

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. David Abbott, whose remarkable communications concerning spirit voice séances we printed in 'LIGHT' for October 20th and 27th, 1906, and February 15th, 1908, has returned to the subject, we are glad to say: and this time in 'The Open Court,' whose May number contains the opening chapters of what promises to be a complete statement of his extraordinary experiences, as yet only partly revealed. He entitles his story, 'The History of a strange case: a study in Occultism.' The editor of 'The Open Court' gives it all possible prominence, and we look forward to succeeding chapters with the greatest interest.

Mr. Abbott still seems to have some doubts about portions of his experiences, but he is evidently deeply impressed. This case, he says, 'stands unique and alone,' and 'the memory of this remarkable experience, and the weird and dramatic effect of what on the surface appeared to be the voices of the dead talking to me and exhibiting an intimate knowledge of my family history, will remain with me through life.' No wonder! The only wonder is that he has any doubts left; but perhaps before he has finished his 'History' we shall get a clearer confession of faith, and a brighter revelation of joy. In any case, we hope his story will be printed complete in a separate publication.

A discourse by the Rev. J. T. Sunderland, on 'Immortality in the light of Evolution,' has reached us from across the Atlantic. Its argument is strictly scientific but very simple. In answer to the objection that it is impossible to believe that man can exist without an organised body, he says:—

How about those finer, those subtler, those more wonderful worlds which science is revealing to us in so many ways?—worlds which are all about us, which transcend and penetrate this gross world of sense,—worlds which stretch away into infinity, an 'Unseen Universe,' and yet, though unseen, if possible more real, and infinitely more resourceful and more marvellous than the universe which our eyes behold! Into such a universe, limitless in possibilities, whether considered extensively or intensively, the spectroscope and our theories of light-waves and of a universal ether give us a glimpse; into it electricity sets a door ajar; into it the Röntgen rays open a little window; into it the microscope with its marvels carries us a little way—an inch or two; of its wonders Professor Crookes' 'Radiant Matter' gives a hint. Are we to suppose that in such a universe of infinite subtlety and yet of solidest reality, and inconceivable potentialities, mind must require an organism of the coarse kind which we see in our present brains and nervous systems?

On very high ground, Mr. Sunderland considers the value of Evolution as suggesting continuity beyond the

earthly stage, and upon this he builds an argument of convincing power. He asks:—

Can we believe that God, having through an evolutionary process of millions of years, and at an expense so vast that we can only call it infinite, brought into existence a being so high, so near in nature to Himself, has nothing for that being but death and extinction as soon as made? Then the rationality of the universe breaks down. God is less intelligent than even a man; for no man would do anything so utterly without reason as that. If a man should plant fruit trees and cut them down as soon as they began to bear fruit, or paint pictures and destroy them as soon as finished, or build ships never intending to send them to sea, we should say he had lost his reason, and call him a fool and not a man. But even such folly would be as nothing compared with that which could bring man into existence as the crown and culmination of Nature's infinitely vast and infinitely expensive evolutionary process, only to blot him out as soon as made.

No, I am compelled to believe that man will not be destroyed—that God has made him to partake of His own divine nature and be as immortal as Himself, because I believe in the reasonableness of God's work.

An American minister, worth listening to, Dr. J. H. Crooker, has entered a grave protest against the establishment of 'Mental therapeutic' churches or the introduction of Mental therapeutic work into churches. He admits that the subject is bound to receive increased attention, but thinks that what is necessary is delicacy and privacy. He says:—

Only one result can follow from the addition of 'a mind cure' department to an ordinary church: a fresh crop of new ills and ailments; an epidemic of morbid and unwholesome conditions that will serve as prolific soil for all sorts of mental and moral perversities; the overloading of the Church with freaks and fanatics, who will divert its energies from sober tasks to fantastic occultism, and who will bring its work into disfavour by associating it with the grotesque and the visionary. This peculiar psychic element is a very dangerous power to evoke and let loose among the curious and the credulous. In the end we shall have more disease, more unhappiness, more scandal.

The Church cannot afford to make the venture. Whatever good that it may temporarily accomplish will be more than overbalanced by the excesses of the incompetent, by the sensational mysticism sure to spring up in its tracks, and by the inevitable discredit that it will bring in the minds of many to the real work of the Church. Those enticed away from the quiet ministries of Christian nurture and kept in a fever of neurotic excitement while making morbid experiments with their own delicate psychic apparatus, or that of someone else, such persons will never again become useful church members.

This may be all true, but we cannot be sure that it is all true; so it will be best to upbraid no minister and to set up barriers against no church. Let us have charity and freedom. 'God fulfils Himself,' and man may save himself, in many ways.

'What is Religion?' by Ranoo Lall Shaw (Banerje Road, Calcutta), is a small tract, quaintly written and with an evident struggle for full expression, but with a big thought in it. What is the good of calling yourselves Christians, Hindus, Buddhists, Mohammedans, he says, in effect; where is the sense of it? where is the brotherliness

of it? Are we not all simply men and women, and is there not one God, the Father of us all, and can there possibly be more than one Religion? Is there not an underlying arrogance or quarrelsomeness in our standing up for our different 'faiths'? and can there be anything better for us than loyalty to God through righteousness, obedience and love?

Here are two or three sensible paragraphs, that will give an idea of this modest but thought-provoking little venture into the open:—

I ask the educated, wise or conscientious people, whether it is good to profess the personality of Religion, such as Hinduism, Buddhism, Christianity, Mahomedanism, &c. If I say, I am a Hindu, a Christian, or a Mahomedan, I become a believer of a particular faith and not a believer of the universal religion and I become separated from God, because pride and vanity enter into the mind at once when I say I am so and so; you can't say arrogance does not appear in the mind because we are called mere Hindus or Mahomedans, &c.

What is the good of making divisions and sub-divisions among mankind?

