

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.

We observe with pleasure that a movement is on foot for doing deserved honour to a sturdy and accomplished pioneer, Adin Ballou. Many Spiritualists will remember his stirring book, 'Glimpses of the supernatural; or, the modern spirit manifestations,' a work which broke up vast tracks of hard ground, and merits attention now. But not many know that the writer of this book was revered and beloved as a teacher of Religion, a strenuous advocate of Peace and Arbitration, a Philanthropist and a Reformer whose scholars, disciples and friends are loth to let the old planet go on any longer without some memorial of him. It is therefore proposed to clear, grade and beautify the half an acre of ground on which his house stood in Hopedale (about thirty miles from Boston, U.S.), and to erect thereon a more than life-size statue. The statue has already been given and about 3,000dol. are wanted for the site and its treatment.

It is thought that many Spiritualists in England might like to contribute. We believe that Mrs. Tebb, of Rede Hall, Burstow by Horley, Surrey, will answer inquiries and receive subscriptions.

The quaint little Benares magazine (Theosophical), 'The Prasnotara,' gives us a brief but subtle study of virtue and vice considered as 'definitely established modifications through which the Life works.' Pleasure, by which of course pure pleasure is meant, is regarded as that which is 'accompanied on the side of conscious life with an expansion of the life, a going forth . . . the very essence of life being to expand. The life seeks to unite itself with all lives that are around it.' The reason given for this is pleasantly oriental:—

It is not difficult to see why that should be the case, when we remember that there is but One Life separated in Time and Space into these various lives. It is obvious that the satisfaction of the life would be in the union, in the conscious union, into one life. Invariably pleasure accompanies union. It is an essential characteristic of the union of the separated lives; and in proportion to the perfection of the union is the amount of pleasure.

There is spiritual truth in this: but we are afraid that the coarse Western mind could easily knock the bottom out of it, and prove, on the Eastern's own showing, that Pleasure is what we call 'vice' as well as what we recognise as 'virtue.'

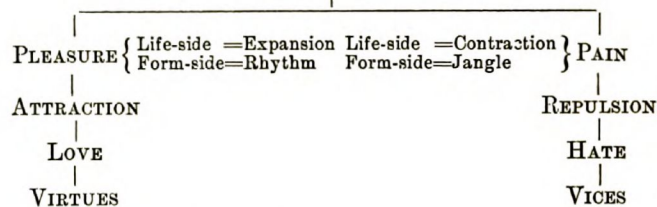
But here is the wider working out of the theme by 'The Prasnotara.' It is as quaint as itself:—

We find that all the qualities in man, all the emotions in man, which are on the side of drawing the separated selves together, that is, which have in them the element of attrac-

tion, rendered relatively permanent as Love, are the great binding forces of the universe: and we shall find that all the permanent modes of emotion, which are called 'virtues,' have their root in love. On the other hand, the emotions which tend to separate and perpetuate separation, to drive one Jiva from another, acting as the forces of disintegration, fall on the opposite side under the head of Repulsion, or Hate, and 'Vices' are their permanent modes.

Thus, by the way of emotions, we get to a rational system of morality. It will enable you to show to a person why what is called right is right and why what is sometimes thought of as right is not right. Thus you can make a solid foundation for teaching an ethical system which will appeal to the intellect.

BLISS FEELING



Virtues and vices are relatively permanent modes or modifications of the feelings which exist in man, and make his character. Both virtue and vice might be spoken of as organs of Feeling. They are definitely established modifications through which the Life works. The teaching of morality is the building up of the organ, so that the Life may work through it automatically. You make the organs ready for the Life to flow through, and these may be either virtues or vices.

Mr. Dennis Hird, M.A., the Warden of Ruskin Hall, Oxford, found no rest for the soles of his feet in the Established Church. No wonder! He is a sort of passionate yet satirical John the Baptist, much addicted to 'locusts and wild honey.' His latest work, 'Was Jesus Christ a Ritualist?' (London: Watts and Co.) is a thrilling piece of work, but brightened all through with ripples of humour, shimmerings of satire, or flashes of scorn.

It is the story of the conversion of a bishop who actually goes back to the Jesus of the Gospels and wants to be like him. This shocks or worries everybody, from Charles the flunkey to Mrs. Spencer Goring, the bishop's wife, who says, as her parting shot: 'Well, I give it up. It is most provoking. After devoting one's life to Christianity, and believing that God is not a man, but that, surrounded with glory and angels and all that is lovely, He is preparing mansions for me, I do feel it a blow to be asked to believe in a working man.'

Beneath the surface, the book is a strenuous protest against a religion of rigmarole and ritual, and a very touching plea for spiritual religion as a well of water springing up from the human heart unto everlasting life.

At Dr. Savage's Church in New York, Babu Chunder Mozoomdar, the famous teacher in the Indian Brahmo Somaj, lately preached an awakening sermon on spiritual oneness with God. It was a touching plea for a larger sense of Brotherhood in our dealings with one another, both

as individuals and as nations. Through all, there ran the transcendental truth that God is manifested in Man. The concluding words interest us greatly :—

O great and glorious Spirit, shall we be aliens from Thee for ever? Shall this feeling of estrangement in us for ever trouble us and make us sore? We pray to Thee, reconcile us to Thyself. So change our minds that our thoughts may make the grandest and sweetest music with Thy voice. So fill us that we may learn to love as Thou lovest, always, all things; that we may love with the purity which is at the bottom of Thy love; that all things may fill us with the sense of the presence of Thy love, of Thy holiness, of Thy fatherliness. We know we are Thy children, yet we know we are far from Thee. We have striven and struggled; and our whole life has been like a wandering, endless pilgrimage. O Father, now take us home to Thyself, and let us abide in the joy of our oneness with Thee, as Christ was one with Thee. Also grant that we may be one with men; that their sins may not make us angry or impatient, but that in forbearance and in forgiveness and in the truest, deepest love we may become one with all men. Make the world Thy household; and whether we are here or there, grant that we may behold Thy love in all men and become one with Thee and one with them. And to Thee shall be all the praise for ever.

There is always something noticeable in 'The Humanitarian,' though it is not always quite to our mind. Professor Romesh Dutt contributes to the July number a pleasant Paper on 'The faiths of ancient India.' Another thoughtful Paper is one on 'The Philosophy of War.' The writer gives it up as a hopeless enigma, though admitting that war is natural and somehow bound up with human progress. But :—

As to why mankind should from time to time engage in internecine slaughter it is vain to inquire. As has before been remarked, greed is largely responsible for much mutual bloodshed, but there are other forces, too, at work which it would be idle to attempt to fathom. The *gaudia certaminis*—the joys of combat—of the Romans have often impelled men to strife without rhyme or reason. But why men have delighted, and still delight, in slaying each other, is a black enigma. We can strive to solve it, but there is no answer. The Sphinx's lips are still sealed, the mysterious veil has not yet been lifted.

A third excellent Paper is on 'The economic position of women' in Trades and Manufactures, in Journalism, in Domestic Service, and in America. This last is very interesting, as, in America, women are Pastors, Architects, Pilots, Inspectors of Street-cleaning, Druggists, Buyers for commercial houses, Lawyers, Hobo hirers, &c. A pretty and instructive story is told of the good lady who acts in Chicago as Inspector of street-cleaning :—

No fuss was made when Mrs. Paul for the first time marshalled a troop of twenty-five men in military order with brooms perched upon their shoulders. One of the sweepers was asked how he liked to work under a woman. He answered: 'We likes the woman. She not curse and swear. Men foremen drive us around like slaves, and call us bad names. We don't like that, so when he go way to get drunk we loaf on the job. Foreman come back full of whisky and find work not done, he swear lot more. Woman, she comes in happy in morning, and stay so all day. She say, "How do?" and other nice things, and then we do good work. She see it, and say so. That makes us feel good, and we work more. Woman all right.'

In relation to cremation, 'The Banner of Light' goes farther than we do, but we wish, all the same, that good sense and good taste would do what 'The Banner' wants the law to do.

With its remarks, on the subject generally, we entirely agree. The following extracts, from a practical article on this urgent but painful topic, may be as useful here as we hope they will be in the United States :—

Economy and justice to the living demand reform in the expenses of funerals and tombstones. Interments in the earth should be prohibited by law, out of consideration for the health of the living. Cremation should be enjoined, and the State and municipal authorities should provide places where the same could take place at actual cost,

These crematories, if built and owned by cities and towns, would be more than self-supporting, if the cost of incineration were limited to fifteen dollars each. By this method the fearful cost of funerals could be obviated. The money spent for a burial lot, for the casket, flowers, carriages, &c., could be diverted to the use of the living, and thus made a means for doing good.

If objection is made to cremation on the ground of sentiment, the argument is easily turned by pointing the objector to the lessons found in every cemetery. . . . Fire is a purifier. . . . The dross is burned away—the clarified ashes remain; and they never will haunt us with the gloomy pictures of the tomb or grave. Cremation is applied humanitarianism—is true kindness to those we love—is real service to those who love us. Now we are absolutely cruel to our own, and the time has come for us to be civilised in our treatment of them.

The arisen ones have never failed to say that they were hindered in their spiritual progress by the slow processes of decay in the grave. They have asked their mortal friends to aid them in their progress in higher life by the incineration of their mortal forms, in order that they may come into possession of all their spirits wish to take from the body, and by exercising a care over the sanitation of the communities where they once resided, through refusing to permit the air and water to be polluted by the tedious process of decomposition.

Many years ago, Adelaide Anne Procter's 'Legends and Lyrics' was one of our delights; and now we feel it very pleasant to welcome George Bell and Sons' lovely republication of it (One Hundred and Thirtieth Thousand). The book is beautifully produced, type and paper both dainty and good, while the binding is a delicious blend of gold and violets on a white ground. There are about 240 pages, but the price is only one shilling.

FORMATION OF AN INSTITUTE FOR PSYCHICAL RESEARCH IN PARIS.

Public attention having been seriously directed for several years to occurrences of a psychical order, a society has been formed for rigorous, scientific, and experimental study of these phenomena, and an 'Institute of Psychic Science' has been founded in Paris.

Hitherto a considerable amount of work and research has been carried on individually by students of all countries, and even scientific societies have largely contributed to the recognition of these phenomena. The field of study for this subject has become considerably extended, and the opportune time has arrived in which to unite voluntary workers in order to promote their labours and to make them known to the public.

