it come she lef', w'y then I hed to stay 'round some, but guess I wus new to the boys in a way, ye might say, an' they didn't seem to understan' me no more'n I co'd understan' them, that's a fac'.'

Here he paused a little, pretending the one duck required attention, but as soon as he was ready to continue, his gun came back to place again.

'Didn't seem to make no sort o' headway with 'em; they couldn't talk so's I c'd git their meanin', 'cept nights they'd kinder git the words out o' "Now I lay me down to sleep"; an' bimeby I got tired uv that an' I jes' went over to the village an' got the preacher to set me right on the Lord's Prayer, as they call it. W'en I got home I tried it on the boys an' they took it up quick enough, but I see they didn't

see nothin' in it; didn' seem to see it meant anythin' pertickler, an' I caught 'em one or two nights whisperin' the old prayer to themselves in bed. Funny, wa'n't it, little fellers fo' years ole likin' to pray? Then I got to thinkin' it all over an' at las' I hit it. Ye see "Our Father" couldn' mean much of anythin' good to 'em 'cause *I was their father*, an' I couldn't blame 'em much fer wonderin' what 'twas all about. "Our Father" meant *me*, o' course. I was their father an' hadn' never acted 's if I'd been perticklerly sot on 'em or so's they'd be sot on me. Well, well, you ought a seen 'em the next night w'en I jes' changed the words an' made 'em say "Our Mother"; my, they fell in line like a flock o' duck a drivin' up wind, an' gimme the words with jest as much feeling' an' meanin' as the fellars 'at make a good fat livin' a sayin' it. That's their idea o' God, their Mother, an' I ain't lowin' no one to try an' 'prove on it. Jest the change of a word, but it's bein' the makin' of 'em, yes, sir, it's made two rattlin' good boys out of 'em;—an' they might o' favoured their dad an' all his low-down ways!

'SLEEP, THE BROTHER OF DEATH.'

BY JOSEPH DE KRONHELM, PODOLIA, RUSSIA.

We often hear, in the way of allegory, that 'Sleep is the brother of Death.' It is so in reality, for sleep is but the retirement of the spirit or of the soul; that is to say, the provisional abandonment by the spirit of the exterior and grosser parts of the body. The same thing takes place at the moment of death. In the parts of our body abandoned for some time by our higher Ego during sleep, there only remains the vegetative life. It is a state of insensibility which takes possession of man. Nevertheless, his breathing continues, and his blood circulates in his veins. All the functions of his vegetative life are in full activity, with a strong resemblance to those of the unconscious plants. This temporary retirement of man's spiritual element appears necessary from time to time for the material element, for this latter ends by destroying itself, so to speak, by too prolonged use, and grows weak in the service of the spirit. The vegetative life, abandoned to itself and left in repose by the activity of the spirit, can then continue to work without hindrance for its recuperation according to the laws of Nature. That is the reason why, after sleep in a state of health, we feel our body, as it were, rested, and our spirit is cheered by it; but after death the vegetative life also abandons the material elements of the body which were bound to it, and they disintegrate themselves. Sleep, one of the greatest secrets of human existence, merits our most constant and most attentive observation, but the difficulty presented by these observations becomes all the greater in that, in order to make them, the observing spirit is compelled to subject itself to the laws of material Nature and to allow them to act in order to give it the means of lending itself more easily to its use and its experiences. All sleep is the aliment of vital force. The spirit has nothing to do with it, for sleep is as completely independent of the spirit as digestion, the transformation of food into blood, the growth of the hair, the nails, &c. The waking state is a consuming of the vital force and its expenditure outside the body. Sleep is an assimilation—an attraction of that force from the outside. That is why sleep is found, not only among men and animals, but also among plants which at the approach of night close their corollas with their leaves, or let their leaves hang down after folding them. Dreams are so many proofs of the continuation of the activity of the spirit. Man, when he wakes, recollects having dreamed, but these recollections are often rendered vague or obscure by the vivid impressions which precipitate themselves suddenly on his spirit at his awakening by the agency of the senses. If at this very moment he does not know what visions he had been occupied with during his sleep, he preserves, nevertheless, at the moment of his sudden waking, a consciousness that his attention has become detached from something which had preoccupied him up to that instant within himself. I send you the following narrative of a strange dream which I have found in the Russian journal 'Kiewlanin,' No. 191, published at Kieff.

Mr. M. T. P. gives in the 'Novoia Vremia' very curious details of mysterious and prophetic dreams. He cites the following historical fact in which Prince Eugène de Beauharnais, Viceroy of Italy and Marshal of France under

Napoleon I., plays an important part. During the invasion of the *grande armée* in Russia in 1812, Napoleon I., finding himself at Moscow, gave the order to Prince Eugène to watch over the high road leading to the capital. The Russian army continually despatched little detachments of infantry and Cossacks who carried on a guerilla warfare and occasioned, by their rapid appearance in places where they were least expected, great losses in the French army. Now, one day, pursuing one of these Russian detachments, Prince Eugène found himself far away from the capital; he had the prospect of passing the night in the open air, when happily, in the environs of Zwenigorod, he perceived a lonely monastery. Prostrate with fatigue he decided to pass the night there. The monks appointed him a cell containing a camp bed. After a frugal repast the Prince lay down without undressing himself, and fell into a profound sleep. He dreamed that the door of his cell opened abruptly, and that an old man with a long grey beard, and attired in a long black mantle, entered and advanced to the side of the bed on which the Prince was lying. He stopped so near that the Prince could see his face clearly, and could retain the impression of his features. After about a minute of silence the old man said to him in a gentle voice, 'Prince Eugène, I implore thee, do not permit thy soldiers to set fire to the monastery. Prevent them from pillaging or taking away anything whatever. If thou yieldest to my prayer, God will have pity upon thee, and thou shalt see once more thy native land safe and sound.' Then the old man retired silently from the chamber. In the morning the Prince got up very early, and while making his toilet he recollected his strange dream. Immediately he gave the order to his adjutant to make preparations for departure, and expressly forbade the soldiers to pillage the monastery or do any harm to anybody whatever. When everything was ready for departure the Prince visited the church, accompanied by the prior of the monastery, but hardly had he taken a few steps in the interior when he perceived on the right side of the high altar a tomb, above which was a large statue representing an old man with a long grey beard and the aureole of a saint. The Prince approached the image, and, to his great surprise, recognised his visitor of the night, seen in his dream. To his question, the prior replied that it was St. Sawa, patron and founder of the monastery. The Prince prostrated himself before the tomb and remained for half-an-hour on his knees, plunged in profound meditation. Afterwards he conversed with the prior, begging him to give him some relics of St. Sawa, and made a careful memorandum of the fact in the pocket book in which he was accustomed to jot down the principal events of his life. Now Prince Eugène de Beauharnais had not long to wait to persuade himself that he was under the special protection of St. Sawa. During the retreat of the French army, the Prince took part in all the battles, in all the combats and encounters with our glorious army, but he remained safe and sound without a scratch; and even after the fall of Napoleon I. he alone among all the Marshals of the Empire did not have to undergo great reverses of fortune. All the Marshals of France perished by a violent death except Prince Eugène de Beauharnais. Thus, Marshal Ney was shot by decree of the Chamber of Peers on December 7th, 1815; Marshal Murat was condemned to death as a usurper and shot on October 13th, 1815; Marshal Junot committed suicide under the influence of madness on June 22nd, 1813; Marshal Prince Joseph Poniatowski was drowned in the Elster during the battle of Leipzig; Marshal Berthier at the sight of a detachment of the Russian Army entering France, committed suicide by throwing himself from the balcony of his château at Bamberg, on June 1st, 1815; Marshal Besnères was killed in the battle of Lutzen, on May 1st, 1813; Marshal Duroc was killed in the battle of Bautzen, on May 21st, 1813; Mortier, Duke of Tréviso, Marshal of France—the same who blew up our Kremlin during the retreat of Napoleon I. from Moscow—was killed in Paris on July 28th, 1835, as the result of the explosion of the infernal machine of Fieschi, on his way to a review with King Louis Philippe. Is this not the fulfilment of the words of our Holy Saviour, Jesus, who said to St. Peter, when he cut off the ear of Malchus, 'Put up again thy sword into his place; for all they that take the sword shall perish with the sword'?