If the people of this earth who belong to various nationalities, religions, faiths, castes, sub-castes, creeds and sects, followed true religion, then what perfect happiness would have reigned in this world. We should not have been separated from God. There would have been no nationalities, as the people would have considered the distinction to be a sin; there would have been no various kinds of faith and religion, no castes and sub-castes, no creeds and sects. All would have been equal, all would have been brothers and sisters, followers of the Almighty Father; no hatred, pride and vanity would have dared to trample upon the threshold of the world's united nation. And peace would have reigned in every heart.

'The Pseudo-Occult,' by the Honourable John Harris (London: Philip Wellby) is a rather rambling pamphlet giving particulars of some of the author's experiences. He appears to be very open to hypnotic influences, both as clairvoyant and clairaudient. He, unfortunately, appears to have a tendency towards the dark side of clairaudience,—the imputation of ill-will, a tendency which induces him to regard hypnotism as evil, and the origin of 'Spiritism' as 'ignoble.' We think decidedly he had better leave it alone. There is certainly very little to be learnt from his pamphlet.

Certain suggestions issued to its members by the Fabian Society might be usefully commended to Spiritualists—these, for instance:—

Make a rule of never letting a misstatement about Socialism in your own local newspaper go unanswered. Fire off a letter to the editor, either over your own name (much the best course) or signed by a pseudonym.

Write at once. Your contribution will not be inserted if it is 'stale.'

Do not attempt to answer all the points in your opponent's speech, article, or letter. This is one of the commonest blunders of the tyro. Choose the point to which you have the most telling reply, deal with it briefly and simply, and ignore the others. That sort of reply sticks in a reader's memory; the other leaves only a blurred effect.

Do not be 'sarcastic,' or uncivil, or pert. Even if your opponent is a scoundrel, be polite to him. You want to expose his errors and not him.

Always take the opportunity of quoting some Socialist book, giving exact title, author's name, and, if possible, its price, so that others may be led to read it, and mention any forthcoming propaganda meetings of your group if you can contrive to do so.

Read 'Spiritualism' for 'Socialism,' and 'Spiritualist' for 'Socialist,' and it all applies.

Before the Methodist Episcopal Church Conference, at Brooklyn, New York, a Boston University Professor (Dr. Bowne) declared that the Church is not cordial to the

known truth of modern times, though it is cordial enough to the truth as mediæval times knew it. Different times need different methods. In days gone by, strict drill in doctrine and discipline was needed; not so now:—

A fixed and rigorously enforced religious cult was originally necessary: necessary to get society in the right way; to place society solidly on its feet. That accomplished, provision should have been made for progress, and that means a broad and liberal acceptance of the revelations of modern research and an application to doctrine. This, however, has not been brought about. Religion has become a principle of permanence and not of progress, and the Church should seek how to get from the present imperfect condition to a better and a more perfect conception of the doctrines of Christ.

Dr. Bowne is not content to be hortatory only: he is also satirical. By all means keep the Church a Church for the ignorant, he says; but it should not be ignorant itself. Let us be patient with the man who finds it difficult to believe in God unless he can also believe in the ass that spoke, in the serpent that talked, and in the manufacture of a woman from the rib of a man. 'If,' says Dr. Bowne, 'you cannot believe in God without the whale and other things, by all means hold on to them. But you must not insist that we shall believe with you': and surely this is a reasonable bargain.

SPIRITUAL PRAYERS.

(From many Shrines.)

Thy Law, O God, is holy: Thou art pure; therefore may I purify myself. Enter by Thy Holy Spirit into my heart, and cast forth therefrom, O Lord, whatsoever is displeasing to Thee; and, when Thou hast purged it, keep it, guarding it by Thy almighty power. Thou, O God, wilt call me to account for every idle word. Keep, therefore, I pray, the door of my lips, that I may not offend in my speech against piety to Thee, or charity to my neighbour. Give me such a sense of Thy divine presence, that I may speak nothing but what may be heard without offence by the ever-living watchers about me, and what I may be reminded of at the last day without trembling before Thee, my Judge. Let my speech tend, not to my own vanity, still less to the hurt or scandal of others; but let it be seasoned with grace, and breathing of piety, so that the fruit of my lips may be to Thy glory, and to the edification of all. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

FOR THE STUDY OF PSYCHICAL PHENOMENA the following meetings will be held at 110, St. Martin's-lane, W.C.:—

CLAIRVOYANCE.—On *Tuesday next*, June 2nd (and on the 16th), Mr. J. J. Vango will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

THE PSYCHIC CLASS will meet on June 4th, at 4 p.m., and will be conducted by Mr. J. I. Wedgwood. This meeting will be the last of the present session.

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

SUCCESSFUL CLAIRVOYANCE.—On Tuesday afternoon, the 19th inst., at 110, St. Martin's-lane, Mr. J. J. Vango gave very successful clairvoyant descriptions to the Members and Associates of the London Spiritualist Alliance. The descriptions were accompanied in many cases with names and details which rendered identification easy. These meetings will be continued for a few weeks longer.

MAY MEETINGS IN LONDON.

On Thursday, the 21st inst., the Seventh Annual Convention, under the auspices of the Union of London Spiritualists, was held at South Place Institute, Finsbury, E.C., and after a few words of introduction by the chairman, Mr. J. Adams, Mr. George P. Young, of Glasgow, delivered an interesting Address on 'The Cultivation of Sensitiveness: Its Value and Method.'

Mr. Young said that he regarded Spiritualism as a rational and practically religious philosophy of life, and that 'it is the most inspiring, powerful and effective force working for the future amelioration and progress of the human race.' He controverted the idea that sensitiveness is synonymous with morbid nervous irritability, and attributed the nervous diseases from which so many dwellers in industrial centres suffer to unhealthy modes of life and surroundings. Spiritualism, said Mr. Young, would help neurotic persons to understand themselves and secure greater integration of personality. As a result of his own devotion to athletic pursuits, and close observation of typical strong men and women, he was forced to conclude that great sensitiveness and remarkable physical strength are usually conjoined. Highly-developed animals respond to superior environments, so also does man; the more refined and cultivated his sensitiveness, or power of response, the more intense his joys and the more abundant his life experiences. Developed sensitiveness means increased soul power and the bringing into use of the finer psychical faculties which link us on to higher environments than those of the earth. Not that monastic asceticism is necessary; on the contrary, all culture is psychical in its ultimate effect. Physical culture makes the body the efficient servant of the mind; mental culture enables us to see deeper into the workings of Nature; ethical culture unfolds our sympathies and teaches us our relationships to our fellows; and spiritual culture links us on to the divine, and enables us to realise the meaning, dignity, and purpose of existence.