There is no one who has not had some occasional opportunity of observing these phenomena, or of hearing them discussed, but it is necessary that they should be rigorously investigated, without prejudice, or pre-conceived ideas.

This institute asks for communications relative to this subject; it calls for the effective co-operation of everyone for the promotion of its objects, which are: (1) To fit up the institute with all necessary apparatus (spectroscope, photographic cameras, &c.). (2) To discover and remunerate the subjects employed. (3) To publish a periodical which will record the experiments and their results, as well as the work of collaborators interested in these studies.

The committee of the institute requests all who sympathise with these objects to signify their approbation and adherence either at the office, at 4, rue de Pavillon, Parc des Princes, à Boulogne-sur-Seine, or to M. le Docteur Emile Legrand, secrétaire général, 13, rue d'Amsterdam, Paris.

The committee consists of the following members: Dr. Bécourt; Dr. Bertrand-Loze, *conseiller général du Gard*; Bonardot, publiciste; Blum, *agréé de l'Université*; Brien, publiciste; Dr. Baron Cataliotti-Valdina de Chiappara; Dr. Chazarain; Cote, *docteur en droit*; Delanne, *ingénieur*; Dr. Dusart; Dr. Ferroul, *député*; Général Fix; Hugo d'Alési; Dr. Le Blaye; G. Le Brun de Rabot, *chimiste*; Dr. E. Legrand; Marc Legrand, *homme de lettres*; Dr. Moutin; Baron de Vatteville,

GERMAN PSYCHICAL JOURNALS.

'Psyche' seems, I think, to attach too much importance to the great meeting in Berlin alluded to last month, which appears to have been organised by the orthodox clergy, and which they consider a triumph on the part of the Anti-Spiritists over the Spiritists. It proves rather, to my thinking, how much the orthodox Church in Germany is still fettered by prejudice and what, in our country and America, are very generally regarded by enlightened persons as obsolete superstitions. A detailed account is given of the proceedings at the afore-mentioned meeting, which it is not necessary to recapitulate. The next paper, entitled "Is it true that the answers given by spirits have never in any way been of service to the problems of science?" refutes the assertions to this effect made at the meeting; while the following paper by Dr. G. von Langsdorff, headed 'Is Spiritualism from Satan?' is, I think, worth translating for the benefit of those who cling to the now almost obsolete idea (in England) that if there be anything in Spiritualism it must be from the devil.

The article is not long, and I can perhaps a little abbreviate it.

IS SPIRITUALISM FROM SATAN?

'We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.'—Acts xxiii. 9.

There is no doubt that the Apostle Paul on this occasion of justifying himself, scored a triumph for Spiritualism. I say for Spiritualism, because he then avowed himself before his judges to be a Pharisee who believed in the survival of the spirit. Among his judges would be Saducees, who denied this. . . In the following chapter Paul explained why and how he had come to change his belief, and how it was through a manifestation from the spirit world that he had learnt to know better. In our modern times, millions have arrived at the same knowledge by similar paths. Spiritualists will find in Acts xxvi. most remarkable coincidences between the events there related and the phenomena of Modern Spiritualism. Paul not only saw the heavenly light and heard the voice from heaven, but he relates how, when he was praying in the town, he fell into a trance and heard the soft voice of the risen Nazarene. I must here remark that what Paul experienced, and both saw and heard, hundreds and thousands in our day have likewise experienced, but are on this very account scorned and derided by the orthodox sects.

'If a spirit or an angel hath spoken to him, let us not fight against God.' . . The possibility of such events is therefore admitted, because similar things had been narrated in the Old Testament. Abraham, Jacob, Moses, Samuel, David, and others had the same experiences; therefore who could be so bold as to deny what could be logically proved in the Scriptures?

It is interesting to note how in our days, in spite of the blind theological prejudices of the clergy, Spiritualism, even among themselves, comes unconsciously to the fore. It sometimes happens that honest priests become mediums, and then recognise in Spiritualism the only right views of God. I will only instance Stainton Moses, formerly a priest of the English High Church, whose own hand, through automatic writing, contradicted his formerly orthodox views.*

'We find no evil in this man.' Is it thus that present-day critics speak? No, the enemies of Spiritualism show such a bitter feeling that they even sometimes profess to be Spiritualists,† and then set forth only the dark side of Spiritualism. They see in it only imposture, hallucination, free love, &c., and shriek, 'It is all from Satan.'

But to all firm and true Spiritualists I cry: 'Only have patience! Our record of fifty-two years has already shown that the essential truths of our teachings can be done away with by neither speeches, meetings, the press, nor the law courts. On the contrary, the facts of the existence of a

spirit world and of communion between it and ours become more and more recognised and spread abroad.

'Our orthodox Christian opponents are not so enlightened as to see how illogical their reasoning is; and that the noble young Nazarene, whom they so greatly honour, only sought to teach what is now taught by Spiritualists.'

'We find no evil in this man.' Neither do we Spiritualists. How can anyone who has honestly studied Spiritualism assert that demonism is at the bottom of it? and who can deny that intercourse with good and noble spirits purifies our own individual spirit, ennobles the soul, improves the character, and increases our knowledge? . . . As the orthodox Pharisee judges said in Paul's time: to contest the high teachings from the other side is to fight against God.

There is nothing in 'Psychische Studien' that especially calls for notice this month. Most of the papers are continuations of long and somewhat abstruse articles. The account of the Russian medium Sambor is continued but not yet concluded, and an article on the Psychological Congress in Paris, by the Editor, is finished. The number begins with the sad announcement of the death of the son of Dr. Maier—the Editor—a promising young military cadet of nineteen, from blood-poisoning; Dr. Maier begging the indulgence of his friends and correspondents for deferring his answers to questions, owing to the overwhelming grief in which he and his family are plunged.

Among the shorter articles in the 'Uebersinnliche Welt' is one on 'Secret Occult Societies' of past times, by Professor Obertimpfer of Berlin; and 'Letters from Friedrich Zöllner to Gabriel Max,' contributed by Dr. Friedrich Dörr. The latter is extremely interesting, especially to those who remember the controversy caused by the investigations of Zöllner, the celebrated German scientist, into occultism, and the series of experimental séances he held with the medium, Henry Slade. Zöllner may be counted among the great men of science, such as Crookes, Alfred Russel Wallace, and Hare, who had the courage of their convictions, and in the face of ridicule and scorn dared to publish the results of their experiments with celebrated mediums, and the convictions at which they had therefrom arrived. These letters have never before been made public and are of interest as being from an eminent man of science to a noted artist, both of whom were deeply interested in Spiritualism. They are but seven in number and extend over a period of about fifteen months, terminating in March, 1880. Zöllner's death took place two years later, in 1882.

The first letter of this brief correspondence was one written by Zöllner in answer to a request made to him by the artist, Gabriel Max, that he would send him a photograph of Slade; it was accompanied by the required photograph, but Zöllner wrote that he expected to have a much better one sent him from Melbourne, where Slade was at that time, his health having greatly benefited by the sea voyage. A reproduction of this photograph of Henry Slade serves as a frontispiece to Zöllner's well known work in three volumes, giving an account of his scientific experiments with this and other mediums.

The second letter refers to the wonderful growth of a flowering plant in water through Mrs. d'Espérance's mediumship; while the third discusses the question of the reproduction of Gabriel Max's beautiful picture 'A Spirit Greeting,' and then speaks of some experiments in which a materialised foot was concerned, which, says Dr. Dörr, is of incalculable importance, showing that Zöllner had come to recognise the reality of the occult facts, leaving the explanation and full importance of them to later consideration.

The fourth letter was written after an interval of seven months, and was in answer to one from Herr Max, begging him, if possible, to procure for him a photograph of Katie King from Mr. Crookes, which Zöllner promised to do, recommending him first, however, to send Mr. Crookes a print of his picture, 'A Spirit Greeting.' In this letter too, he spoke in very high terms of the magnetiser Hausen, then giving séances in Munich. The fifth letter was merely an answer to birthday greetings from the artist, accompanied by some illustrations of 'Faust,' which Zöllner warmly admired.

* Those conversant with 'Spirit Teachings' will remember how long and stubbornly Stainton Moses fought against the views imposed upon him by his spirit teachers; views which, though quite in accordance with those of the founder of the Christian religion, differ widely from many of the dogmas of the orthodox Church.

† Dr. Egbert Müller is here meant.

While these letters were mostly of a personal nature, the two concluding ones were of more general interest. Number six, dated March 4th, 1880, is given almost in full, and was written in reference to an alleged exposure of Miss Florence Cook. Professor Zöllner writes: 'As I was not present at the alleged exposure, and only have the account of it from persons not known personally to me, I do not feel myself competent to answer your question whether it was really a case of fraud or of calumny on the part of the Press. But whichever it may have been, under no circumstances can such an incident be considered as a proof that Crookes was deceived in his earlier investigations, or I myself in my experiments with Slade.'

How accurate the Press were in their attack may be seen from the fact that they asserted that Zöllner had had some séances with Miss Cook. He writes: 'The assertion that I have had séances with Florence Cook is a simple falsehood, for I have never even seen her. Everything I have said about her is in the third volume of my work, p. 144. . . I look upon the whole incident as a noteworthy means of attracting the attention of the public to this subject,' and he says that had it not been for 'Wundt's' attack on him it would have probably been a long time before he had written the third volume of his work.

The last letter is dated March 25th, 1880, and he begins it by begging his correspondent's indulgence for having so long deferred to answer his letter; for he finds it quite impossible to keep up private correspondence, his arduous duties taking up the whole of his time. In this letter he gives some account of a series of séances he had with another medium and the precautions he used against imposture, these being held in the dark, while those with Slade were in full light; and offers the advice that sittings with sceptics should always be held under the strictest test conditions. With this letter the correspondence between Professor Zöllner and Gabriel Max appears to have terminated, and two years later, on April 25th, 1882, this celebrated scientist and courageous searcher after truth passed over to the other side.

M. T.

A CURIOUS CASE.

A curious case is recorded in 'La Stampa,' a Piedmontese gazette (June 23rd). Who will investigate it further?

The case was received from 'Solmona (Abruzzi) 20'; no further reference is given except the name of the subject, Macarie M. Guiseppina, a peasant in the Comune di Scanno, aged thirty, who is affected with a malady classed by medical men as catalepsy.