On Sunday last, at St. James's, Marylebone, W., the Rev. H. R. Haweis preached upon 'Spiritualism.' We hope to give a report next week.

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THE SCIENCE OF PRAYER.

If prayer is to survive, it can survive only as it commends itself to reason, as it is based on facts and as it, therefore, conforms to ideas and laws which will bring it within the sphere of Science. Whether we observe it or not, whether we like it or not, the Time-spirit is making us all critical; and a very blessed thing that is, too. Mere credulity is never a good thing; and we firmly hold with those who are in favour of questioning everything, and, if possible, understanding everything. But let our questioning be, not in a spirit of negation; let the two words we have used, 'questioning' and 'understanding,' go hand in hand: let us question, not that we may overturn, but that we may upbuild.

For a long time now, we have been assured that there is a deadly feud between Religion and Science: but, by 'Religion,' superstition has been meant, or even priestcraft. A very conspicuous instance of this is Draper's well known book on 'The conflict between Religion and Science,' which is little else than a description of the conflict between priestcraft and ignorant credulity and common-sense. By all means let that conflict go on: and let the best cause win. All we wish to urge, at this point, is that credulity is one thing and baselessness another,—that priestcraft is one thing and occultism another: just as astrology is one thing and astronomy another, or as alchemy is one thing and chemistry another. So with Prayer. It does not follow, because Prayer has run all the way down from spiritual ecstasy to a Thibetan praying-wheel, that there is therefore no great natural fact at the back of it. Degradation does not prove a lie.

Inclined ourselves a good deal to Rationalism, we nevertheless think we see the start of a curious new current in relation to Prayer. It has been so mixed up with mere irrationality, with barbaric superstition, with mere sentimentality, that the only apparent alternative has been credulity or surrender: and, accordingly, while the devotees have clung to their multitudinous modes of Prayer, the people of a scientific turn of mind have given it up or are painfully conscious of a great gulf between knowledge and faith. But now, oddly enough, Science has been taken in the rear, in relation to this matter of Prayer, just as it has been taken in the rear in relation to other occult subjects.

Thought-transference, Suggestion and Hypnotism, indeed, are leading or are going to lead proud Science a pretty dance: and it will not make the slightest difference how they are accounted for. The main upsetting facts are that the five senses are not by any means the whole of our perceiving apparatus; that 'hallucinations' are as likely to have objective realities or occurrences behind them as

not; that, in relation to sight and hearing or even touch, distance seems to be no object,

And things are not what they seem.

We call that rather upsetting for Science, especially when a man of Sir Wm. Crookes' scientific value calmly tells his chemical, his electrical, his astronomical and his geological comrades that the subject of the Psychical Research Society is as truly a Science as any subject of their own. It is, moreover, extremely probable that if this keen seeker after truth were to speak at St. James's Hall, and speak his mind, as we hope he will, some day, he would say the same of the subject of The Spiritualist Alliance.

The bearing of this upon Prayer is obvious. It suggests that it might be made, quite in the first instance, a scientific subject (just as the subject of a future life might be) and altogether apart from belief in God and what may strictly be called the subject of Religion, as a subject. It is a sort of accident that has bound up together the ideas of a future life and God. It is the question of rewards and punishments that has conveyed it into the sphere of technical Religion. So with Prayer. If there is a life beyond what we call 'death,' that is purely a matter of fact, which has no necessary relation with the question of Theism; and all matters of fact are matters of science. In like manner, if there is an unseen being, or if there are unseen beings, who can read our thoughts and suggest, or convey, or be influenced by thoughts, that also is purely a matter of fact, standing quite by itself, and to be investigated in the same spirit in which we are pushing our researches into, and our applications of, the Röntgen rays, or telegraphy without wires.

And this is strictly scientific, in Tyndall's sense, when he extolled the uses of the scientific imagination which enables us to follow visible and vanishing things into the invisible, and draw inferences. Did he not say, anti-Spiritualist as he was, that 'the man who cannot break the bounds of experience, but holds on only to the region of sensible facts, is no philosopher, and can never reach the principles that bind the facts of Science together'? Did he not also help to open our eyes to the fact that we are surrounded by rays of light that are never able to arouse our coarse and limited sense of vision, and that 'from this region of darkness and misery which surrounds us (say on a dismal night) rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge as far surpassing ours as ours surpasses that of the wallowing reptiles which once held possession of this planet'?

We are only following Tyndall's lead, then, when we trace the evolutions of life into the Unseen, and follow with our inferences the thought or the thinker that escapes us as well as the light-rays that elude us; and we require to go a very little further in order to infer the existence of beings who, in their more subtle sphere or mode of being, can commune with us, spirit to spirit, soul to soul. *Eureka!* What more is wanted, to at least suggest the Science of Prayer? Answers to *prayer*, then, may be as reasonable and as natural as answers to what we call *requests*—the only difference between them being the difference between sphere and sphere, plane and plane.

Some lay great stress on prayer to God alone. Well, for our own part, we are willing to leave it open, merely remarking that it would be a strange rule in the home if all the children spoke only to the father, and never asked for anything but from him. Surely the best rule is to do what the heart prompts; what is natural. One thing, in any case, is certain—that not one thought sent into the wonderful Unseen (if a thought of good) can ever do us harm, while it may do us, and others, enormous good; may, indeed, be the anchor which entereth into that which is within the veil.

MRS. WATSON AT CAVENDISH ROOMS.

On Sunday evening, 25th inst., Mrs. Clara Watson, of Jamestown (New York), delivered an address at the Cavendish Rooms, Mortimer-street, W., on the general aspects of Spiritualism, Mr. Thomas Everitt, the President of the Marylebone Association of Spiritualists, occupying the chair.