The degrees of the unfoldment of soul-power vary in each individual, and lack of fineness of fibre renders the undeveloped man unfit to apprehend and appreciate psychic conditions and high moral truths. The tests employed by anthropologists prove that men become criminals because of lack of sensitiveness, and that the development of their power of response is the prime requisite for their elevation.

For the cultivation of sensitiveness nothing is more important than good health, which utilises and liberates energy, makes life joyous, banishes morbid fears and leaves all the natural faculties free to expand; therefore careful dieting, systematic exercise in the open air, bathing, and recuperating sleep are vitally necessary in soul-unfoldment, and deep breathing is recommended by all occult writers. In the body there is a process of elaboration, refinement, and sublimation by which the finer substance and electrical energy of the aura are prepared. This psychoplasmic atmosphere around the organism is the bridge between spirit and matter. Periods of fasting are psycho-physical necessities for inspiration, psychic vision, and soul-culture of a lofty order. Andrew Jackson Davis says that to enter 'the superior condition' he takes abundant exercise in the open air, and abstains largely from food, especially flesh diets.

The central consideration in the cultivation of sensitiveness is to realise our relationship to higher realms, and to recognise the possibilities in ourselves which Spiritualism has demonstrated that we possess, viz., the latent faculties—clairvoyant, clairaudient, and telepathic—which *cannot* be explained by the measurements of physical science.

After referring to the fact that sitting in circles with congenial friends often provides the necessary physical and psychological conditions for the liberation of soul-powers, because some sitters supply what the others lack, and thus the necessary psychic atmosphere is provided by which spirit helpers can operate, Mr. Young referred to psychometry and suggested that:—

To help in the development of the faculty of soul-measuring, an article from some historical place, such as an ancient abbey, in addition to the usual articles of personal possession, might be placed in the experimenter's hand, with the request that he should describe freely the visions accompanying its reception. Developing psychics might endeavour to 'sense,' or apprehend, the auras of others, and estimate, by the nature and purity of the colours, the prevailing characteristics, animating motives, and states of health of those persons. When this psychometric power is fully un-

folded and utilised by all, dishonesty and hypocrisy will become impossible, and social life will become purer and sweeter in consequence.

Closely allied to the psychometric power is the faculty of telepathic projection and percipience. In company with friends with whom we can frankly express our thoughts, feelings, and impulses, we experience an 'at oneness,' and may experimentally project mentally-formed pictures or transfer suggestions to demonstrate that they are on the same plane of thought and spiritual development as ourselves. This power of soul-communion intensifies the value of human friendship. We may, whether physically present or not, inspire, guide, and strengthen each other. The right use of the imagination, which merely means image-forming, needs strongly to be emphasised. We know that in dreams, hypnotic states, and trance, the inner self shows its marvellous powers of construction and combination, which may be increased by suggestion.

At times of great moment and in periods of exhaustion, depression, and distress, we should recognise the value of solitude, where we may abstract ourselves from physical surroundings and secure greater concentration for contemplation. The stillness of the mountains, the forest, the desert, the unbroken quiet of some secluded nook may awaken in us thoughts and feelings which give us peace, strength and serenity.

Psychical and spiritual influences translate and transmit for us the realities of the higher order of life. The cultivation of sensitiveness means the ennobling of art, music, literature, poetry, and all that speaks in symbolic and suggestive language to the interpreting mind.

Intuition, which is a direct path to the apprehension of truth, is admittedly in advance of the slow, cumbersome methods of scientific inquiry. Great scientists and philosophers are always sensitives, strongly intuitional; their discoveries at first, they confess, being borne in on them seemingly 'from the still air.'

Recognition of the value of sensitiveness will raise the status and extend the influence of women. Like most Spiritualists, I was a suffragist long before modern developments arose. Woman, by her refined constitution, her greater psychic power, is near the spirit world. Spiritualists know the value of suggestion. Many a man gets a reputation for being a clear thinker, when he merely verbally clothes the genius of thought, or the suggestions which he receives in consultation with his wife.

The man of genius is no degenerate, but a prophecy of the future type of the developing human race. By his highly evolved psychic powers he stands on the mountain top and catches the first radiant beams of truth. This functioning in the higher life is of great importance to morality. The transmutation of energy from a physical to a spiritual plane is a secret, or mainspring, of nobler living. The expulsive power of a high affection is no chimera; the passions may be the motive power which drives the human engine, but by it they may be transformed and purified. The true physician will minister to a mind diseased; he will not only diagnose disease, but, by his radiant presence, unlock and stimulate the latent perfections of his patients.

Realising the value of that sensitiveness which reveals and links us on to a higher order of existence, here and beyond the veil, which teaches us that duty lies in service to our fellows, which shows that true wealth consists in securing the respect, esteem, and love of others, and demonstrates that our individual influence can shed health, hope, and succour abroad, let us nobly use our opportunities and cultivate those deeper soul-powers. Let us remember, as Mr. E. W. Wallis says, that 'We are only stewards of our powers on behalf of others. Our desire to gain knowledge and influence should be vitalised and dignified by the intention to use them to help, teach and serve our fellows. In such service we shall ourselves be blessed.'

There was a good audience at the afternoon meeting, when a large number of clairvoyant descriptions were given by Miss MacCreadie and Mrs. Imison, most of which were recognised.

At the evening meeting Mr. G. Tayler (Gwinn, the chairman, said that as Spiritualism had passed beyond the point where men simply jeered, it behoved Spiritualists to recognise their responsibilities, and, if their souls have been lighted with wisdom from on high, it was their manifest duty to carry that light to others. He urged the religious duty of regular attendance by Spiritualists at the meetings of the society to which they belonged, and pleaded for a united and determined effort to propagate the principles and opinions which they firmly held.