She has been ill for ten years; she feeds extremely sparingly on milk, coffee, and bread, with intervals of complete fasting, and has no hunger; for a month she fed only on sugar water. For eight years she has been in bed and almost motionless, always in the same position, making only certain convulsive movements of the upper part of her body at intervals. Her physical condition does not indicate that she is insufficiently nourished. She seems to be conscious of no physical needs, and all her organic activity seems to be concentrated on the psychic plane. She foretells the future.

The recorder affirms that the case is one of great scientific importance, and worth careful observation.

DECEASE OF MR. JOHN LAMONT.

The numerous friends of Mr. John Lamont, both in this country and in America, will not be surprised, after the announcements regarding his illness which have appeared in recent issues of 'LIGHT,' to learn that he left the mortal form and entered into spirit life on Saturday, July 7th, in his seventy-sixth year. Faithful friend, devoted Spiritualist, and a truly progressive soul, we shall miss his cheery voice and genial presence on the outer plane, but feel assured that 'all is well' with him on the spirit side of life, and that he will be a frequent visitor to those he loved. He was ready and anxious for his release, and was conscious before he 'fared forth from the body' of the presence of loving spirit friends who were waiting to give him welcome to his home, 'not made with hands,' in the spirit realm.

SCIENCE OR CHARLATANRY.

If Mr. J. F. Darley ('LIGHT,' p. 323) applies the term *science* to the acquirements of persons who reveal the past and foretell the future by means of the creases necessarily produced in the human, and simian, palm in consequence of the diminution of its surface when the fist is closed, I fear we must agree to differ as to the proper meaning of this term. The creases in the 'uppers' of our *chaussure* are produced in precisely the same way: if the area of the exposed surface of the integument has never been diminished by the bending of the instep, there are no creases; nor are there any in the human palm if, as in certain surgical cases, the fist has never been closed. No doubt there are some people who will tell your fortune by a careful inspection of the creases in your boots, as they will also by a learned examination of the coffee-grounds in your breakfast-cup. But why should this kind of thing be mixed up with Spiritualism, which is based upon one central tremendous fact, verified by hundreds of thousands of persons of all grades of intellect, viz., that it is possible to communicate with intelligences in other spheres or modes of being, normally, but not necessarily, uncorrelated with our material universe—intelligences which by cumulative proof, by their imperfections as well as by their perfections, by well-known 'ways' and tricks of expression, by reference to facts lost sight of in the past or perhaps known to them alone, establish their contention that they are really those whom we knew and loved in earth-life, and lost by what is called death?

In regard to astrology, I knew one thinker, a man of metaphysical mind, a frequent and valued contributor to these pages, who actually believed in it. But is it possible for any student of things as they are in Nature, for anyone versed in physics and chemistry, to attach the slightest importance to its old-world pretensions? Was it necessary to wait for the great principle of the conservation of energy, supplementing that of the conservation of matter, before rejecting the gratuitous assumption of *influences*, favourable or malefic, proceeding from planetary bodies or from gems? When John Galeazzo, Duke of Milan, told the astrologers that their quasi-science was *ars sine artem cujus principium mendicare finisque mendicare*, had he not studied the subject sufficiently to have arrived at the simple truth on this matter? And when he hanged the astrologer to whom the stars predicted a long life for himself and a short one for the duke, did he not sufficiently refute the astrologers by subsequently living for many years? Can your correspondent mention any F. R. S. or F. C. S., any recognised discoverer or worker in science, any man of strong common-sense, who is a believer in astrology?

By the way, the magnetic experiences of Miss Mack Wall (p. 299) are quite worthy of notice. Her seamstress discovered that a pair of scissors were magnetic, 'for that they attracted pins to them.' The word 'pins' suggests the little appliances made of brass wire tinned by a 'wet process.' But a magnet that would attract such pins would be a curiosity. Probably steel pins are meant. The mystery of the magnetisation of the scissors disappears when it is known that any article of hardened steel becomes a magnet when it is placed for some time approximately in the direction of the magnetic meridian, or parallel to the dipping needle. Thus steel pokers are almost invariably magnetic. 'Darlow's magnetic bands' are very weak magnets, only sufficiently magnetic to 'swear by.' If the scissors were magnetised by proximity to these bands, the seamstress who was affected by the scissors must have been very sensitive indeed to ferro-magnetism. I wonder whether she could tell whether the current was 'off' or 'on' in the case of an electro-magnet capable of supporting an iron armature weighing 1 cwt. In some experiments carried out by the Research Committee of the British National Association of Spiritualists, it was found that the 'sensitives' of my friend Dr. George Wylde could not tell whether the electro-magnet was excited or was disconnected from the battery. My friend the late Mr. Cromwell F. Varley told me that he had never been able to observe any physiological effect in his experiments with one of the most powerful electro-magnets ever constructed.

DESMOND G. FITZ-GERALD.

94, Loughboro'-road, S.W.

TRANSITION OF MR. JOHN LAMONT.

Our good friend, Mr. John Lamont, passed away on Saturday, the 7th inst., at 8.40 a.m., and the news, though not unexpected, caused quite a painful impression, not only among his personal friends in Liverpool, but also amongst the large circle of those who knew him in all parts of the United Kingdom, for his name was a 'household word' among Spiritualists throughout the country. Our friend was smitten with an attack of paralysis on Thursday, May 31st, just as he was proceeding to the train for the purpose of visiting Scotland for a holiday. He lingered, at times suffering severe pain, until the date above mentioned, when the mortal form was laid aside, and he entered into that life which he knew so well and which he anticipated so eagerly.

A typical Scotsman, vigorous in mind, full of the shrewd common-sense of his race, his every action indicated his virile nature and strong character. In the year 1870 he first turned his attention to Spiritualism, attending at that time a lecture in Hope Hall, given by Miss Emma Hardinge, as she was then known. He was then a complete sceptic as to our facts, but in due course he became satisfied as to their truth, and ultimately became an ardent supporter of the reality of open communion with the world of spirits. For many years he was actively associated with the work at Daulby Hall, Liverpool, as a member, as a committee man, and for a very long period as president of the society, which latter office he only resigned a few months since. As a Spiritualist he was ever on the side of honesty, truthfulness, and the most careful examination of whatever facts came under his notice. In his frequent public utterances he ever upheld the necessity of preserving the cause from anything that would lower or degrade it in public estimation, his vigorous expressions of opinion winning for him the respect of Spiritualists and non-Spiritualists alike. His transition robs us of a faithful worker, a firm friend, and a man in all that makes a true man. We can ill spare him, or any like him, at this time.

In accordance with his special request the mortal form was cremated at the Liverpool Crematorium, at Anfield, on Wednesday, the 11th inst., prior to which a brief service was held at his late residence, comprising an invocation by Mrs. Batie, a brief address by Mr. J. J. Morse, followed by a few feeling observations by Mrs. E. Green.

Among those present at the house were: Miss A. Hodge, Mrs. Archie Lamont, Mr. and Mrs. E. Nock, Mr. J. Chapman, Mr. J. Charlton, Dr. S. Hicks, Mr. N. R. Maginn, Mr. J. Ainsworth, Mr. and Mrs. J. Jobson, Mr. A. Corson, Mr. William Davies, Mrs. E. Green, Mrs. H. M. Batie, Mr. S. S. Chiswell, Mr. J. J. Morse, Mr. J. Venables, Mr. J. Norton, Mr. T. Henry, Mr. J. Anderson, Mr. A. Hill, Mr. J. Parkinson, Miss Gertie Green, all intimate friends of Mr. Lamont.

The chapel of the Crematorium was completely filled by a large concourse, including friends from far and near, among whom were observed Messrs. F. Tomlinson, Orr, and Hill, representing the directors of 'The Two Worlds' Publishing Company, Limited, Manchester, with Mr. W. Phillips, the editor of the above-named journal; Mr. T. Archer, president of the Yorkshire Union; Mr. J. Venables, president-elect of the National Conference for 1901, and a large number of local friends representing all sides of the Cause in Liverpool. The service in the chapel was conducted by Mr. Morse, and was eminently suited to the requirements of the occasion.

At the conclusion of the proceedings at the cemetery a public memorial service was held in Daulby Hall, over which Mr. Morse was invited to preside, when suitable and impressive addresses were delivered by the Chairman and Messrs. Venables, Archer, Phillips and Chiswell, and Mesdames Batie and Green. A large number of representative Spiritualists from surrounding towns were present.

It was peculiarly fitting that this service should be held in the building named, seeing that it owes its existence to the initiative and untiring energy and zeal of our arisen friend; one amongst the numerous services he rendered to Spiritualism in Liverpool, and concerning which, did space permit, a fuller statement would be made.

Steadily, one by one, the pioneers of our work are entering the higher state, but it may be safely said that in the departure of our old and valued friend, Mr. Lamont, we lose the outward presence of one whom all delighted to honour, and who, in deed and speech, adorned the cause he loved so faithfully and well. Our consolation is that he is not 'dead' but only gone before, that presently we shall clasp hands with him again, when we, too, shall enter into the next state of life.

'LIFE OF DWIGHT L. MOODY.'

There is much in this biography of an energetic Christian worker, written by his son, to interest everyone.

We cannot pretend to review these five hundred pages of crown octavo; but they will repay anyone for a perusal, as they trace the growth of a man without culture, starting from a narrow view of God, as a tyrant rather than as a 'father pitying his children,' until he became absorbed in Him as a God of love; and did a noble work for Him which has secured a bright crown of glory.

Although he had an aversion to Spiritualism, caused no doubt by its attitude in America towards Christianity, it will interest Spiritualists to see how he was drawn to confess, nay to experience, the comforts which Spiritualism opened out to him in the later hours of his life.

It seems to us to hint emphatically of the true mission which Spiritualists should cultivate, if they would work hand in hand with the Churches, and show how all can work 'hand in hand with angels.'

But let the 'Life' speak for itself.

At p. 408 Mr. Moody is speaking to young men on the love of God. He makes four points. 1. The love of God in the gift of His Son; 2. the love of God shed abroad in our hearts as a preparation for His service; 3. the love of God in affliction; and 4. the love of God in death.

His remarks on the latter head are prophetic and remarkable.

'For I am persuaded that death cannot separate us from the love of God.' He says:—

'My friends, when we are called upon to die, if we love God we may be sorry to part from our loved ones, but He will give us light. It might please Him, in the hour of death, to give us a little sight of the glory of the future before we pass out of the body. If so, this world will be spoiled for ever: we will not even want to look back; we will know in a moment that God will take care of our loved ones.'