THE PRESIDENT, in introducing Mrs. Watson to the audience, said it was necessary to explain that they were indebted to Miss Rowan Vincent for yielding the platform that evening to their American visitor. On the other hand, they were under obligation to Mrs. Watson for her kindness in consenting to deliver an address. Mrs. Watson was not a regular platform speaker; she was engaged in two diverse directions in connection with the spiritual movement. In the first place, she was continually using her pen in every good cause, her productions being published not only in the spiritualistic but also in the secular Press. She was thus doing a good and useful work as a writer. But perhaps her other sphere of employment was an even more useful and valuable one. This was the delivering of addresses at funerals, a work for which she had been educated and qualified, and which she had been led to regard as her special field of labour. Such a work gave her peculiarly favourable opportunities of affording comfort to the bereaved, and of making known to them the glad tidings that 'there is no death.'

MRS. WATSON, who was cordially received, then addressed the meeting on Spiritualism. She said that while all subjects were of human interest, or germane to that philosophy in the interests of which they were assembled that evening, still it was deemed advisable that upon this occasion she should speak upon the broad and general subject of Spiritualism. She proposed to ask three questions as the basis of her remarks: (1) What is Spiritualism? (2) From whence came it? (3) What does it amount to?

These questions had been asked again and again, and had as often been answered, but still these questions confronted them, for there never had been a time in the history of the movement of modern Spiritualism, when the demand for investigation into, and knowledge of, the same was so general, so widespread, as at the present time.

Premising that for convenience she proposed to deal with the questions in inverted order, the speaker entered upon a consideration of the last-mentioned query. It had often been said to her by sceptics and opponents, 'Admitting the possibility of some truth underlying its claims, we do not see that Spiritualism amounts to anything in the world, and we do not see that Spiritualists amount to very much either.'

Well, from a fashionable, popular religious standpoint, it was true that Spiritualism did not amount to a great deal. Fashionable, popular religion was concerned with building magnificent temples in which to praise the Lord. And in this respect Spiritualism amounted to very little. But the true temple of Spiritualism was the Universe itself, with its ceiling of over-arching blue, studded with shining stars, its walls the towering mountains and forest trees, its floor the ground, spread with its verdant carpet of grass and moss, or mantled with the snow; its altars, thousands of homes dotted here and there through the length and breadth of the land. In its short span of less than fifty years, though making no loud pretensions, Spiritualism had done a great and glorious work in the world. It had sent out its workers in every department of human activity. There was no reform in the world to which Spiritualism had not sent its workers. It had its labourers in the field of politics, and those who studied political matters knew that there was much need of reform there. It had its workers in the social department, and while it had been said that the social question was one that was extremely difficult to handle, still, one of greater importance did not exist.

Amongst other departments in which Spiritualists were at work might be mentioned the Temperance and the Woman's Rights movements. At the time when one of the Churches decided that the Temperance question was a side-issue and not a necessary point of religious teaching, Spiritualism was working in the Temperance cause and advocating Temperance principles; and it had always maintained the principle of the equality of the sexes. Women had always stood as the equal of men on the Spiritualist platform, receiving equal emoluments for equal work equally well performed. Again, Spiritualists had always raised their voices against capital punishment, which stood to-day as a foul blot on the escutcheon of almost every civilised

country. Spiritualism had its workers in the spirit-realms of life, striving to lift humanity out of the gloom of ignorance and superstition into the light of truth. Long before the Higher Criticism of the Bible, of which so much was heard nowadays, had discovered errors in the Scripture, Spiritualism had found there marks of human fallibility. It had faced opposition on every hand, it had borne persecution here and there; yet, withal, it had accomplished a great and benign work. It had sown seed which had taken deep root in the soil of human life; and its operations were seen in the broader and more liberal thought of to-day. Spiritualism was a very comprehensive 'ism.' Rightly understood, it related to every department of human life. It held the key to all systems of thought. It was the vital element in all religions and philosophies, just as spirit was the animating principle in all departments of Nature.

Dealing with Spiritualism as a reformatory power in relation to the individual character, Mrs. Watson gave an interesting narrative regarding an old man who in earlier life had been a confirmed drunkard, but who, through the teachings of Spiritualism and the prayers and pleadings of a spirit mother (between whom and himself communication was established), became a redeemed man. There were many thousands of such cases; and it was noteworthy that in the instance quoted it was seen that the mother had greater influence and power over her erring child after leaving the earth than she had while she was dwelling on the mortal side of life.

Spiritualism did not consist simply in a belief in immortality and spirit return; and here they encountered the first of the three great questions propounded: 'What is Spiritualism?' There was a diversity of views on this question. Their orthodox friends maintained that Spiritualism was the devil's work—a snare laid by Satan to entrap the unwary. The materialists said that Spiritualism was a delusion and a superstition unworthy of the consideration of intelligent people. Theosophists affirmed that it was the A B C of the Divine wisdom given to Theosophists, and that the spirits were simply astral bodies or 'shells.' Even when one came to question Spiritualists themselves one found conflicting opinions. To some, Spiritualism was a religion, to some a science, to some a system of philosophy; to others it was all three combined, while possibly there were yet others to whom it was none of these things, but simply something to toy with, to amuse a leisure hour. To the lecturer, Spiritualism was both a science and a philosophy, or rather it was that which had to be studied as such. Spiritualism embraced all life, past, present and future, and simple recognition of the facts of immortality and spirit communion did not constitute a person a Spiritualist.

Reform was the legitimate empire of Spiritualism. It had more regard for reason than for authority, a greater reverence for truth than for dogma, more respect for demonstration than for assumption; it sought to save the individual rather than individualise a saviour; unlike theology, it had never been able or willing to admit that there was any antagonism between the Universe and its Creator, but, on the contrary, it recognised and affirmed the divine unity of Nature.

The question might be asked, 'Is not Spiritualism a Religion?' And the reply would be: Not in the popular sense of the word. Spiritualism was not a system of worship governed by canon and ritual. Its principles and teachings were founded on fact, knowledge, and deductions drawn from the Universe of matter, mind and spirit. But if by religion was meant a system of teaching which brought comfort and strength to the sorrowing, restored hope to the despairing mind, and confidence to the doubting and wavering, then the name 'religion' might be applied to it.

Dealing with some of the larger uses of Spiritualism, the lecturer said that Fear had been the great burden of the world. Fear haunted humanity from the cradle to the grave. Fear of the unknown had made death an infinite source of terror to young and old. In its ability to destroy this fear, Spiritualism had proved itself the most valuable acquisition that had ever come to the world.

Other instances of the uses of Spiritualism were also recounted by the speaker, such, for example, as the communication of important inventions from master minds in the spirit world to receptive persons in this, and the inspiration of poets, artists, and musicians.