Mr. George Young, who was accorded a hearty welcome, testified from his own personal observation to the general spread of what were once held to be advanced opinions. He did not refer to the 'New Theology,' the main tenets of which had been held and taught by Spiritualists for many years. In ancient Jewish times the rewards held out for good living under the Mosaic law all pertained to this life. In the old drama of Job, however, it was observed that the wicked prospered equally with the good, and the great question then arose: 'If a man die, shall he live again?' Seemingly it was felt necessary to postulate the reality of continual life to explain the problems of life and its purpose. Kant, in discussing the question, held to three requisites—the existence of God, the freedom of the individual, and the immortality of the human soul. These three had been demonstrated by Spiritualism. The freedom of the human individual consists in making the highest instincts conquer the lower tendencies of life; so that he may function on a higher scale of existence. More than half a century before the advent of Modern Spiritualism, its appearance was foretold by Kant in the words: 'Sometime, I know not when nor where, it will be proved that mankind will here on earth live in indissoluble communion with all the immaterial beings of the spirit world, producing effects upon them and receiving impressions from them.' Spiritualists, going upon the lines of scientific inquiry, had confirmed the truth of this splendid intuition. Just as the iceberg has eight times its visible bulk submerged below the ocean, so Spiritualism proves that there is a deeper range of personal consciousness than the ordinary, which emerges during dreams, trances and ecstasies. In all physical sciences the law of the square of distances has to be recognised. Professor Lombroso, in the course of his medical practice, was attending the daughter of a Turin official, and observed that when she was in a trance condition she was able to describe what her brother was doing three-quarters of a mile away. When he (the speaker) was once staying in Leicestershire the daughter of his host, when in the travelling clairvoyant state, was able to describe vividly the surroundings of a northern suburb of Glasgow, three hundred miles away, which he had not then visited. To produce this effect, the force required would have had to be sixteen hundred times greater than in the former instance if governed by this law, and so they were logically driven, as Professor Lombroso had been, to postulate the existence of a spiritual realm. Spiritualists believe that life is the spirit functioning through the organism in relation to the environment, but in environment they included the larger and more refined realm of existence revealed by Spiritualism. Some of the phenomena might be regarded as trivial, but, as Darwin had averred in regard to his study of earthworms, no fact is trivial to the scientific mind, and Mr. Young claimed, confidently, that Modern Spiritualism is the most powerful influence of religious life; that it makes for the progress of the race, and proves that death is not a terminus but the portal to a higher and grander state of existence.

Mrs. M. H. Wallis, basing her remarks upon the words 'to add to faith knowledge,' urged Spiritualists to take their stand upon the truth that the life continued is as much a reality as the life that now is. She asked, do we regard it as a privilege to be the instruments through whom the power of the spirit people can be expressed? How do we greet and meet the spirit friends who return? If we have psychic gifts, are we seeking to cultivate them for spiritual uses? Continuing, she said: 'It is incumbent upon those who have received the evidence and blessing of spirit return that they should, by kindly thought and direct sympathetic interest, help in the demonstration of the fact of spirit return. We have to bear witness to the knowledge we have gained. Do we speak of death as though it is to be always dreaded, or do we realise that it is only a change, an incident in man's experience? Do we understand that it usually means promotion to go from this side of life to the other? The after-life is real and continuous, and those who go hence are not wonderfully changed or greatly transformed. It is our privilege and our responsibility to train ourselves mentally, and by well-directed thought

and aspiration secure spiritual growth. The spirit people are always ready, when opportunity is given, to bear witness of the reality of their presence; that is one of the great charms of Spiritualism. Their one object is to help us make earth life the best preparation for the larger life of the spirit. To secure this end let us give glad welcome to those who return to bear witness that life is real and continuous. Let us, too, bear witness as best we can that in the experiences of the present we find the promise and prophecy of the larger experience which, of necessity, must be ours.'

Mr. E. W. Wallis suggested that the Convention might be regarded as the Diamond Jubilee celebration of Modern Spiritualism, though not of Spiritualism itself, for the first Spiritualist was probably the first man who passed to the other side and woke up and found himself still alive. It was, however, sixty years since the rappings were heard at Hydesville and messages were telegraphed from the other side demonstrating the continued human existence. Spiritualism had also demonstrated the continuation of character; the going on of consequences and the progressive unfoldment of the individual spirit. Since they last met, Professor Lombroso had declared himself a Spiritualist. Sir Oliver Lodge had come out with an unequivocal declaration that, in his opinion, the partition between the two worlds is wearing very thin—but Spiritualists knew that the spirits had already broken through; and the Pope had placed them under his ban. He did not deplore that fact, for an open foe was better than a secret enemy. Fathers Bernard Vaughan and Millar had warned Catholics against Spiritualism, but they did not deny spirit action, they ascribed the phenomena to his Satanic Majesty, whose existence had not been proved, and was, indeed, contrary to the conception of an omnipotent, omniscient, and omnipresent God. As a Spiritualist he did not believe in thinking about another world to the exclusion of this. Spiritualists were practical reformers and progressive humanitarians, and believed in making this world a kingdom of heaven. He quoted figures, recently given by the Bishop of London and Sir T. P. Whittaker, M.P., with reference to the enormous sum spent annually in intoxicating drink. The amount which Mr. Asquith had succeeded in scraping together for old-age pensions, six millions, was exactly the sum spent in the United Kingdom every fortnight on intoxicants! This was a question affecting the moral and spiritual well-being of the individual and the race. He had been in séances where spirits had returned craving for whiskey, which they could not get; that, was their hell. Part of the work of Spiritualism was to help put an end to the sending of such people into the spirit world. The messages from the other side proved that character is continuous, hence we should begin here and now, in a personal and practical way, to help, encourage and sympathise with others, and thus make the world better and brighter. That, said Mr. Wallis, pointing to a Shakespearean quotation on the wall, must be our motto:—

'To thine own self be true
And it will follow as the night the day,
Thou canst not then be false to any man.'