The good man had not then realised how the loved ones even now are ministering spirits, or certainly not to the intimate extent which so many Spiritualists experience. Twenty-six years after, when he came to the close of his life, these words proved to be truly prophetic.

As he lay dying he said:—

'Earth recedes, heaven opens up before me. I have been beyond the gates. God is calling. Don't call me back. It is beautiful. It is like a trance. If this is death it is sweet. There is no valley here. God is calling me—I must go.'

He knew the reality, for on trying to arouse him from what appeared, to those uninitiated around him, a dream, he said: 'No, this is no dream, Will.' He continued to talk quietly, and seemed to speak from another world his last messages to the loved ones he was leaving:—

"I have always been an ambitious man," he said, "ambitious to leave no wealth or possessions, but to leave lots of work for you to do. Will, you carry on Mount Hermon. Paul will take up the seminary when he is older. Pitt will look after the institute: and Ambert will help you in the business details." Then he seemed as though he saw beyond the veil, for he exclaimed: "This is my triumph, my coronation day. I have been looking forward to it for years." Then his face lit up and he said in a voice of joyful rapture "Dwight! Irene! I see the children's faces" (referring to two little grandchildren, gone before). Turning to his wife he said, "Mamma, you have been a good wife to me," and with that he became unconscious.

But he slowly revived, under heart stimulants, and, raising himself on his elbow, exclaimed 'What does it all mean? . . . This is a strange thing: I have been beyond the gates of death and to the very portals of heaven, and here I am back again. It is very strange!'

In a few moments another sinking of the body came and from it he awoke in spirit land, and doubtless received the crown of life and welcome accorded to all true workers in the Master's Vineyard.

His testimony was that of a Christian-Spiritualist, and will be welcomed, as such, by us all.

MORELL THEOBALD.

'LIGHT SUSTENTATION FUND.—We gratefully acknowledge the receipt of the following additional contribution to this fund: 'In memory of my sister,' £1. Remittances by other friends may be sent to the Treasurer, Mr. H. Withall, Gravel-lane, Southwark, London, S.E.

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SATURDAY, JULY 14th, 1900.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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THE NEW CHURCHWOMAN.

'The Churchwoman,' in a very prominent leader, presents Miss Lilian Whiting as 'An American churchwoman,' and proceeds to give an exposition of her teachings. We open our eyes and wonder. The last thing we remember about Miss Whiting's church outlook is that she printed an ardent appreciation of *Our Father's Church*, as founded and explained by Mr. John Page Hopps. But these are days of vivid and startling changes, and, for all we know, 'The Churchwoman' is also in love with *Our Father's Church*.

This apparently daring suggestion is made less unlikely, as we go through this significant article, in which Miss Whiting is taken in with affection and joy. For what does Miss Whiting really teach in her buoyant and very modern books? 'The Churchwoman' tells us; and here is the wonder of it; for it tells us that the essence of these books is the illumination of Christianity by the light of modern Psychical Research; or even the transformation of old forms of Christianity into forms that are better fitted for the life and knowledge of our day. 'Christianity,' we are told, 'is not and cannot be a stationary religion: progress is indispensable to its very existence.' Again we open our eyes and wonder. How long is it since the Great Church admitted this? How long is it since that Church denounced those who repudiated its infallibility and finality?

And what has worked this change? Precisely the great truth to which Spiritualists have all along borne witness. Time out of mind we have testified that the Bible is a book of pure unmitigated Spiritualism. We explained its 'miracles' with the help of known facts in modern experience. We dared to say that Jesus Christ was a transcendent medium, and that the laws which produced him and gave him such power are not exhausted but are only ignored: and we called upon all believers in the truth of the Bible, and upon all reasonable Christians, to take from our hands the keys of locked doors behind and of waiting doors before: and now here is 'The Churchwoman' blessing us altogether.

No: not quite that; because, as is usual, it gives us the inevitable shove out of the path, as it proceeds to sit in our chair. Here is what it says:—

Those of our readers who have followed the progress of modern psychical research will not need to be told that the extraordinary advance of our knowledge of the after-world

(we call it so for want of a better term), due to the scientific observation and collating of psychic phenomena, has been accompanied by a tendency to cast off the old religion in favour of somewhat vague theories, formed to fit the phenomena aforesaid and our environment generally, so far as it can be ascertained or guessed at with reasonable probability. Spiritualism has been elevated to the dignity of a new religion, and Spiritualists adopt much the same tone towards the old faith, though from an opposite standpoint, as did the materialists of the last generation. They have concluded, in fact, too hastily that the new thought was inconsistent with the old, and have cast the latter aside, without, as it seems to us, inquiring whether the two cannot be reconciled. Now the value of Miss Whiting's teaching consists primarily in this, that she sees in psychical discoveries the natural fulfilment of Christianity, the elucidation of much in it that has hitherto seemed obscure, the corroboration of statements which have appeared incredible. And so, while Miss Whiting is ardently at one with those who tread the path of psychical research, she holds and teaches that it is in entire harmony with the Christianity which we profess; nay, more, that it is indispensable to a full and progressive understanding of that Christianity.

This is just a little hard to bear. So far as we know, Spiritualists have not, as a rule, 'concluded that the new thought is inconsistent with the old': and we certainly are not aware that they have cast away 'the old faith' for the new, 'without inquiring whether the two can be reconciled.' We admit that some Spiritualists have done this in relation to certain old dogmas or notions, and no wonder. But we decline to identify Christianity with old priestly notions or old theological dogmas concerning it: and, if 'The Churchwoman' wants to be useful and discriminating in this matter, we invite it to ponder this. What it calls 'the old faith' we should call the old obscuration of the faith.

But we will pursue this no farther. We prefer to join hands and agree. Let the reader peruse the above extract again, and ask; 'What is the real drift of this?' For our own part we find the following remarkable admissions or suggestions:—

That modern psychical researches and psychical phenomena, or, frankly, Spiritualism and its experiments, have advanced our knowledge of the life beyond this.

That these psychical discoveries are explaining Christianity and its seemingly incredible accompaniments.

That we have yet to learn something about Christianity, and that our testimony and our facts are indispensable.

This is all very interesting: but there is something even more arresting. In a following paragraph, 'The Churchwoman' says that miracles are 'phenomena not to be accounted for by the *known* laws of Nature,' and that, by some, 'a somewhat illogical exception was made in favour of miracles attributed to Christ and his disciples,' while others sought to explain away Christ's miracles altogether 'on the hypothesis that miracles were a supersession of the laws of the universe—that is, of God—which it is incredible that Christ would disregard.' 'But,' (and mark the gravity of the assertion) 'it is now known that self-directed psychic energy, consciously developed and exercised, with confidence in its ability to achieve the work in hand, will produce startling results in proportion to the power which is brought to bear, and this is what Christ and his apostles called "faith." If they spoke truly, there are few things impossible to faith, while without it no display of psychic power is possible; and, if the Gospels are to be trusted, their teaching was borne out by results. What was true then, says Miss Whiting, is true now; the order of nature has not changed, and it lies with ourselves to use or neglect the power at our disposal.' And, for this, Miss Whiting is welcomed and rejoiced over as a good churchwoman! We are glad of it, and only wish that all churchwomen were as rational, as generous, as spiritual, and as ready with a welcome for all our modern guests at The Father's Table.

INSPIRATION.

All the great truths, whether contained in the sacred books of India and China, or found in the bibles of Jews and Christians, have been inspired. The mediums of our day, the visionaries of Egypt, Greece, and Rome, the prophets known to Jewish history, the apostles and evangelists, and lastly the Christian martyrs, have all been inspired people. Plato received his first inspiration on the summit of Mount Hymettus, Moses on Mount Sinai, Mahomet on the mountains of Arabia, Confucius on the Asiatic elevations, and Jesus, the Christ, in tears and prayers, on the Mount of Olives.

According to Pythagoras, inspiration is a suggestion which comes from spirits, who reveal to us the future and hidden things ('Diog. Laert.,' viii. 32). Also, according to the same philosopher, language itself is inspiration. Plato says ('Phaedo,' 244-264): 'Inspiration is the work and source of all that is sublime and beautiful in man.' The poet could not create his verse, nor the prophet predict events, if they were not inspired; they must enter into a superior state or condition where their intellectual horizon is widened and illuminated by a higher light (Plato, 'Dialogues Io and Meno'). Anaxagoras, 500-428 B.C., maintains that inspiration is the work of spirits. According to Homer, inspiration comes from Heaven. Cicero calls it the divine breath, which permeates all spiritual life. We have St. Matthew (x. 20) quoting Jesus, who says to his apostles: 'For it is not ye who speak but the spirit of your Father that speaketh in you.' In St. Mark, 'Be not anxious beforehand what ye shall speak but whatsoever shall be given you in that hour that speak ye, for it is not ye that speak but the Holy Ghost,' and according to St. Luke, Jesus again observes: 'Be not anxious what ye shall answer or say, for the Holy Spirit shall teach you in that very hour what ye ought to say.' In Psalm cxviii. is found: 'Teach me to do Thy will, for Thou art my God whose good spirit will lead me in the right way.'

Homer says (Iliad., xii. 228): 'Prophets and seers are God's representatives, they are the passive instruments for the Divine Will.' In the dialogue of Io and Meno by Plato we have, 'it is not the seers, prophets, or poets who speak, but God speaking through them.' This is the reason they are considered as saints or the instruments of a higher power, because they do not know or realise what they say; in other words, all noble inspiration, all exalted and original thought evidently emanate from a superior world composed of invisible intelligences, viz., the world of spirits. The heavens vivify the earth, and we find that fact exemplified in the lives of all the great poets, musicians, and other geniuses whose noblest and grandest artistic productions, ideas, or most marvellous discoveries, were all born in the moments of inspiration.

Shakespeare, Milton, William Blake, Schiller, Dante, Mickiewicz, Puchkine, Heine, and many others wrote under inspiration. Blake even affirmed that he had written some poetry through the spirit of Milton and frankly avowed that all he obtained had been inspired. Haydn, Mozart, Rossini, Beethoven, Chopin and Richard Wagner composed under the same influence.