Dealing finally with the second question, 'From whence does Spiritualism come?' the lecturer said it was not the work of

mortal intellects ; it had not been planned by human agency. The spirit world, seeing the needs of humanity, came seeking admission to the homes and firesides of men. Theology had relegated the spirit world to regions remote and unknown, and had affirmed the impossibility of any denizen of that world returning therefrom. And Science, with all its stores of knowledge, had laid down its instruments at the door of the tomb. Understanding the needs of humanity and knowing the utter inability of science or religion to answer the great cry for knowledge, the spirit world came to the rescue and had demonstrated the fact of a future existence on the outer predicate of fact and the inner one of intuition. And it behoved all Spiritualists, all those who had been convinced of the great truth of continued existence, to carry the message to those still in doubt and darkness, and to do their utmost to present it to the world in the form of collected facts and scientific proofs. Spiritualism came from the spirit world, and it came veiled in no mystery, bound by no formalism. It affirmed the reality of the immortal individual spirit in man and of the infinite all-pervasive Spirit in Nature. It showed that without spirit there could be nothing ; the atom which was elaborated in the atmosphere and changed from function to function was as naught without the guiding hand and intelligence which science called 'Law.' Nothing but mind could govern the processes of the universe, and a Universal Mind was behind all. Science had declared that if a single atom could escape from Nature the whole universe would collapse. Spiritualism declared that if a single soul were lost the whole universe of spirit would disappear. Spiritualism affirmed that the life after death was grounded on natural law just as much as the life here. Its teachings were energising and vitalising the thought of to-day, and materialism was rapidly disappearing before its influence. Everywhere, from pulpit, press and platform, the truths of Spiritualism were being brought before the people. Often it was presented under different names, in different guises, but the world was receiving it just the same.

The lecturer concluded with a stirring peroration in metrical form, having reference to the power and beauty of the new spiritual dispensation.

THE PRESIDENT then expressed the thanks of the audience to Mrs. Watson for her admirable discourse, adding some remarks appreciative of her work on the other side of the Atlantic, to which MRS. WATSON briefly responded, testifying her sense of the friendly feeling she had met with during her stay in England. She felt that she could return home renewed in strength and courage, under the guidance of those wise and good counsellors associated with her work. She also alluded gratefully to the beneficent influence which Spiritualism had brought into her life.

The service then concluded.

THE LATE MRS. STAMM.

Mr. Morell Theobald, of 62, Granville-park, Lewisham, sends us the following :—

Will you permit me to announce through your columns the passing over into the spirit land of Mrs. Stamm, late of Red-hill ? The deceased lady was much respected by a large circle of friends. She was an enthusiastic Spiritualist, and recently, through your columns, invited letters from inquirers, which still arrive ; and on that account I ask your insertion of these few lines. It is the most difficult thing in the world to advise early and enthusiastic inquirers into Spiritualism ; but if I can be of any service to such I shall be pleased to give what counsel is in my power, and endeavour to guide those who acknowledge the truth of the old adage, 'Fools rush in where angels fear to tread.'

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society ; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

MRS. ANNIE MELLON wishes her friends to know that she has left Sydney, N.S.W., for Melbourne, where she will remain until further notice. Letters should be addressed to her at G.P.O., Melbourne, Australia.

DO SPIRITS SEE MATERIAL OBJECTS ?

There is a psychical problem that perpetually perplexes me : as to whether the spiritual being, after the change called death, can see the material objects in the physical world the same as before. That is—whether the loss of the physical organ of sight shuts off all physical objects. I have reasoned two ways. First, the clairvoyant (in this world) who sees objects or persons one mile or a thousand miles away, certainly does not see them with his physical eyes, but with some discernment of the spirit. Then, if a man still in the physical body can see, by virtue of spiritual vision, objects beyond the power of the physical eye, how much more would it seem possible that when released from his body he could see all the objects of the material world as well, or even better !

So much for one train of reasoning. On the other hand, the thought presents itself in this way :—The telescope, certainly, does not itself see the star, still it is the only means by which the human being may behold the star ; so, by the same analogy, might it not be that while the physical eye does not itself see, it is the instrument (the same as the telescope) by means of which the spirit sees material things ?

Yet, in this case, how, then, does the clairvoyant see ? Is it not impossible to account for clairvoyance on any other hypothesis than that the spiritual sight, independently entirely of the physical eye, beholds persons, things—whatever the clairvoyant reports as having seen ?

For more than a year past I have pondered these two speculative theories in my mind, balancing and scrutinising them. I laid them before Richard Hodgson, LL.D., the accomplished secretary of the Society for Psychical Research—a man whose profound scholarship, extended culture and special gifts supremely fit him for the responsible position he holds. Applying, as he does, the scientific method to psychical research, and being also extremely sensitive to spiritual impressions, he is pre-eminently fitted to deal with the important problems to which he devotes his time and energy.

Dr. Hodgson's conviction regarding this problem that haunts my mind is that the spiritual being sees objects in the physical world only by the light of mediumistic personalities ; by whatever luminiferous aura any given individual may have ; but that, aside from this aid, this physical world is like a dark hole to the inhabitants of the ethereal world.

Although I have the greatest reliance on Dr. Hodgson's beliefs, and great deference for his conclusions, I have yet never felt wholly convinced of this.

I applied, then, directly to a friend who passed to the ethereal world on May 19th, 1896. And as her name is one widely known, I will give it ;—Kate Field : for I feel that all of us—the readers of 'LIGHT,' the students of psychic phenomena—are closely allied in a common purpose of arriving at truth, and that simple sincerity regarding all data offered is the way that most commends itself to us.

May I beg to preface my information from Miss Field with a little explanation ?

In 1887 and 1889 the (now) celebrated medium, Mrs. Piper (under the control of the American branch of the Psychical Society), predicted, at each sitting of those years, that I was to go to Europe with my beloved friend, Miss Field. At that time Mrs. Piper's mediumship had begun to attract much local attention, but it was previous to her visiting London by invitation of the Psychical Society. The prediction seemed, at the first time, pleasant and possible ; at the second, pleasant and improbable, owing to the fact that Miss Field was about founding her journal ('Kate Field's Washington'), and her freedom for a European trip seemed unlikely, while circumstances on my part, too, prohibited any such anticipations, so far as I could see. Mentioning these to the 'control' of the medium, the reply was a still more emphatic assurance that it would be ; 'I see you both there together,' asserted the control. Well, the years passed on. In the spring of 1896 ill-health compelled Miss Field to suspend her journal, and she accepted a Press commission to visit the Hawaiian Islands and study the political situation there, while I sailed on May 10th for England. On May 19th Miss Field died very suddenly in Honolulu ; on that same day I landed at Liverpool. The vision I had of her death, while on ship-board, I have already narrated in the little book that grew out of the accumulation of psychic experiences with her, entitled 'After her Death : the Story of a Summer.' Space will not permit

any recounting of those here, but I must venture to say that those experiences, beginning simultaneously with her death, continued through all my summer wanderings—in London, Paris, through the Alps to Vienna and Budapest, in Italy—everywhere ; and on my return to Boston I at once sought Dr. Hodgson to communicate something of all this to him. The story enlisted his kind and generous interest, and as soon as possible he arranged for me to again have a sitting with Mrs. Piper, who can now only be approached under the auspices of the society under the judgment of Dr. Hodgson. On October 24th, last autumn, I had this first sitting (since 1889), and found that Mrs. Piper had developed into a writing medium of a most remarkable quality. In the deep trance, her own personality seems utterly effaced, and her right hand, under the control of the spirit communicating, records the message. On this occasion the hand wrote at once ;—‘I am Kate Field’—a most characteristically direct expression. There were 200 pages written that morning, and the details and circumstances rendered it as inevitably certain that this message was from my beloved friend as any letter that I ever received from her during her life here. Since then I have had, in all, ten sittings with Mrs. Piper, the latest one being on June 5th last month. To tell the story of these sittings, with the corroborative details, would require hundreds, yes, thousands of pages ; yet, to tell the entire story, and summon living witnesses who could corroborate and support all the testimony before any fair-minded, intelligent jury, would be to receive a verdict of its unmistakable authenticity as coming from the person it purports to come from—Kate Field. Neither the truth of thought-transference, of double personality, of anything that so often does account for apparent communication from the other world, could meet this case and account for the communication on any conceivable theory, save that Kate Field was present and was writing to me through the hand of Mrs. Piper. More than this I cannot here say, but I feel sure I may name Dr. Hodgson as my reference in this assertion.