We want to live, learn, love and labour in the *now*, not wait for 'the good time coming.' The past is gone beyond recall, to-morrow never comes, to-day is ours and to-day alone.

Mr. W. E. Long, speaking under control, said they were not assembled to establish a new dogma, but to speak on behalf of a revival of the revelation which was the base of all religion, a revelation that established all religion. The terms revelation and religion had become so mixed up that people seemed unable to separate one from the other. The fact that spirit people can and do return had caused dismay as well as delight among thousands of people. It had been a revelation from the dead to the 'more-dead,' from the so-called dead to the so-called living. Spiritualism had revealed life in death and a deathless life for all. Mediumship was the bed-rock of the spiritual temple. The student and the sensitive had to walk hand in hand, not the student opposed to the sensitive or the sensitive to the student. The difference between modern and ancient Spiritualism was in the fact that the moderns consult the medium and the ancients

consulted the spirits. The movement had spread from land to land because men and women, having heard of others who had spirit communion, sat down until they also had it. Modern inquirers too often say 'Let us go and consult the mediums and see what they can bring up or call down,' instead of going to the spirits for spiritual help. Remember, said the speaker, and feel the sacredness of mediumship, and make the circle the place for the unfoldment of the spiritual gifts in the individual. Let it be of more consequence than your public meetings even, for there you will be training the teachers and prophets of the future. Mediumship is necessary if the movement is to spread and satisfy the longings of the human heart and supply the want that the churches have failed to supply. The circle should be the place for the development of spiritual gifts, not for the giving of tests, and the test circle should be a separate thing. Do all you can to develop spiritual gifts and encourage their development in man, otherwise mediumship may become as extinct as the early form of Christianity. The duty is a sacred one and should not be shelved.

The meeting, which was a large and enthusiastic one, concluded with an invocation by the chairman. The collections during the day amounted to between eleven and twelve pounds.

HÆCKEL AND HUXLEY.

During a recent discussion in the 'Western Morning News,' of Plymouth, on 'The Arrested Progress of the Churches,' which was ascribed to their teaching being out of harmony with natural law, causation, and evolution, reference was made to Spiritualism as showing that the miracles of the Bible were in harmony with our present-day knowledge of natural law. An objection from a follower of Hæckel, to the effect that Spiritualism was a form of animal magnetism, was met by a quotation from Huxley, also a rationalist, who wrote:—

I, individually, am no Materialist, but, on the contrary, believe Materialism to involve grave philosophical error. . . . I understand the main tenet of Materialism to be that there is nothing in the universe but matter and force, and that all the phenomena of Nature are explicable by deduction from the properties assignable to these two primitive factors. Force and matter are paraded as the Alpha and Omega of existence. But all this I heartily disbelieve. In the first place, it seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which I cannot see to be matter, or force, or any conceivable modification of either. In the second place, the arguments used by Descartes and Berkeley to show that our certain knowledge does not extend beyond our states of consciousness, appear to me to be as irrefragable now as they did when I first became acquainted with them some half-century ago. All the materialistic writers [Hæckelites] I know of who have tried to bite that file have simply broken their teeth. But, if this is true, our one certainty is in the existence of the mental world.

This, of course, implies that our certain knowledge at any given time depends on our state of consciousness at that particular time. If our consciousness became enlarged by any means, or in a future state, our power of acquiring assured knowledge would be correspondingly increased. The difference between the positions of Hæckel and Huxley is also shown by the following quotation from a clergyman's contribution to the discussion:—

Hæckel assures us that 'Monism strives to carry back all phenomena without exception to the mechanism of the atom.' This is rank materialism. True, in another passage, on this point Hæckel contradicts himself. The assertion of the eternity of motion does not amount even to the suggestion of a cause of motion. Huxley said 'the materialistic position that there is nothing in the world but matter, force, and necessity, is as utterly devoid of justification as the most baseless of theological dogmas.' The fact is, Sir Oliver Lodge declares Hæckel to be out of date. . . . Hæckel, to overcome the difficulty of the origin of life and consciousness, attributes soul and sensation to every atom of matter. But this is rationalism with a vengeance, to which the difficulties of Christianity are as nothing.

THE GERALD MASSEY FUND.

It is to be hoped that all who have been blessed by the knowledge of Spiritualism and who have found through its phenomena and philosophy a haven of peace and rest, will not forget the debt of gratitude they owe to that great soul, Gerald Massey, who scattered his treasures widely, and braved the prejudice of the world in asserting that Spiritualism 'gives the proof palpable that our human identity and intelligence do persist after the blind of darkness has been drawn down in death.'

In all the graceful and charming verse which he penned during the last forty years of his life, Spiritualism is the keynote. In the course of the lectures which he delivered he made continual reference to his Spiritualism; while in the six volumes dealing with Egypt he reiterates again and again that Spiritualism contains the sole possible, palpable evidence of a future life that man has, or ever had, to go upon, and that in it alone is to be found a scientific basis for the doctrine of immortality. A great literary reputation was dimmed and his name shelved in many quarters because he fearlessly and persistently made declaration of his Spiritualism. All who have become familiar with his thoughts are forced to recognise that Massey was a man of noble ideals, a man who lived only to tell out the truths that had come across his path. The greatest minds have paid tribute to his powers as one of the intellectual giants of his time. Unfortunately, his work for many years did not pay. Had he spoken only what was in line with the thought of to-day he would have received applause and recompense, but much of what he penned was what the world *will* accept in the brighter day which is dawning. A few here and there realise the depth and importance of his great work, but for the present, as he said in almost the last words he wrote: 'the book will be appreciated at home, in proportion as it comes back piecemeal from abroad.'

It could only have been anticipated that a man who worked as he did, in utter disregard of pecuniary rewards, would be unable to leave anything for his family. Such being the fact in his case, some of those who knew the man and his fine qualities have felt that one who stimulated thought as he did should have recognition in the shape of service to his family, of whom there are a widow and four daughters, two of whom are virtually invalids. A circular has been distributed in several quarters and the Press has very generously printed the appeal. The 'Athenæum,' in which Massey did so much of literary work in his early years, recently printed the entire circular and the list of contributors. Massey was, however, beyond all else a Spiritualist, and I should like to see some measure of recognition from those in our own ranks.