Frederic Chopin had startling visions and wrote his finest compositions, such as his Funeral March and Nocturnes, in complete darkness. In his biography, written in the Polish language, is found an admirable description of the way he composed in this obscurity. The visions he frequently saw sometimes terrified him to such an extent that he would fly from the place. With Richard Wagner the principal element found is mysticism and spirituality. This is not only expressed in the words of 'Lohengrin,' 'Tannhäuser,' the 'Flying Dutchman,' and 'Parsifal,' but one also feels it strongly in the music.

In the twelfth century there lived the celebrated monk, Roger Bacon, otherwise called 'The Admirable Doctor,' on account of his prodigious scientific knowledge.

We owe some ingenious observations to him on optics and the refraction of light. The discovery of the telescope and the air-pump are also attributed to him. Under spiritual inspiration he had revealed to him many great mysteries in

life that up to then had remained hidden. In his work, 'Opus Magus,' are found many prophecies, and among these predictions, made 600 years ago, are many remarkable ones which have been proved true by modern science and invention. Here are his own words: 'Bridges without arches will be thrown across tempestuous torrents. Man will descend into the profundities of the ocean able to breathe the necessary air. His feet will touch sands of gold which the light of day has never penetrated. He will put into action the secret forces of the sun and moon, and one man will be seen seated at the helm, guiding the bark which cuts through the waves with a greater rapidity than if it was propelled by a host of sailors rowing with the arms. The heavily loaded vehicle will no longer be dragged by panting animals; it will spring forward on the road with an irresistible force and great rapidity.' These things, foretold so long ago, clearly announced the great inventions of our times, such as the suspension bridge, the diving bell, the steamboat, and the train.

Christopher Columbus waited seventeen years for the moment when he could embark for the discovery of the New World. During all this time he retained an unflinching enthusiasm and confidence in what was to him an inspiration from a Divine Spirit who would guide him in his mission and hazardous enterprise. He was treated as a visionary, and in the midst of almost insurmountable difficulties he always heard an unknown voice murmuring in his ears: 'God wishes that your name should gloriously resound throughout the world—you shall be given the keys of all these unknown ports of the ocean which are at present closed by powerful chains.' The discovery of America was also predicted by Cicero in the following terms: 'At the other side of the ocean, after many centuries, a country vast and rich shall be discovered. There shall a hero be found who by reason and the might of arms will deliver his country from the bondage of the oppressor' (Washington).

Treithem (1462-1516), writer and theologian, was an extremely learned man, and left several works of value, such as 'Polygraphica Cabbalistica' and 'Stenographica.' He had the gift of second sight, and one day saw the spirit of his wife, who was dead, and whom he immediately recognised. His biographer declares that having long meditated on the hidden mysteries of Nature, he came to the despairing conclusion that it was foolish on his part to try and fathom such seeming impossibilities; but one evening he saw a spirit who assured him that all his most profound thoughts had been specially inspired. The result was that he arrived at a complete understanding of many problems and mysteries, and through inspiration he succeeded in making an instrument whereby he was enabled to greatly facilitate communication with the spiritual world by means of a species of mental telegraphy.

Raphael Sanzio (1483-1520), the celebrated sculptor and architect of the Roman school, in speaking of his works, which he attributed to inspiration, said that all his work was carried out in a sort of dream condition. Dannecker, a German sculptor, who died in 1841, said that he had obtained his idea of Jesus Christ, a *chef d'œuvre* in art, by inspiration in a dream after having sought for it vainly during his hours of study. Frederic Schiller, the great writer and poet, declared that his best thoughts were not of his own creation; they came so rapidly and with such force that he had difficulty in seizing them quickly enough for writing down.

The Rev. Stainton Moses, who utilised his intellectual knowledge for the benefit of his fellow-beings, was brave and courageous enough to render homage to what appealed to him as a rational truth, and wrote without any doubt about the source of inspiration—as do also the thinkers—Güldenstübbe, Gabriel Delanne, Bose, Aksakoff, and many others.

The majority of people do not care to acknowledge that they may be inspired, preferring to attribute all they do to their own individual efforts or merit, but the great world geniuses have always been directed by superior and invisible forces, or in other words spirits, and show indisputable proofs of the existence and power of God.

JOSEPH DE KRONHELM.

Gajsin, Podolia.

SOME EXPERIENCES OF EGO.

BY CHARLES DAWBARN, SAN LEANDRO, CAL.

When we pictured Ego posing as Second Cause in several manifestations at the same time, it really seemed as if we had justified our claim that 'The Size of Man' is far greater than the customary measurements. It is pleasant to think of a giant Ego as our other self. But really, and as a matter of fact, Ego, like his ancestral First Cause, knows nothing and cares nothing for size. He is as much Ego in the speck moneron, which scientists call the beginning of Homo, as he ever can be if playing the part of an archangel. And in both alike he will display powers worthy of his sonship to the Infinite. The proof that Ego possesses this inherent divinity under the humblest conditions and circumstances is the object of the present article.

We are told that 'Thoughts are things.' We have seen that they wield creative power, but there are two very distinct classes of thought. One works through reason; comparing, judging, and selecting. Wisdom is the perfected product of this faculty, which, so far as we know, finds its organ and outlet in what is called the brain. Ego having stored experiences in the cells of which his brain is composed, proceeds to utilise them as memories. He arranges, classifies, and at last comes to a decision that determines his action. This is reason, and, so far as we know, cannot be exercised until Ego has become possessed of a brain. It is 'thought power' as manifested through a material organ.

The other class of thought works in its own channel with even greater precision, and has, apparently, neither use for nor need of a brain. We find its clearest illustration in cell life, where living Egos have minds which enable them to do the right thing at the right time, in the right way, although they have no brain, and therefore no capacity for reason. What is called instinct or intuition is exhibited by these monera in a perfection unknown to reason. This is no mark of inferiority, for, most clearly, the Infinite All-in-All, being omnipresent, omnipotent and all-wise, can have neither need of nor use for a brain. So we discover two very distinct classes of thought possessed by Ego, which fact compels us to once more turn back to him, and make a further study of his powers and limitations. It does not follow that he has two minds, one for inside work, and the other for everyday use outside, since we may discover that he has but one mind, which works according to the conditions in which it finds itself. Sometimes we may discern Ego's mind when working amid what we call 'crude matter,' posing as reason, with a brain organ for its own private and particular use. And again, under other conditions Ego's mind may exhibit a comprehensive brilliancy that knows without either study or reflection.

We have depicted Second Cause as a flash from the Infinite Intelligence, and therefore personified. But we have not attempted to sketch him for an illustrated magazine. Nature knows nothing, and cares nothing for feet, inches and pounds. A mighty civilisation might be exhibited on a microscopic slide, with Second Cause as its crowned head. And we all know that Genus Homo would not be large enough to be even microscopic to an instrument that measured Cosmos. Man mortal is large only in his own estimation, and by comparison with something smaller than himself. So Second Cause can be but a microscopic speck of the Infinite All-in-All, and may pose as an Ego with just as much glory in the monad as in the man. I have pointed out that he has a certain vibratory expression, with both fulness and limitation, but whether the 'birth flash' puts him in full possession is quite another matter. And as mortals we like to group our facts when we explore, although it is equally true we often distort and abuse them when captured. It is much safer and easier to study a laboratory spark than to harness a full grown flash of lightning.

We recognise Ego as a personification of matter, energy, and intelligence. We can conceive of no atom unblended, but discover every atom to be alive, and manifesting its life as conditions permit. Molecules, whether of gas, crystal or primeval slime, attract and repel, thus exhibiting love, hate,

and a power of selection and choice. Ego is there, and posing as a child of the Infinite, but as a child not yet old enough to take full possession of his inheritance, although having by birthright all he can express of the family power. He is Second Cause, born into a family where no child is ever spoiled by having too much of his own way. Having thus determined that Ego can know no great and no small, and perceiving that his bigness is necessarily beyond our mental grasp, we will try to comprehend something of his littleness by studying it with a borrowed microscope. That of the learned Haeckel is all ready for our use, and offering its story of Ego in cell life. That is as small a study as we can compass to-day. Our grandchildren will do better, and go much further back into Ego history.

We perceive just a speck of First Cause, but soon recognise it as a wee Second Cause which knows just what it is about every time. It hasn't any feet or limbs, but when it wants to travel it manufactures them (pseudopodia). They are new every time, so never get worn out. The child is born hungry. It knows just what it wants, and it won't have anything else. It isn't bothered with a stomach; but when it finds something to eat it becomes all stomach, selecting and rejecting as carefully as does its descendant, the Lord Mayor of London. If there is any danger it shows you that its instinct of self-preservation is already fully developed. Just as soon as it is old enough and large enough it thinks of posterity, and breaking a piece off from its own form it becomes father and mother of a ready-made child. Having already mastered the law of heredity, that child becomes a chip of the old block. So our little monad has a mind of its own, with an excellent memory, for Professor Elmer Gates has proved that when it discovers a good feeding place it finds its way back to the same spot. It has not a single organ, not even the vestige of one; but it thinks and acts on exactly the same principle as a scientist hunting for his dinner. It won't do to call its faculty 'reason,' for that is an attribute of 'brain,' of which it has not even a trace. It is Ego, making himself as much at home as circumstances will permit, and doing it just as well as if his name were Haeckel or Darwin. And as a remarkable fact, our monad can start off in life with as calm an assurance of living as long as he has a mind to as if he had studied 'mental science' under Helen Wilmans herself. But after a time, perhaps a few millions of years, he exhibits a creative power that is a 'lost art' to his descendants of to-day. He makes a little combination with his fellows, and forms a sort of Amceba Trust Company, whereby a new species makes its appearance. Our scientists would give their ears and whiskers to know just how it is done, but, alas, Ego is silent.

I have no intention of writing a treatise upon 'lost arts,' or of posing as an expert in natural history. I am simply keeping an eye on Ego with filial reverence and unbounded respect. And instead of roaming all over creation, I keep as near as I can to the path along which the monad we call 'human' has travelled. I do not have to go back a few million years and carefully search the records, for every child brings the history with him, and the scientist with a microscope has the story all ready for me. It is true it may not have occurred to him that he has been writing the biography of Ego, but he has done it all the same, and has done it well.