A nos moulons. I asked Miss Field as to what she could see in this physical world. As soon as I learned of her death I began each night writing her a letter, whose open pages I laid on table or bureau. ‘If she can read it I am so glad,’ I thought, ‘and if she cannot, no harm is done.’ So at last, when I could have direct and visible communication with her through Mrs. Piper, I questioned her : ‘Can you read my letters ?’ ‘Oh, yes,” she wrote. ‘But can you—can the spiritual beings in your world read our manuscripts or our printing here ?’ I replied ; ‘if you can, that is a tremendous fact. Do tell me plainly, *Can you read writing ?*’ ‘Not exactly in your sense,’ she replied ; ‘but we get the idea.’

‘Does it make any difference to you—do you know the difference—whether I write to you, or not ?’ I said. She replied that it did, and on two subsequent occasions (sittings), when I had failed for a night or two to write her the usual letter, she took the initiative and reminded me (writing through the hand of the medium) of my neglect. Once she wrote to Dr. Hodgson (I not being present) of how she ‘spoke’ to me in the night when I had failed to write her ; and it was true that something wakened me at 2 a.m., and that I rose, and, going into my little study, turned on the electric light, wrote her the customary letter, and then returned to my bedroom to fall asleep again. ‘How do I look to you ?’ I asked her. ‘I see your spiritual body,’ she replied, ‘and your physical body as a dark shadow surrounding it.’

At another time I had taken a picture from a frame in my room to send it (with less bulk) to Dr. Hodgson, wishing him to examine it. At a sitting when I was not present, Miss Field came (as she frequently did) to him, and the subject of the picture (which was a worthless one) was introduced. ‘The idea of her putting a frame on it !’ wrote Miss Field, in derision of the picture. ‘Oh, I don’t think she did,’ replied Dr. Hodgson, who, having had it sent him unframed, did not dream I had taken it from the frame. ‘She has framed it,’ continued Miss Field. ‘Oh, no, I think not,’ returned Dr. Hodgson. ‘Well, it looks to me like a frame, anyway,’ rejoined Miss Field ; and quite to Dr. Hodgson’s surprise, I confirmed to him her statement of the frame. The picture was one that I acquired several months after he death, so that her impression was no persistence of memory. Does not that seem, then, to confirm the theory that those in the ethereal world do see objects in this world ? Still, Miss Field may have seen this by some magnetism of my own mind,

which is in the most constant and unrelenting rapport with her ; and thus support the conviction of Dr. Hodgson (and other scientists for aught I know) that objects here are only discernible to those in the ethereal world by virtue of some mediumistic aura. The question is to me one of intense interest ; and, if I have trespassed unduly upon your space and time, my apology must be my earnest entreaty for further illumination on the problem : and where would one turn for illumination but to ‘LIGHT’ ?

The Brunswick, Boston, U.S.A.

LILLIAN WHITING.

July 8th, 1897.

THROUGH MATTER TO SPIRIT.

By EVELYN H. WALKER.

From the material to the spiritual, from the seen to the unseen, from the things that pass to the things that endure, it is a long and toilsome journey. It fills one’s heart with a great pity and a great reverence to see the long line of weary climbers toiling up that endless spiral, why they know not, whither they can but dream. If they could see but once the heights on which the sunlight rests, and even fancy that their path led upward, it would not be so hard. But their way lies through the shadows and the mists, and, though there is much climbing, the road winds down as well as up, and sometimes the place where one must stop is lower than the beginning. Now and then one gifted with a rarer vision or a truer insight catches a glimpse from above, or from within, that lightens his load and sends him singing on his way. But most know that, blindfold, they have found themselves upon the road that seems to lead nowhither, and they have no choice but to toil on. Sometimes, too, they must fight, and in the dark, not knowing whether they are wounding foe or friend. It is hard for a man to die in battle, doubting if he have fought on the right side : but it is the way with many.

From the days of Paul, who complained that the natural man warred against the spiritual man, to Simon Stylites on his tower, and again down to the pietist of to-day, who fasts to subjugate his unruly passions, it has been assumed that matter and spirit are at variance with each other, thus making a dual universe, and in the name of logic requiring a dual God, or an inconsistent one, for its creation and ruling. We know something of the correlation of forces. We feel the harmony of the universe. It is impious to attribute to the great intellect that moves the universe such short-sightedness as to create a spirit for man in its own image and clothe it in a body so constituted as to thwart and rob it of its high destiny. If the soul of man is divine, the body must have its high uses too. If unequal to its task, it is because it is not yet adapted to its destiny. To fit it for those high uses, by training it to be the competent servant of spirit, this, I think, is moving from the material to the spiritual plane. If matter, then, like spirit, is divine, we shall not rise by ignoring but by using and respecting it.

When we have mastered the material universe by putting ourselves in harmony with its methods, we shall be free to learn and heed the laws of spirit. Then we shall fulfil the promise of those isolated marvels called the miracles of the first and the nineteenth centuries, which are miracles indeed, but not more than walking or sleeping, or living or dying. Then we shall come into our majority and rule the earth, our joint inheritance. In the way of evolution the time must come when obedience to the laws of hygiene shall be as spontaneous as breathing, and the hereditary effects of their violation will, after time enough, disappear. Then, when one is ill, he will know that he ought to be ashamed of it ; and instead of vaunting his exploits in the way of measles and carbuncles, backaches and fevers,—for it is not alone in Drumtochty, in the ‘Days of Auld Lang Syne,’ that we are ‘lifted’ by such experiences,—he will hide them, as he now seeks to hide poverty or dirt, and so cease to propagate them by mental suggestion in social conversation. The germ theory of disease ? Yes. Microbes ? Yes. Bacteria ? Yes. Let us not dare deny their existence or their power. But there are microbes that infest the mind, bacteria that prey upon the spirit, and their ways are more subtle, their depredations more alarming, than are those of the creatures revealed by the microscope.

The age to come, say some, will be a psychic age. Yes, and let us speed it on. But let us not cease to think God’s thoughts after Him as we study and comprehend more and more of

this marvellous material expression of power found in the rocks and living things of this our home. May we learn more and more of the ways of matter, that we may more and more direct and control. This planet is ours by right of divine inheritance. But we must grow into our majority before we come into our estate.

A PARABLE FOR THE TIMES.

THE IMAGE OF THE KING.

I saw a great plain whereon a number of people were congregated, and I watched to see what they were doing, as they eagerly pressed towards one object which stood before them, high above their heads. Each one carried a censer, which was constantly waved as the hymns were chanted. Close before the mysterious object was gathered an army of priests who seemed to worship, offering sacrifices and burning incense. So thick was the cloud formed by the incense and the smoke from the altar that the object itself was hidden from view. But evermore the priests shouted, 'Worship the King.' Then the people waved their censers and cried, 'We worship the King!'