It may be mentioned that Sir Henry Campbell-Bannerman very generously granted £200 from the Royal Bounty Fund during his last illness, while the Committee of the Royal Literary Fund gave the handsome donation of £100. Outside these amounts I have received contributions from the Hon. Whitelaw Reid (the American Minister), Sir Alex. Simpson, Sir Harry Johnstone, Professor Churton Collins, Andrew Jackson Davis, Mrs. Bradlaugh Bonner, the London Spiritualist Alliance, &c., amounting to another £100; or £400 in all.

I trust that there are many in our ranks who would like to pay a tribute of respect to this sweet singer and devoted worker for our truth, and I shall be pleased to acknowledge all contributions and at a later date furnish an account to the readers of 'LIGHT' as to the due distribution of the funds.

JAS. ROBERTSON.

5, Granby-terrace,
Hillhead, Glasgow.

'CREDULOUS' NOT 'TREACHEROUS'.—Miss H. A. Dallas states in a letter that although she was in a front seat she did not hear Mrs. Sidgwick refer to 'treacherous and unscientific Spiritualists,' as stated in 'LIGHT,' page 250, but that after speaking of too 'incredulous scientists' Mrs. Sidgwick went on to refer to 'unscientific, credulous Spiritualists.' Our reporter, who was at the back of the hall, and at times found it somewhat difficult to hear what was being said, accepts Miss Dallas's correction, although his notes show that he understood Mrs. Sidgwick to use the expression as printed.

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THE 'PERVERSITY' OF NATURE.

We have been challenged to justify our persistent optimism. 'What is the use of saying that all things are working together for good?' asks one. 'Does not that seem like mockery in such a world of disaster and heart-break?' 'All things may be working together for good,' says another, 'but all I can say is "I don't see it."' Then, if we ask for particulars, and challenge our challengers to tell us what they object to, we are assailed with the old tale of woe concerning earthquakes, fires, shipwrecks, the destruction of crops by storms and torrents and drought and locusts, and the murderous tyranny of motor cars. Nature, we are told, takes pains to 'bring things on' in February and March only to rend and strangle and bite them with frost in April and May. She grows rosebuds only to comfortably tuck up pirate grubs by the side of them, or to string leaves and stems with ruinous green flies. She kills beautiful children, strong men, loved and loving women; teaches her birds and beasts to prey upon one another; and, with impish subtilty, guides malignant parasites to torture and destroy.

All this is said, and much more, and then we are told that Nature is perverse, or even that she is insane: and if we say 'God,' the accusation is dropped only to substitute for it the denial that He exists at all.

Then what happens? We look elsewhere, and we find choice spirits exhausting language to describe the loveliness of Nature and her beneficence, and others exhausting the glory of colours to express her beauty as shown in earth and sea and sky. Jew and Christian, Pagan and Mohammedan, ancient Greeks and modern Englishmen, Spiritualists and Materialists, Children and Sages, Scientists and Saints, all lift up their eyes to the heavens, and bless their Lord for His lovely earth.

What are we to say to that? The rapture is as real as the reproach; and the apple blossom which arrives is as truly Nature's handiwork as the blossom that fails, and one often feels that she knows about her success and is glad of it. One often feels too that Mrs. Barbauld's bold line has truth in it—

'Nature mourns for her children.'

But surely there is truth also in what follows:—

O beautiful Nature, child of God, why art thou desolate? Art thou not still the object of our Father's care? He has not forsaken thee, O Nature; Thou art still His beloved child. Thy children shall live again; they shall all spring up around thee. The rose shall again breathe its sweetness on the air, and from the ground shall verdure spring forth. And mourn not, Nature, for thy human births, for thy sons and daughters that sleep under the sod. Shall the rose and the myrtle bloom anew, and man alone perish? Shall tears be shed in vain? They also live. Their winter is over and gone. In the heavenly summerland all tears are wiped away.

There may be in this more than piety and rapture: and the implied distinction between Nature and God may have scientific and spiritual truth in it. God is the inscrutable Power which brings on to the plane of manifestation the infinite secrets of Life; and Nature is that which is ever the becoming, the being born. John Stuart Mill's suggestion that perhaps God is not omnipotent may have a truth in it in relation to Nature, just as there may be a truth in it in relation to the multiplication table. We are too ready with the phrase 'God sends' this and that; and, regarding Nature as the direct instrument of God, we bless Him or complain. If we were wiser we might see all that is involved in postulating a non-arbitrary God, and a God who works through Evolution and Law; and who probably does so as, on the whole, best for us.

Thus understood, earthquakes, fires, shipwrecks, the destruction of crops by vagaries of weather, and even the murderous vagaries of motor cars, are not 'sent' at all by God. They are probably absolutely inevitable in the working out of the ever blessed laws that determine and guarantee Evolution. Much of our disgust with Nature is due to our taking short views both as to locality and time. She is concerned with her planet: we with only our little bit of it—our orchard, our bushes, our hay, or even only our half holiday and our tennis lawn. She holds on her giant way, using up the God-forces doled out to her, and makes the 'all things' work together for good: her processes never complete and her work never done; but onward, ever onward, the law of her life.

Moreover, her duties are strangely intricate, and she is bound by rigid necessities. She is neither allowed to cheat nor to work miracles: that is to say, she is bound by Law and must work within Law's limits. Therefore there are no accidents, but, in a profound sense,

'Whatever is is right,'

even though it be the ruin of a county's roses, the crushing of a child under a wheel, the destruction of a harvest, or the killing of a king. 'Right,' that is to say, in this sense—that every one of these events had behind it an adequate cause, even though the cause be remote and quite apart from the sufferer. Thus the killing of a king need not be the killing of an atrociously bad king in order to be 'right.' It may be the killing of a good king by a flood of ignorance, passion and insane malignity; and the ignorance, passion and malignity are an adequate cause, and, as a law of Nature, it is 'right' that effect should follow cause, just as it is 'right' that an excess of rain should rot a harvest. Nature is not at all 'perverse'; she is exact.