I believe the first glimpse of the veritable human Ego of to-day is called 'monerula'; but Ego is not at all particular as to names. He is now a spook, who has started out with the clear determination to become in due time a man, and perhaps a scientist, so he proceeds to gather a large crop of experiences. The one thing that troubles him is that he has nowhere to put them. He is as destitute of pockets as the average woman. It has become necessary for him to specialise. I believe it takes forty-two men to make a pair of fashionable shoes, and quite likely it may take forty-two millions of Egos to manufacture the unfashionable brain of to-day. But it is done. I suppose a very few Egos first started the idea, and put it into practice, whereupon the Lancelot remarked, with a tinge of justifiable pride, that he was the first vertebrate. Judging from what Elmer Gates tells us, the object of the brain was to furnish Ego with those very necessary pockets in which to keep his

experiences. The more experiences, the more pockets were needed. But Speck Ego had from the beginning exhibited a Divine possession of all the powers he needed; and we have seen that when he deemed it necessary he was quite able to set his offspring up in housekeeping, with a fair chance of making a living. And all this time he had himself been living and working in and upon the raw material inherited from his father First Cause. And one by one, he had thought-created for himself various organs, the realised necessity always producing the active thought, which at once took the contract and completed its task.

Trades Unions were not invented in those days, so Ego had all the time he wanted, and never struck for an eight hours' day. At every point he learned his lesson, if it took a million years, and he never forgot it. Whenever a Trust Company of Egos started a new species the same old book-keeping system was followed. There was always a repetition of the old, with one more creation to top it off. That brings us back to the 'monerula' composed of Egos knowing all the past, but with a new idea in their heads. They must have got heads and toes, and every other organ pretty well developed before 'monerula' started Man Ego. And as we look back to this particular incident it almost seems as if a smile or two from First Cause had stimulated their ambition, and expanded their creative designs, until they looked upward and exclaimed 'Our Father.'

Every human child has a 'monerula' as a way station on a journey that reaches from First Cause outward and back again. And every point scored by Ego's creative ability is recorded in Homo's mental organism.

This brief glance at the material side of life has been both interesting and instructive, but the student-reader can find it recorded in a thousand text books of the dying century. We must now turn back and read between the lines if we would listen to the inner voice of Nature.

(To be continued.)

GHOSTS.

By W. H. BACH.

From the immemorial there has been a belief in ghosts, wraiths, hauntings, &c., and it would seem as though there must be some foundation for a belief that is so universal, when people living in all ages of the world, in all stations of life, and under all conditions are ready to take oath that they have been the recipients of visits from some 'uncanny visitors.'

I know of one well authenticated ghost story. The actual ghost appeared and made himself known, but there was a first-class medium in the house and it was in her presence that most of the manifestations took place.

A circle was arranged to give the 'ghost' something to work with and enable us to learn what he wanted. It was successful. Certain things had troubled his mind and he sent word to some people who were interested. The information proved to be correct and no further difficulty was experienced. It is my opinion that any genuine ghost can be 'laid' in this way.

Many ghost stories are the result of fright, which makes some common-place article appear mysterious, while not a few are traceable to the fertile imagination of the over-zealous reporters who launch their glowing narratives upon the reading public.

But if there is another life, and the majority of the people of the world agree there is, it is not unreasonable to suppose that under proper conditions the denizens of that world can come to us and learn of the doings of earth and manifest themselves. Under aggravated conditions, where injury has resulted from physical causes and the spirit is of a strong physical character, it is not unreasonable to suppose that a manifestation can occur that will not be unlike some of the ghost stories.

But of ghosts, wraiths, hauntings, and kindred manifestations, let us try to learn why they come and we shall reach a solution of the great mystery sooner than by attempting to deal with them under the head of 'supernatural.' Supernatural they may be; supernatural, never.

—'Sunflower.'

WHO ARE THE 'COMMON-SENSE PEOPLE'?

'The question of questions for mankind, the problem which underlies all others and is more deeply interesting than any others, is the ascertainment of the place which man occupies in Nature and of his relation to the universe of things.'—PROFESSOR HUXLEY.

'The battle on the relation of man to the lower animals no longer rages round his physical structure, it is transferred to his mental nature and development, with vast improvements in the tone and temper of the combatants.'—EDWARD CLODD.

It is nearly ten years since Mr. Edward Clodd—one of the pioneers of the grand doctrine of Evolution—wrote the above lines in the 'New Review.' It was in an article in which he said he placed Mr. Alfred Russel Wallace 'foremost among naturalists, and in his duality of mind among those Brummagem Supernaturalists, the Spiritualists.'

Is Mr. Clodd shifting from his materialistic pivot? It would almost seem so; at any rate he seems willing to give the so-called Spiritualists 'breathing room,' for, in a short and interesting article in honour of Mr. Herbert Spencer on his eightieth birthday, he winds up with the following:—

'In this vast survey of things past, present, and to come, the mystery of the universe is not vanished but deepened. As Mr. Spencer points out with message alike to materialists and Spiritualists, to assert the persistence of force is "but another mode of asserting an unconditioned reality" of which all things are symbols, and over this "confession of ignorance" religion and science may coalesce.'

The persistence of force. Ah! there's the rub. What force? We are not all so cock-sure that the 'spiritual essence' in man, or the 'mental parts of Plato, Shakespeare, Newton,' and others, mentioned by Mr. Clodd, were, or are, potential in the fires of the sun, only in the sense that by the 'persistence of force' is spirit materialised according to the higher teachings of the much-abused Spiritualists. What is Mr. Wallace's 'spiritual essence' in man but this very 'persistence of force'?

'Religion may coalesce in this one ignorance,' but can science coalesce with the medley of creeds now being run? Many of the creedalists even now attempt to avoid the truth of Evolution as proved by scientific research, and often contradict their own spiritual teachings—how is science to coalesce with the following?—

'Whosoever will be saved before all things it is necessary that he hold the Catholic faith, which faith except everyone do keep whole and undefiled without doubt he shall perish everlastingly.'

Many people think that spiritual phenomena can be served up on the same lines that they are supplied with a penny bun or a pound of treacle; but this is a great mistake. I have often had friends come to me and say: 'I should like to visit one of the meetings on the subject, take me to a séance. I should soon be able to show it to be all "nonsense." But all scientific investigators of Spiritualism agree that it cannot be properly grappled with by one who is imbued with a preconceived idea of 'nonsense' and the anticipation of an evening's amusement. It is the most serious, although the most fascinating, subject a man can take up, and it has taught many of us that 'as the tree falls so it will remain,' at all events for a time.

A representative of the 'Echo' recently demanded 'a little evidence' to show that the alleged revelation of what goes on within the veil 'is worth five minutes' consideration by common-sense people on this side.' Did the 'Echo' man ever hear of a person who, because he had swallowed an ounce of Epsom salts, understood the whole science of chemistry and medicine? This is the 'bun and treacle' demand for evidence. Who are 'the common-sense people'? He surely had not in his mind Mr. Arthur Balfour, Sir William Crookes, and half a dozen others of the Psychical Research Society, or even Dr. Hodgson, Professor Oliver Lodge, Alfred Russel Wallace, and a dozen or two others of that stamp. It is most likely that two out of every three 'common-sense' people you meet in the street to-day, if they knew you to be an investigator of the subject, would ask: 'What's going to win the Derby?' or, 'What will Chartered shares be worth this day twelve months?' As far as my ten years' investigation of the subject carries me, I should say that many of the touts and tipsters of the trials of 'the cracks' of years gone by, if they are not now in 'everlasting bliss'

or 'perishing everlastingly' in hell, are most likely hovering round their old haunts on the race courses. I very much doubt that, in their present state of 'spiritual evolution,' as I understand it, they can make much impression on the 'man in the street' or the 'bookey at the corner,' and I further feel sure there is not one of them who could give our 'common-sense' friends, who would like to get a 'bit on,' the straight tip for any one of the 'big events.' My simple experience has taught me that when you once get 'switched on' to an outside intelligence at the other end you have, in the words of Kipling, in his 'Absent-minded Beggar,' 'to take him as you find him.'

There is no need for the 'Echo' man or other 'common-sense' people to despair or get cross. Spiritualism (so-called) is a phase in the mighty march of natural evolution that 'common sense' has not yet registered.

If the 'Echo' man has any idea of going into the subject and will stick to it for a time and will keep a clear head and an open mind, there is no doubt we shall soon hear of him declaring 'there are more things in Heaven and earth' than his philosophy ever enabled him to dream of. In the notable words of Herbert Spencer, whom we all rejoice to honour, 'There is an inscrutable existence everywhere manifested, to which we can neither find nor conceive either beginning or end, and the mysteries become more mysterious the more they are thought about; there will remain the one absolute certainty that we are ever in the presence of an infinite and eternal energy from which all things proceed.'

I may here add that in the teachings of true evolution and pure Spiritualism this 'energy' is God. R. D.

THE SPIRITUALIST CONGRESS IN PARIS.

The opening of the Spiritualist International Congress is definitely fixed for September 15th. It will last for twelve days and will be held in the rooms of the Société Nationale d'Agriculture, 8, rue d'Athènes, près la Gare St. Lazare, Paris.

A brief announcement has been issued, insisting on the importance of studying the subject of mediumship, and giving due attention to the increased knowledge which has been gained since the Congress held in 1889, of the forces which produce effects physical, chemical, and physiological; of latent memory, clairvoyance, telepathy, &c. The distinction between automatism and mediumship requires attention in order to discern between real and pseudo-spiritistic phenomena. The solution of such questions as these may help towards the consideration of the two greater subjects:—

1. Belief in successive states of existence.
2. Belief in the existence of God.

PROFESSOR FALCOMER.

Professor Falcomer has been lecturing at Alexandria on Modern Spiritualism; a short notice of his lecture has been inserted in a recent number of 'Il Secolo.' The writer of this notice concludes with the following remark: 'If Professor Falcomer's lectures did not convince, they certainly obliged people to think and reflect on these perplexing phenomena which are, perhaps, the indications of a new science, now in its infancy, but which one day may considerably revolutionise the aspect of life.'

WE notice with regret an announcement in the Obituary column of the 'Daily Express' for July 7th, that William George, only son of the late William Paice, of University College School, London, passed to spirit life on May 29th, at Riet Vlei, Natal, South Africa.