Then there came a poor woman, having no censer; and she seemed to wish to join the worshipers. Shading her eyes with her hands, she eagerly peered before her, trying to discern the object of their worship. Then, with an exceedingly bitter cry, she wept and cried aloud, and cried again, 'I cannot see the King! I cannot see the King!'

And those about her bade her be silent, saying she 'hindered the worship.' Then the woman was silent, murmuring only to herself (while bitter tears rolled down her face), 'I cannot see the King! ah, woe is me, I cannot see the King!'

Then came one and touched her on the shoulder, saying 'Follow me'; and she turned and followed. Now, their way lay through a dark forest, and the night came down upon her. She saw not her guide, but only heard the sound of his footsteps before her in the darkness. Often her feet were cut and bruised by the obstacles in the way, and she became very faint and tired. Darker grew the night, and heavier grew her heart; but still she struggled on, only sometimes murmuring, 'Shall I ever see the King? Shall I ever see the King?' Then there fell a voice from heaven: 'Fear not; thine eyes shall see.'

Morning dawned, and she stood before a summer house in the heart of the forest, and One stood by the door clothed in white, who seemed to be a great captain. And when the woman saw him she looked upon his face, and almost thought she saw the King himself, so glorious and beautiful was that face to look upon. But he took her by the hand and said, 'Sister, come in and rest awhile; for thou art very weary.' Then he took her in, and, seating her at a table, bade her eat and drink. And she did as he bade her and became rested and refreshed. Then she started up and cried, 'I must go, for I want to see the King.' But the Captain said, 'There is no need that thou shouldest hurry, the King will wait for thee; but look thou in the mirror which I shall presently show thee, and thou shalt see His face; but, to see Him, thou must wait.'

Then he held the mirror where the rays of the sun fell upon it; and she, looking in, saw (as in a vision) the face of the King, more glorious than words can tell. Which, when she had seen, the woman cried, with an exceeding great joy, 'My King! my King!'

Then the Captain said, 'Now, thou hast seen His face. I have also a message for thee, even from the King himself; but first come with me, and I will show thee that which shall surprise thee.'

Then he led her forth to the top of a mountain, and she saw the priests and the people still worshiping round their idol. But lo! as she looked, she saw it was only an image which some one had dressed as a King in kingly robes; and had placed a crown upon its head, and a sceptre in its hand. And still the priests pointed to the image, and cried, 'Worship the King! worship the King!'

The woman turned and looked upon the Captain, and saw that a great sadness covered his face; and he said, 'Not yet know they the King: not yet.'

Then he turned and gave her a scroll upon which were written words of gold: 'Go ye to the lost sheep, and fulfil ye my joy. Wait patiently also for Him, and He shall give thee thy heart's desire.'

And the Captain said, 'Canst thou wait?' and she answered, 'Yea, master.' Then said he, 'Canst thou bear pain and disappointment, misunderstanding and reviling?' And the light from his eyes reflected in hers as she answered, 'Yea, master, I can.'

Then he said, 'Go, and God be with thee.'

And the woman went. Many days after I saw her in the outskirts of the crowd. There she found other women like herself, who wept and cried, 'We cannot see the King; we cannot see the King.' And she longed to lead them to that sweet summer house in the heart of the forest, there to meet the Captain, that they too might see the face of the King in the mirror and be comforted.

On she toiled, sometimes rejoicing but often sorrowing, for though she led some, she could not persuade them all as she wished, and some fell by the way, and some turned back, while others laughed at her for her pains.

And the people were angry, and said, 'Leave them alone, that they may have censers as we have.'

But she bore with them patiently; and often at evening, when the sun was setting, she lifted her eyes to the glowing sky, saying, 'Soon shall we see the King.'

And still she toiled patiently on, till one day she was missed and I saw her no more: and one said, 'Perchance, she has even now gone to see the King.'

A. T.

A 'LAYMAN'S' FAITH.

We have to thank 'Unity,' an American paper, for the following admirable Confession of Faith by a 'layman':—

I believe that religion is a revelation from God to man, coming through the unfolding of human faculties. It has been limited to no one age or race. It is limited in the case of each individual by his own capacity to receive it. I believe that this revelation comes through reason and conscience and all human experience.

I believe in the inspiration of the Scriptures and of many other books, and the best evidence of their inspiration is that they inspire the readers of them.

I believe that this stupendous universe, with its countless millions of suns and systems of worlds, is a unit under one system of immutable laws. I believe that this same universe is governed by a system of spiritual laws under infinite love, and these laws are all convertible into one. I believe that immutable law and infinite love are one;—God.

I believe that man is a development under this two in one principle—God—and is a finite type of God.

I believe that society is a unit; the highest good of each individual being the highest good of all.

I believe that religion is a unit in origin, having its origin in man's consciousness of powers above himself and a desire to establish better relations with those powers.

I believe that science and religion are a unit, the mission of science being to reveal truth, and of religion to embrace and practise truth so revealed.

I believe that all Bibles are a unit in origin, all being a record of man's religious experience and growth in his struggle to get nearer to God; that all began as literature, and grew sacred with the ages; that all are valuable, though not equally so; and I try to believe that they are but parts of one world-Bible now in the making, in which the truths of each shall live for ever because of the eternal life which is in them, and in which the errors of each shall die a natural death for want of nutriment.

I believe that true religion and true ethics are a unit, and may be expressed in a single sentence:—Have a soul full of love, and act naturally. I believe that Jesus of Nazareth was the highest religious teacher that has yet appeared. I believe that he saw infinite love in all things, even in human suffering; yea, more, in the suffering of so insignificant a creature as a sparrow or a worm. I believe that he felt in his inmost soul that he was one with God, and taught that to be one with God we must be like God in unfeigned love for all, both the evil and the good, and especially our neighbour (that is, one having a want in our power to supply).

I believe that God's natural laws are founded in righteousness, and work out man's highest possible good.

I believe that human suffering is indispensable to human development, and therefore reconcilable with the thought of infinite knowledge, love and power.

I believe that the holy spirit of love pervades the universe, and is felt and realised by those at perfect oneness with God.

I believe that man in his present state of development has two natures : one an animal nature, pointing him downward to the animal through whom he has been developed, and the other a spiritual nature, pointing him upwards to God, towards whom he is developing. When the animal nature predominates, he has all the discord of hell within him ; and when the love nature predominates, he is in heaven on earth.

I believe that all the religious virtues are the natural spontaneous outgrowth of a soul whose higher nature predominates, and that all the vices are the natural outgrowth of a soul whose lower nature predominates.

I believe that the Devil is the personification of evil.

I believe that the best test of true religion is a faithful, pure, dutiful, self-sacrificing life ; and yet that an unwavering faith in harmony with facts is a stepping-stone to such a life.

I believe that the judgment day is a perpetual succession of events, which, under God's righteous laws, work out a just retribution for every deed, whether good or evil.

I believe that eternal punishment, or any punishment other than for the good of the punished, is totally irreconcilable with infinite goodness, love and mercy.