The question will be asked,—But why ignorance, passion, malignity, and excess of rain? The only answer to that is: In Nature's world-laboratory there is no magic, no favouritism, and no arbitrary will. Tremendous forces are at work, gigantic processes are developing, a human race is being evolved. In a big transaction involving millions, the coppers are negligible. The millions are being paid.

PSYCHIC FACULTIES AND PSYCHIC EXPERIENCES.

BY MISS E. KATHARINE BATES.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, May 14th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President in the chair.

(Continued from page 249.)

We come now to the second query. Having hastily scanned a few *facts* that might find a place in our working hypothesis, what are we justified in *assuming* for it? Not very much perhaps, if we had not the phenomena of clairvoyance and clairaudience in our very midst. It might be quite reasonably objected that a second envelope or body, if it exist, need not of necessity be formed on the model of the present one. I am personally the more open to such a suggestion because it has always seemed to me so extremely stupid to say dogmatically 'no life can possibly exist on this or that planet because several most important factors for supporting life, *as we know it*, are markedly absent.' How can we possibly be sure that no other scheme or condition of life is conceivable, than the one with which we are now familiar?

But as regards this second envelope, we see in clairvoyance and clairaudience a power of inner seeing and inner hearing which at least suggests very strongly some special organ for the purpose in the etheric body. We do not see one general sixth sense that covers *all* psychic phenomena in *all* cases. One sensitive can hear, but cannot see. Another can see but does not hear. A third may have *both* spirit senses developed, and so on. So I think we have at least a reasonable right to our assumption; *so long as we remember it is an assumption and not a proved fact*. Sir Oliver Lodge has pointed out very clearly where legitimate hypothesis ends, and unjustifiable dogmatism begins.

To those who may now say, 'How about etheric circulation' and the functioning of other etheric organs besides the eyes and ears? I would answer: 'I am quite prepared for such possibilities.' Some of us may know of these things as facts through personal experience, but the time is not yet ripe for making such experiences public. We may, however, at least begin from the definite hypothesis of an etheric body, as much our present possession as our physical body, and having functions, latent in the majority but already partially released in the minority, and apparent, not only in the occasional vagaries of a Double, but also in the more regular and cultivated powers of such mediums as Mrs. Piper, Mr. Peters, Miss MacCreddie, Mr. Vango, Mr. Ronald Brailey, and many others who could be named.

I should like also to point out one immense advantage that would accrue from some systematic and definite inquiry into the existence and capacities and functions of our etheric envelopes. It would strengthen enormously the links in the chain between incarnate and discarnate etheric bodies. It would strengthen also our growing conviction that physical death (that life-long haunting terror to so many) is but the dropping of the outer husk so that the bud may blossom—a natural stage in progression—not an entire cutting away from all previous experiences and beginning again in a dim and awful unknown country, with which we have forged no links in the past. It would strengthen also our dawning sense of the unity, not only of spirit on either side of the veil, but of the identity of the spirit *envelope*, at any rate in the stage upon which we are about to enter. Even ghosts would lose their uncanny power of striking terror into us, could we be brought to realise that they are only wearing as an outside covering that which we are all wearing even now as an *inside* covering. We might even come to realise that there is no more reason to be frightened by a well-conducted and respectable ghost, than by a well-conducted and respectable *man*, whom we might meet in Canada or Labrador,

wearing his coat with the fur outside instead of wearing it with the fur inside, as he would naturally do in Piccadilly.

To *assume*, until we can distinctly *assert*, that the gifts and capacities of our spirit selves on either side of the veil are identical in essence, although differing in degrees of latency (and even this without any *arbitrary* line of demarcation) seems to me more truly normal, and therefore more truly scientific, than to assume omniscience and almost omnipotence for our secondary personalities, if only we may thereby escape the terrible suggestion that men and women in a more evolved condition, using powers of which we possess the germs, even now and here, may have held some intercourse with us!

It appears to me, that the more normal explanation of any phenomenon should come *first*, whether it involve spirit, minus the outer envelope, or not. Our psychic capacities never *did* belong to the flesh part of us. Why then should the shedding of that dead matter, the physical body, be supposed to bring about, instantly, a complete break in evolution and an entire disintegration of our spiritual essence?

It is really traditional theology which has driven us to the absurdity of postulating omniscience of the *incarnate*, to account for certain phenomena, rather than allow a slight extension of *discarnate* capacity. Materialistic scientists will fiercely resent such a suggestion as absurd; but I feel convinced that even they are unconsciously influenced by the *Zeit-Geist* of the past, and that not one of us is really so independent of birth conditions and environment as to be able to say just *where* ante-natal, as well as early childish tradition, may or may not have left some mark.

Before leaving the question of the etheric body and its functions we must not omit the very important part it plays as regards *sleep*. People are very apt to say that too much stress is laid upon actual sleep, and that we ought to be very thankful for rest and immunity from pain when in bed, whether we sleep or not. I remember that the late Dr. Althaus was very fond of presenting this argument to my poor invalid brother, who suffered much from sleepless nights. I think my brother was not entirely convinced, but he passed this view of the matter on to me very conscientiously, if I ever complained of a bad night. I remember telling him that I knew no one who would be more annoyed than this dear good German doctor himself, if *he* had to lie tossing about for hours in the weary restlessness which seems, at such times, worse than bodily pain. Merely lying in bed for hours without sleep does *not* rest us in any satisfactory way, and for a very good reason: we cannot get away from the physical body, and to do this is the only complete rest we poor mortals know. When we wake up after a refreshing sleep and feel almost 're-created'; when we speak of 'night bringing counsel' and are astonished by some instantaneous solution of problems that seemed insoluble over night—how little most of us realise that our spirits, clothed in the etheric veil, have been withdrawn for a few hours from the cramping, depressing mortal conditions and may have roamed through lands of inconceivable beauty and peace, gathering fresh strength and courage before returning once more to the weary conflict of earthly life.