THE 'Lamp,' published in Toronto, Canada, is a thought-provoking monthly which has for its motto 'I announce a life that shall be copious, vehement, spiritual, bold,' and tries to live up to it, with considerable success. We clip the following helpful thought from its pages: 'Do not all your life live in fear of death. Think of it as an interesting voyage which awaits you, and be prepared to go when the pale boatman calls for you. Give all the pleasure you can to others, and get all the happiness you can out of this life and rest assured that God will make a room ready for you in the next world. He sent you into this world without any trouble on your part, and as long as you trust Him and do your best here, be assured that He will look out for your welfare when you are called away from earth.'

A POET IN A SPIRIT CIRCLE.

Investigators frequently discover that the knowledge of the people on 'the other side' is not limited by what they think they would know, and the identity and independence of the spirits is frequently displayed in a very startling manner. This was the experience of Mr. W. H. Burleigh, an American poet, who recently told the following interesting story, in the 'Progressive Thinker,' of his visit to a spirit circle. He said:—

'To gratify a neighbour I attended a spiritual circle, upon condition that I should not be announced, but permitted to be a silent spectator. I was a stranger to the company present, save the gentleman who accompanied me. I remained a silent spectator of many singular phenomena during the evening, through the mediumship of a young Irish girl in a trance state, apparently in a sleep. Just before the circle broke up, while I was standing in the corner of the room, the medium spoke thus: "Mr. Burleigh, what lady is that standing by your side?" Confused by such a question to me from such a source, I involuntarily looked on either side of me to see if anyone was near me. "You cannot see her, but there is one standing by your side, who appears to be closely allied to you—and yet, not by the ties of consanguinity, but those nearer and dearer," said the medium. I asked her to describe her looks, and she did, minutely, as to her height, her style and colour of dress, the colour of her hair, eyes, &c. Confused and embarrassed, I could think of no one corresponding to her description, when, calling for pencil and paper, she wrote upon it: "They tell me thou art dying."

'In an instant this key unlocked the whole matter, and, bursting into tears, I abruptly left the house, and went weeping home.

'Now for the sequel. When a young man of eighteen years I was principal of a select school in my native town in Connecticut, and had a young lady assistant, to whom I was affectionately attached; but being young and poor I lovingly and painfully parted from her, went to Pennsylvania and became the editor of a paper, where I remained many years. In the meantime my beloved maiden married one of my old schoolmates and became the mother of several children. In correspondence with my parents and brothers and sisters at home, I always inquired feelingly of the health and happiness of Mary, and was in the habit of hearing from her often. In the year — I received a letter from my sister containing the painful intelligence that my dearly cherished and beloved friend, Mary, was dying with that insidious disease, consumption. I was filled with sadness and the deepest sorrow, and under the inspiration of my feelings wrote a short poem, headed "They tell me thou art dying," which can be seen at any time by reference to my published volume of poetry. And the person described as my guardian angel, standing by my side, was precisely the person, Mary —, as she was when my assistant.'

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.

'Christian' or 'Mental' Science, Which?

SIR,—From a remark made by a Christian Scientist in a letter to you a few weeks back, it would appear that the author of 'In Tune with the Infinite' is not particularly welcome to the disciples of Mrs. Eddy. Those, however, who have read the book in question cannot fail to have been impressed with the lofty, sympathetic feeling running through the writing—the sense of impersonality, of intense love of his fellow kind, and his wonderful power of touching the best part of the nature of his reader. His directions for improving health and conditions of life are useful, and likely, if carried out, to succeed in their object, it may be imagined. There is no claim of priesthood for himself, nor is there any wish expressed but to be of service to humanity, and no one can fail to feel this when he reads this wonderfully interesting book. On the other hand, such a feeling is not aroused by the reading of the works of the Christian Scientists, of the American school at least, for I believe the English school (to which 'H. E. G.,' an old correspondent of yours, belonged) were impersonal, and took nothing for healing—it may be that this school has fallen through.

The founder, Mrs. Eddy, is now called 'the Reverend,' and the priest is once more established in a system which one might have hoped was beyond the need of this kind of thing.

Mr. Trine has come under the ban of those who are considered to be poaching on the preserves of this form of Christian Science, which has always made a great point of

the right of prior discovery, as if it mattered one jot who does the good as long as good is done. Mrs. Eddy, in 'Rudimental Divine Science' (p. 29), says: 'Whatever is said and written *correctly* on this science originates from the principle and practice laid down in "Science and Health," a work I published in 1875. . . . Minor shades of difference in mind healing have originated with certain opposing factions springing up among *un-Christian* students,' &c. (The italics are my own.) These Christian Scientists could learn from physical science, in which there have been great renunciations, as in the case of Wallace and Darwin; and we know that Christ, when asked by His disciples to rebuke another who was doing mighty works, said: 'Let him alone, for he that is not against Me is with Me.'

I am informed that Mr. Trine has given offence to these Christian Scientists by his excellent book, and it seems a thousand pities that such an excellent doctrine, as is Christian Science, should run the way of others and get materialised and lose inevitably its spiritualising power. I do not refer now to the money payment for healing, which is a difficult subject, but the verse 'the labourer is worthy of his hire' can be stretched to cover too much. My reason for writing to you, sir, is to point out the fact that once again the tide of materialism may submerge a spiritual movement, but if this, unfortunately, shall happen, we are able to fall back on the works of R. W. Trine, which are transparently spiritual and above suspicion of reproach. It would be almost as difficult to imagine that author fighting over the priority of discovery in anything which may be found in his works, as it would be to think that our Lord and Socrates would be capable of wrangling about part of the teaching of the Sermon on the Mount which is common to them both. A.

Proposed Psychic Hospital.

SIR,—In response to Dr. Waylen's appeal for donations towards the Psychic Hospital, I forward to him our first instalment of 10s. from self and sitters in my Circle of Light.

Let us, without delay, put into practical working order this scheme, and send forth unitedly those copious streams of magnetic fluid that can and will be used by the Great Physician and bands of healing spirits who are waiting to help and benefit those who are morally, mentally, and physically sick. What better living monument could be erected to our beloved arisen sister, Mrs. Emma Hardinge Britten, than the work she loved so well?

We are conscious of her loving presence in our midst and her words ring out as clear as ever ('This is of God and His angels'). May the earnest prayers of all true Spiritualists go forth, not to supplant but to supplement and crown with success all exertion. May I suggest we have our Hospital Sunday, when we give our services free, all proceeds to go to establish a Psychic Hospital worthy of our cause.

5, Pemberton-street,
Hightown, Manchester.

LAURA A. PETERS.

SIR,—As the writer of the letter signed 'An Anglican Clergyman,' in 'LIGHT' (May 12th), I would wish to say that the idea of a Psychic Hospital occurred to me some time ago, and I have often pictured to myself the grand work which such an institution, rightly conducted, and established on truly Christian principles, would accomplish.

Let *self*, in our undertaking, be put aside, and the glory of God and welfare of our fellow-beings become the one great aim. It is a high privilege to be called upon to point out the Christ-opened way between earth and heaven (St. John i. 51); and what we need is an institution conducted in strict accord with the teaching of the Master. Biblical psychology, or the science of the soul as presented in the Bible, receives little attention, and the system of psychic healing, taught in the New Testament, is passed over, whilst we busy ourselves about minor matters.

St. Paul speaks (1 Cor. xii. 9) of 'gifts of healing,' and where is the evidence for the oft-heard statement that the *Charismata*, or 'spiritual gifts,' ceased after the time of the Apostles? Where, amidst the many church societies and religious agencies, is the 'Guild of the Great Physician,' having for its object the healing of the sick, on the principles taught by the Christ? And where, in the multitude of churches and chapels, is the Temple of Jehovah Ropheh? (Ex. xv. 26). The great interest taken in the proposed Psychic Hospital is very gratifying, and I am convinced that an humble and resolute effort to establish it will be crowned with success, and that the Divine blessing will richly rest upon the institution, if its work is carried on in a right spirit and on true principles. Many an important agency for the welfare of humanity has had an humble beginning, and the plan, sketched out by Dr. Waylen, would not require a large expenditure. Our spirit-friends are eagerly waiting for our work to begin in real earnest, and the duty devolves upon us to prepare the way for their ministry of Christ-like love. A. H. G.

A Spiritualist Church for London.

SIR,—If by united effort we ever do get a central spiritual church, let us be unanimous in the forms used therein, but I very much fear that unanimity is all but impossible, *e.g.*, some would want Moody and Sankey's hymns, some Ancient and Modern, some none at all; some would want an organ, others an harmonium, others, again, no instrument but the human voice; one set would like a trance lecturer, another a conscious medium, yet others, like St. Paul, would forbid female mediums to speak in such a church. These few observations are sufficient to set people thinking upon unanimity, or the possible want of it, and of the care that must be taken before such a project is carried out.

H. W. T.

SIR,—The 'Spiritualist Church,' under discussion in your correspondence columns, might be a great boon, and I should think would raise the character of Spiritualism in the minds of many who have at present very vague notions as to what it is. Meanwhile, may I suggest that earnest-minded seekers after spiritual truth should go where they can give needed help, and where they might also find sympathy from some experienced souls—viz., to Quakers' meetings. It would not be advisable to go 'in costume,' so to speak, as avowed Spiritualists; for the Quakers, while admitting spiritual guidance, are many of them very reluctant to hear, and unable to bear, plain speaking as to the sources of inspiration.

But there is no doubt, I think, that the more earnest minds of both classes might pull together with mutual advantage. The Friends are in need of new life, and Spiritualists evidently feel the need of a higher field of action.

H. C. H.

An Effectual 'Charm.'

SIR,—Some time ago I communicated to your paper a case of wart charming performed successfully on my little grand-daughter, which was considered of sufficient importance to afford discussion to a meeting of the Psychical Research Society. It may, therefore, interest your readers to hear of another case of charming of a different nature, this time consisting in the stoppage of bleeding.

An hour ago, while on my way in my yacht to Scotland, Jack Norris, one of my crew, while shifting the spinnaker, received a very severe lacerated wound on the right hand, which bled profusely. My nephew, Mr. Aylmer Somerville, who is on board, requested me to allow him to try the effect of a charm which he had learnt and which originally came from an Irish peasant. While seeking for the usual remedies Mr. S. pronounced mentally a certain form of words which he is not allowed to divulge except under certain circumstances, on penalty of his losing all the power residing in the charm, the odd thing being that this incantation may only be told by women to men or by men to women.