I believe in the atonement (at-one-ment), and that every one is a co-operator with Jesus in the at-one-ment who leads his fellow-men to unity with God. I believe that the death of Jesus is a testimony to the exaltedness of his character, but that it has no connection whatever with my guilt or innocence.

I believe that the word 'miracle' is merely another word for an unknown law of nature.

I believe that man should 'remember the Sabbath day to keep it holy' by doing justice, loving mercy, truth and purity, and walking humbly before God, and that he should remember every other day in the week for the same purpose ; and I believe that man's constitution and the constitution of working animals require periodical rest, and that the good of society requires periodical public rest days for the culture of man's social and religious nature and for relaxation from the monotonous routine of every-day life.

I believe that the impulse in man to pray is a God-given impulse that cannot be crushed without detriment to man's highest good, and I believe that a true prayer cannot by any possibility go unanswered in its legitimate effects. I believe that a true prayer is independent of all postures and of any words. I believe that the proper place to pray is in the most secret chambers of our souls, where we may always find God concealed. I believe that the object of true prayer is to hold communion with God and give ourselves wholly up to Him. Among the things to be prayed for are light to see whatever bears on our duty ; faith and courage and patience to perform it at all costs and all hazards, love to our fellow-men that will keep us in a kind, generous, loving spirit towards them, ready to forgive the wrongs they have done us, and a sense of justice to our dumb fellow creatures that will prompt us to render them all their rights, which in their helplessness they cannot demand. Prayers, I say, of this kind never fail to be helpful.

I believe that a neighbour, in a Christian sense, is one having a want in our power of supply ; and, since we have mutual wants and mutual power of supplying wants, we are all neighbours. I believe that the deepest, heartfelt want of humanity is human sympathy, and that is what it is in the power of everyone to bestow. I believe that it behoves us to learn more of each other and realise how largely our happiness will thus be advanced.

I believe that whatever may be man's final destiny he can never by any possibility lose touch with Immutable Law and Infinite Love.

I believe in God the Immutable Law and Infinite Love, Almighty Developer of the universe ; and in my fellow-man, finite type of the infinite God, developing under God from a lower form of life, suffering under necessary laws of development, dying daily and rising again ; and that he will finally rise above the dominion of sin and ignorance into a purer and happier state. I believe in the holy spirit of love, the holy universal fellowship of man, the forgiveness of each other's sins, the practice of righteousness, and the life eternal. Amen !

WE are requested to announce that Madame Greck has now returned from Germany.—(See Advt.)

ESCHATOLOGY IN CHRISTIAN ART.

'The Open Court,' for July (London : 17, Johnson's-court, Fleet-street), contains an informing and scholarly article by the Editor, Dr. Paul Carus, on 'Eschatology in Christian Art.' The article is illustrated by some reproductions of representative pictures by Dürer, P. Von Cornelius, Luca Signorelli, Michelangelo and others. These illustrations would serve to indicate the whole case as to early Christian notions of 'The last things.' Here, for instance, is everything at its crudest—as earthly, human and puerile in idea as anything could be, however powerful as artistic work. Here is 'Dives in hell,' sitting on the ledge of a rock, snugly seated on a little bonfire, in full view of Heaven—a conventional German castle on a rock—with Abraham and Lazarus, sitting on drapery and a cloud, nicely arranged by three cherubs : the whole so near to Dives that one of the tongues of flame seems only about two feet off. Here, again, is a representation of the 'War in Heaven,' with a battle royal between four ruffianly angels, with shields, swords, spears, &c., and a hurtling lot of hideous brutes, with wings and claws, which are being tumbled down to a charming little town and bay, representing the earth. Here, too, of course, are pictures of 'The Last Judgment' and 'The Doom of the Damned,' all detestably earthly, brutal, and monstrously childish.

These were the topics that took possession of the early Christian Church to a considerable extent, and that again and again have haunted Christendom. It would astonish some people to find how early and how intensely the three subjects, the return of Christ, the end of the world, and the horrors of hell, dominated the Christian imagination. Dr. Carus refers to such passages, for instance, as 2 Thess. ii. 1-2 ; Mark ix. 1 ; 1 Cor. x. 11 ; 1 Thess. iv. 13-18 ; 2 Peter, iii. 1-13 ; and Christian art tells the story for Christendom down to quite a late day.

This is a very testing subject ; for nothing so clearly shows the enormous change that has come 'o'er the spirit of our dream.' Dr. Carus truly says : 'The Christian belief in resurrection has been spiritualised, and there is a tendency among the most advanced and earnest theologians of to-day to interpret the old eschatological doctrines in the spirit of science. Since we know definitely what the nature of the earth is like, since we understand its origin and have better ideas as to its probable fate in the future, it has become an impossibility to remain under the influence of the crude beliefs of former centuries.'

But, while this is so, Dr. Carus holds that there is also a strong, and a very desirable, tendency 'to preserve the moral significance' of these old, crude, imaginative notions. The forms must go, but the solid truths remain. Dr. Carus' summing up here is worth careful attention. He says :—

'Justice, righteousness, and truth are immortal. The world changes, but the laws of the world remain the same for ever and for aye. All material combinations will be broken up into their parts. But the eternal types of existence, the ideas, as Plato calls them, the Logoi, and the entirety of the logoi, i.e., the Logos, or the cosmic order in its immutable harmony, will remain for ever and for aye.

'These things are not nonentities, they are the most real features of reality. Although immaterial, they shape the evolution of all material objects ; although not concrete, but absolute, they condition the nature of all concrete existences ; although superphysical, (or, if you please, supernatural), they are the *raison d'être* of all physics.

'These things are what philosophers call the purely formal. They are universal, for they are not here nor there, but everywhere. They are immutable, for they cannot be different from what they are ; they are intrinsically necessary. They are eternal, for they do not exist to-day only with the possibility of being no longer applicable to to-morrow. They are above time and space. They are supercosmic, for they shape not only the present world, but are the conditions of all possible cosmic evolution.

'These things are not, as in the material world, an immense heap of single atoms ; they constitute one grand concord, a divine harmony, an eternal unison in which truth, righteousness and beauty are aspects only of one and the same actuality. Their unity is, in religious terminology, expressed in the word "God."

'These things, in brief, are the uncreated, which, when reflected in living creatures, appear as reason ; they are the

spiritual or the formative feature of existence, which, when developing in sentient beings, becomes mind; they are the ultimate measure of what is right, the standard and norm of goodness, which, when dominating the motives of man, manifests itself in moral aspiration.

'That man who by his life-actions gives evidence that God, the uncreated, eternal, and universal order of existence, animates his soul, will fearlessly contemplate the dissolution of his own body as well as of the whole world-system to which he in his bodily existence belongs, for he knows that what is essential in him is immortal, the ideas that ensoul him are indestructible. His spirit is rooted in the immortal, and the end of his life, although a dissolution of the body, is not a dissolution of the divinity which has begotten him, which constitutes the characteristic and main features of his being and dominates all the impulses of his soul.'

LETTERS TO THE EDITOR.

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

'Spirit People in Our Midst.'

SIR,—In a letter in 'LIGHT' of June 12th, 1897, signed 'Bidston,' it is said: 'We have overwhelming evidence of the activity of spirit people in our midst.'

It would be very interesting if 'Bidston,' or any other of your correspondents, would say what this evidence is, and what is the object of this activity.

July 19th, 1897.

INQUIRER.

[This is a 'very large order.' Perhaps the best reply that could be given is: Read 'LIGHT,' attend the meetings of the Spiritualist Alliance, consult its Library, consort with Spiritualists, and experiment. But, all the same, we shall be glad to hear from 'Bidston' or anyone else on the subject.]

Schopenhauer and Thought-Transference.

SIR,—Your contributor, 'A Disciple of Schopenhauer,' remarks that he has never seen Schopenhauer's theory employed in 'LIGHT' as a basis for thought-transference. In fact, I referred to it myself in this connection ('LIGHT,' July 17th)—the principle of Schopenhauer's explanation being the radical unity of the race, although, as we know, that for him was a blind Will behind the differentiated consciousness of the representational world. But my object in this letter is simply to supply the reference I had not at hand when I last wrote, a reference which may be now more interesting, since another writer has called attention to the general principle of Schopenhauer's philosophy, though without remarking that the application to thought-transference is made expressly, and at some length, by Schopenhauer himself. I therefore beg to direct his 'Disciple,' and others who read German (for I know of no English translation), to 'Parerga und Paralipomena,' Vol. I., pp. 322-324. Edition 1878. (Leipzig: Brockhaus.) However, as the 'Disciple' shows, the application is easy enough to anyone acquainted with the author's principal work, 'The World as Will and Idea,' so excellently translated by Messrs. Haldane and Kemp.

C. C. M.

P.S.—E. von Hartmann's similar view, to which I also referred, will be found in my translation of his pamphlet 'Der Spiritismus,' which appeared in successive numbers of 'LIGHT' in 1885. The reprint, I believe, is not now obtainable.

[Three copies are on sale at Office of 'LIGHT.' Price 2s. each post free.]

SOCIETY WORK.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave an able address, followed by remarkable tests in psychometry and clairvoyance.—M. RORKE, Hon. Sec.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last, our meetings were more interesting than usual. A gentleman, after a heated discussion, expressed his inability to cope with the arguments brought forward by Mrs. Boddington. Next Sunday, at 3.30 p.m. and 6.30 p.m., Mr. Veitch.—A.E.B.

MERTHYR SPIRITUALISTS' SOCIETY.—On Sunday last we were favoured with a splendid Welsh address by Mr. T. Jones (Cymro Bach), and Mr. Oaten, sen. (Cardiff), followed with a stirring address; subject, 'The Bible and Common Sense,' which was much appreciated by all. Next Sunday, Bentley's Central Hall, Mr. G. Horatio Bibbings, B.A.—W.M.H.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Thursday and Sunday evenings last Mr. Peters gave excellent clairvoyant tests to good audiences. Our meetings increase each week. On Sunday, at 8.30 p.m., and Thursday, at 8 p.m., Mr. Peters.—A.E.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Clara Watson delivered an address at these rooms on Spiritualism, a report of which will be found in another column. Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address; solo, Miss Florence Morse.—L.H.

LIVERPOOL.—DAULBY HALL.—On Sunday, July 25th, W. J. Colville lectured to very fine audiences. Marie Corelli's popular novels, 'The Mighty Atom' and 'The Sorrows of Satan,' suggested the topics of discourse. W. J. Colville's address is 36, The Crescent, Peel Park, Manchester. On Sunday, August 1st, he lectures in Halifax; August 8th, again in Liverpool.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL.—Sunday next (August 1st), at 11.15 a.m., Mr. W. E. Long, 'Spirit Teachings'; at 6.30 p.m., 'Spiritualism, Ancient and Modern'; at 3 p.m., children's Lyceum. Mr. R. Boddington having resigned, all correspondence for the mission should be addressed to Mr. W. E. Long, 12, Lowth-road, Camberwell.—COR.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. G. H. Bibbings, B.A., gave us a stirring address on 'The World's Love Age,' which was much appreciated. Next Thursday, at 8 p.m., Mr. Ronald Brailey, trance medium, will be ready to answer any questions. On Sunday next (August 1st), at 6.45 p.m., our friend, 'Evangel,' will be with us.—WILLIAM A. RENFREE, Secretary.

FOREST GATE.—On Sunday last the open-air meeting opposite the G.E.R. station was conducted by Mr. Glynn Grant and Mr. J. Veitch. At the evening meeting in the hall opposite, every seat was occupied, strangers coming in from the crowd. The guides of Mr. W. Ronald Brailey (who is fulfilling a three months' engagement here) materially deepened the favourable impression already made. Mrs. Ronald Brailey again favoured with an admirably rendered vocal solo. The subject of next Sunday evening's discourse by the guides of Mr. Brailey is, 'Christ—Man, Myth, or God; Which?'

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday evening last Mr. G. Lightfoot delivered an appropriate discourse, 'Can Spirits Live Disembodied?' He quoted many cases of spirit communion with mortals, both Biblical and modern, to substantiate his subject. We have found it necessary to change our Thursday evening public meetings into a developing séance, to commence on Thursday evening next, at 7 p.m., when we hope those non-members who are desirous of developing their medial gifts will join us. Sunday evening next, Mr. Arthur Savage.—E.S.W.

CARDIFF PSYCHOLOGICAL SOCIETY, ST. JOHN'S HALL.—On Sunday morning last Mr. G. Harris occupied our platform. The evening service was conducted by Mr. J. G. Miles, who delivered an able address on 'Evil.' Next Sunday, morning and evening, Mr. E. W. Wallis. The Cardiff and Merthyr Spiritualists' Societies invite all other societies in South Wales to join them in a whole day's outing on Gath Mountain, on Wednesday, August 13th. Every Spiritualist in South Wales, whether member of a society or not, will be heartily welcomed. The tickets will be something under 2s., and will include tea. It is just possible we shall have with us on that day three or four of our leading speakers. Further particulars may be obtained from any of the secretaries of the different societies in the Principality.—G.S.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—A successful meeting was held in Finsbury Park on Sunday morning, when Messrs. Brooks, Jones, Emms, and 'Evangel' gave addresses and replied to numerous questions. Some amusement was caused by the appearance of an opponent, who brought with him a table to give the friends an opportunity of producing some phenomena. He was advised to investigate the matter at home, especially as he was so sure the manifestations must be produced by 'fraud.' In the evening Mr. Whyte ('Evangel') conducted the usual meeting at the hall, and we were again favoured with the presence of Mr. Wallace, the 'pioneer' medium. Friends, in and out of the body, impressed upon the audience the necessity for self-culture in matters spiritual, Mr. Jones characterising one of the needs of the age as 'spiritual holidays.' Next Sunday, at 11.15 a.m., 'Evangel' will deliver an address on 'Death and After' in Finsbury Park (near the band stand), and at 7 p.m. the usual meeting will be held at 14, Stroud Green-road.—JOHN KINSMAN.

HELP TO INQUIRERS.—Miss Webb, of 9, Garville-road, Rathgar, Dublin, would be glad to give information to earnest inquirers on the subject of Spiritualism.

The subscription to 'Light' is 10s. 10d. per annum, post free to any part of the world.