Whatever the cause, on performing the charm the blood, which was still flowing freely, suddenly ceased. The wound was then bandaged up, and not only has the bleeding never returned but the man assures me that all pain, which had been very severe, at once left him. It is right to add that when Mr. S. performed this charm he informed the patient that he was about to charm the wound. The curative power may therefore have been a sort of 'Faith Healing' worked by the man's own mind. But I leave all explanation to others.

J. J. COGHILL.

Schooner Yacht 'Ierne,' off Waterford.
July 5th.

Spiritualism for the People.

SIR,—I feel so completely in sympathy with the two articles published in 'LIGHT' for June 30th, upon the subject of 'Spiritualism for the People,' that I cannot resist writing to you.

We are apt to forget that in the present day we have become in a certain direction vulgarised; it is a sad fact, but the insidious inroads of the custom of self-advertisement have blunted our finer feelings, and we do not now see how low in that direction we have fallen.

To apply that custom to a subject so exalted, so refined as Spiritualism is simply to degrade it, and one has only to read the able arguments and cogent reasons so clearly set forth by 'H. A. D.' and 'A Mother' to feel how impossible it is.

The origin of the idea was evidently too great an enthusiasm for the spread of the subject and an impatience in not seeing it spread quickly enough, forgetting that all lasting and steady growths are slow, for that is Nature's law. Anyone who has had any experience in bringing the subject before a friend whom he may wish to interest knows that it is a subject requiring infinite tact and a clear perception of the proper person to address, the appropriate time to choose, and the best method to introduce the subject.

J. ARCHER.

Confirmation Desired.

SIR,—In the second edition of a work entitled 'Outlines of Spiritualism,' by Mr. Alfred Kitson, the writer informs his readers in a footnote that the passages of Scripture from Exodus xxii. 18, Deut. xviii. 10, 11, and Lev. xx. 27, 'are not to be found in the original text, but were inserted by the translators of our Bible to please King James I.'

It will be seen that these passages refer to witchcraft—dealing with familiar spirits, &c. The author of the work in question gives as his authority for the above statement, 'Bishop Hutchinson's book on Witchcraft, chapter 14.'

Will any of your correspondents be kind enough to tell me if they know of any other authority besides the learned Bishop who has shed light upon this important matter?

I find that the passages referred to by Mr. Kitson are inserted in the Revised Version.

Bridlington.

ALFRED DIXON LORD.

Spiritualists' National Federation Fund of Benevolence.

SIR,—On behalf of the committee I again have much pleasure in acknowledging, through your continued courtesy, the receipt of the sums mentioned below as contributions to this very useful fund. Also it is my pleasing duty to publicly acknowledge and heartily thank Miss Thorpe, of Sowerby Bridge; Mrs. Place, of Leicester; Mrs. Stair, of Keighley; and Mrs. Greenwood, of Hebden Bridge, for their great kindness in helping the fund on the occasion of the evening meeting of the late National Conference at Bradford, by making a collection among the audience as they were leaving the hall. The amount is stated in the appended list of subscriptions. The accounts of the fund were closed for purposes of audit on May 19th, and the statement of the secretary and treasurer show that they had respectively in hand the sums of £2 13s. 1d. and £18 11s. 3d., being a total balance to credit of the fund of £21 4s. 4d., and not £2 13s., as one reporter of the secretary's report incorrectly emphasised, through apparently falling into the error that the secretary's statement was also the treasurer's statement as well. Considering that the first financial statement of the fund under its national auspices only covers a period of seven months and nineteen days, the financial position is as good, if not better, than before. On behalf of my committee let me again most earnestly appeal to the friends all over the country to assist us with renewed zeal during the ensuing twelve months, not for the purpose of enabling us to accumulate money, but that our hands may be strengthened for continuing the good work being done, and to afford us a margin for ministering to contingent necessities that are constantly arising in this connection. Again thanking you for your continued and much appreciated kindness in inserting these periodical communications, I remain,

Faithfully yours,

Florence House, J. J. MORSE, Hon. Sec.
26, Osnaburgh-street, London, N.W.
July 7th, 1900.

CONTRIBUTIONS RECEIVED.—May, after books were closed for audit: 'Onward,' 2s. June: Miss E. M. Hodges, 1s. 6d.; Mrs. E. Lowe, for Rev. C. Ware fund, 16s. 5d.; Mr. William Stansfield, 2s. 6d.; Mr. W. M. Howells, 2s. 6d.; Mrs. H. M. Macksey, 4s., and to Rev. C. Ware fund, 3s.; 'S.E.', 2s.; 'Onward,' 2s.; collected at the Sunday evening meeting of the National Conference at Bradford, £3 8s. 6d.; Mrs. Kate Taylor Robinson, 1s. 1d.; Miss E. M. Hodges, 1s. 6d.; Colonel G. le M. Taylor, £2 10s.—Total, £7 17s.

SOCIETY WORK.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday evening last, an excellent trance address was delivered through the mediumship of the Vice-President, Mr. H. A. Gatter. This was Mr. Gatter's first public appearance as a trance speaker, but many of the audience expressed the hope that it would not be the last. A little successful psychometry was afterwards given by another of Mr. Gatter's controls. On Sunday next, at 7 p.m., Mr. J. A. White will deliver an address. A circle for members is held on Thursdays, at 8 p.m., at 226, Dalston-lane.—O.H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Sunday last, Mr. Peters gave us a short address, followed by sixteen clairvoyant descriptions; these were all recognised but two, the descriptions were so detailed and clear that persons could recognise them instantly. Madame Cope obliged with two solos, 'For all Eternity,' and 'Angels ever bright and fair.' Mr. Cash also obliged with a solo, 'The Better Land.' Friends will kindly note the date of our anniversary, July 22nd. Mrs. M. H. Wallis will be with us next Sunday.—V. R. H.

73, BECKLOW-ROAD, SHEPHERD'S BUSH.—On Sunday last 'The Immortality of Man in the Light of Spiritualism,' formed the subject of an eloquent address by Mr. Horatio Hunt. Next Sunday's address will be a continuation of the same subject by Mr. Hunt.—P.

THE UNION OF LONDON SPIRITUALISTS.—The members of the above union went on Sunday last to Bostal Woods for their annual outing. Meetings were held in the afternoon and evening, presided over by Mr. H. Brooks and Mr. J. Adams. The following took part:—D. J. Davis, R. Bullen, H. Boddington, J. R. Penfold, Mr. Coates, Mr. Weedemeyer, Mrs. Boddington, and Mrs. Roberts.—D. J. DAVIS, Secretary.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Both services on Sunday last were, as usual, well attended. The discourse given by our leader's guide, upon 'Progress and Punishment,' engaged the attention and earnest interest of all throughout. The ever-loving God on the one hand, and the perversity of man on the other, fully explained that punishment is self-adjustment and in complete accordance with the eternal law of progress. Next Sunday morning, at 11 o'clock, a public circle will be held, doors closed at 11.15 prompt; at 3 p.m., a children's Lyceum; at 6.30 p.m., an inspirational address will be given.—J. C.

WALTHAM CROSS.—On Monday, July 2nd, at the Boys' Board School, Quaker-lane, a meeting was held under the direction of the Stoke Newington Spiritual Society. Mr. E. Whyte (President of the Stoke Newington Spiritual Society) gave a very attractive address upon 'Spiritualism: Is it True?' which aroused great interest, many questions being asked towards the end of the meeting. After the address Mr. J. A. White gave several clairvoyant descriptions; one only was recognised, which was no doubt owing to the greater part of the audience being persons ignorant of Spiritualism and somewhat hostile towards the subject.—V. R. H.

WOLVERHAMPTON. SPIRITUAL CHURCH, SHEPHERD-STREET.—On Sunday, morning and evening, Mr. George Osbond, of Devonport, the well-known metaphysician, occupied the platform here. Mr. G. E. Aldridge presided in the morning, and Mr. John Wilson, of Gateshead-on-Tyne, in the evening. Mr. Osbond took as his subject 'Relationship between Mental States and Bodily Condition.' He affirmed that man was a three-fold being, viz., body, soul, and spirit. This fact had been recognised for ages, but whereas in the past, body had been placed at the top and spirit at the bottom, 'Divine Science' had demonstrated that the spirit, which is a part of the Divine Life, is the highest part of man's nature, and should not be subservient to the soul (or mind) or the body. There is a treat in store for those Spiritualists who have not heard Mr. Osbond. Mr. G. H. Bibbings, of Bootle, on Sunday next.—C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A discourse, replete with educational value and impressive eloquence, was delivered by Mr. J. J. Morse at these Rooms, on Sunday last. 'God's Mightiest Work' was the theme chosen, and that 'work' was convincingly shown to be 'man.' There was a good attendance of both Spiritualists and inquirers and the meeting was a successful and encouraging one. Previous to the evening's service Mr. Morse feelingly referred to the 'passing on' of Mr. John Lamont, and friends of this grand worker and noble man were deeply moved to hear of their loss. Mr. George Spriggs again kindly and fittingly presided. The singing of Florence Aylward's beautiful song 'Sunrise,' by Miss Florence Morse, and the reading of a poem by Mr. Morse were highly appreciated. Next Sunday, at 7 p.m., Mr. E. W. Wallis will give an address on 'What has Spiritualism Revealed?' Meeting to conclude at 8.30 p.m.—L.H.

LIVERPOOL SOCIETY OF SPIRITUALISTS, DAULBY HALL.—On Sunday last the platform, morning and evening, was occupied by Mrs. M. H. Wallis, of London. In the evening a large audience listened with rapt attention to an especially fine address on 'Spiritualism: Its Message to the World,' at the conclusion of which Mrs. Wallis paid a most eloquent tribute to the noble works and sterling character of the just arisen 'Grand Old Man,' John Lamont. The Chairman (Mr. R. Bolton), after a few words as to the great loss sustained by Spiritualists in Liverpool, and by Spiritualism generally, proposed the following resolution: 'That the Liverpool Society of Spiritualists assembled in Daulby Hall, hear with great regret of the passing on of their good friend and long-esteemed president, Mr. John Lamont, and desire to extend their loving sympathy and kindly thought to Miss Hodge, feeling assured that she will be comforted by the knowledge that his transition to the realm of spirit will mean for him freedom from earthly weakness and a greater attainment of spiritual knowledge.' The resolution appeared to evoke the deepest feelings of esteem, regret, and sympathy, and was accorded a standing vote, the whole audience remaining on their feet while the organist played a few bars from the Dead March in 'Saul,'—B.