It is not always to *get* help but sometimes to *give* help that these nocturnal excursions are made—and here I think Spiritualists and Theosophists have a common meeting-ground. A staunch theosophical friend of mine, for whom I have not only a great respect but a true affection, often speaks quite simply and cheerfully of the 'slumming' (as she calls it) which she undertakes, subject to the approval and protection of her guide. As a rule, she brings little recollection of these scenes back with her in the morning, and only knows through him where they have been and with what results: but occasionally, as she slips back into the physical body, she can hear cries and sounds, not always very pleasant ones; in fact very much the kind of experience that devoted workers in the slums of Whitechapel or Seven Dials must often encounter. I can only trust that this friend, who is an exceptionally kind and good woman, may be as useful in helping and comforting sad spirits on the other side as she undoubtedly is on *this* side. Lately she has not been in very robust health, and therefore by her guide's advice this special form of service has been given up for the

present. How could such service be rendered at all, but for the useful etheric body? Highly cultivated and evolved people can be reached by our *thoughts* alone, on both sides of the veil; but the less advanced and more elementary folk must need the bodily presence in addition, and the etheric body doubtless appears just as solid to them as our physical bodies appear to one another.

As I write this, the issue of 'LIGHT' containing the first part of the Rev. John Oates' extremely interesting lecture on 'Wordsworth as a Spiritual Teacher,' has been put into my hands. I have a special personal interest in Wordsworth, for my mother spent all her young life in Ambleside, and he loved her as a daughter of his own. I have an album of hers now, which contains more than one original poem written for her special benefit by the old poet. Mr. Oates quotes his beautiful lines on watching the dawn on Rydal Lake:—

Oft in these moments, such a holy calm
Would overspread my soul, that bodily eyes
Were utterly forgotten, and what I saw
Appeared like something in myself, a dream,
A prospect of the mind.

Mr. Oates goes on to say, 'The impression was so vivid that the poet saw the sunrise more clearly *in himself* than on the lake,' and continues: 'It is an illustration of the sympathetic passivity of a vital soul that receives from Nature her best images and interprets them.' May it not also be an illustration of seeing with the eyes of the etheric as well as with the eyes of the physical body?

I have long felt convinced that Turner's marvellous paintings of familiar and what *we* should call uninspiring scenes can only be accounted for in some such way. It is more usual to suggest that, being a transcendent colourist and gifted with an abnormal power of imagination, we need not go further to account for his artistic miracles. But this explanation has never satisfied me. I feel convinced that he painted what he *saw*, not what he imagined; but that his sight was raised to a higher power, through functioning on a plane of finer vibrations, and his commonplace surroundings became transformed for him into a new heaven and a new earth—just as real as, more real than, the earth which most of us see.

And now some of you may be saying to yourselves, 'This is all very well so far as 'psychic faculties' are concerned; but how about the 'psychic experiences'? Here I must throw myself upon your mercy. When I promised more than six months ago to come here this evening, I had not then the ghost of an idea what I should talk about. Our kindly chairman made up his mind that I should relate some 'interesting psychic experiences': I demurred to that, and finally compromised by asking him to advertise the Lecture as '*Psychic Faculties and Psychic Experiences*,' which I thought would give me plenty of elbow room. Then two things happened.

First I realised how very much I wished to put forward this plea for the etheric body as a working hypothesis, and secondly I recognised, even more keenly, as the months passed on, how terribly bored you must all be by this time with 'Miss Katharine Bates' wonderful experiences'! I can only judge by my own feelings on the subject! I realise the special points in favour of the book, which have made it popular, but the experiences themselves have always appeared to me extremely ordinary and non-sensational—almost commonplace. In fact, I think that very word was used by a gentleman whom you all know and esteem, but whose acquaintance I only made through this candid expression of opinion. It is an acquaintance which I hope may some day develop into a valued friendship. I like those persons who say just what they think, so long as it is not done ill-naturedly, especially when, as in this case, I can heartily agree with them. This being so, I do not intend to inflict any more personal experiences upon you. It will be far more interesting to us all if I give a few particulars of a case which was brought under my personal notice within the last few years, and which I consider one of the best unprofessional cases we possess of genuine communication from the other side of life. Some of

you will recognise the general outline of the story but may not know the special details that I shall place before you.

With the permission of Mr. Stead, who will later, I hope, publish a full record of the case, I have included it in my new book, but this has been delayed through negotiations of my publisher with an American firm. In any case I think the simple, but very suggestive incidents which I shall give, can bear repetition.

(To be continued.)

MAORIS AS PSYCHIC HEALERS.

Mr. A. T. Knocks, of Otaki, near Wellington, New Zealand, writes:—

I read with interest, in 'LIGHT' of January 4th last, an article entitled 'Maoris as Psychic Healers,' being a defence of the true Maori 'Tohunga,' written by me and published in the 'Wellington Evening Post' in September, 1907. Permit me to add to what I then said and to mention an experience which will, I think, prove interesting to the readers of 'LIGHT.'

Some of the oldest Maoris now living have often told me, and Mr. Henry Burling, who is one hundred and seven years of age, hale and hearty, and living in this district, can testify, that sixty years ago the Maoris, as a rule, were a healthy, active, strong and intelligent race. The majority died from old age or injury, and not from disease, and yet there were no European medical practitioners among them in those days, but, of course, they had their 'Tohungas.' The majority of Maoris have an abhorrence of surgical operations, holding the opinion that, if deprived of the smallest portion of the internal organs, the person operated upon is, as a natural consequence, subject to almost continual ailments of some kind or other, and that death in the first instance would be preferable to such a life of misery. The ancient Maori 'Tohunga,' however, had many secret methods of using his power, or 'mana,' for healing the sick; even his presence near a sick bed was beneficial, and his sacred incantations, when repeated in the presence of the patient, were awe-inspiring and helpful to the sufferer.

I am now advanced in years, and though in close contact with the Maori race, and 'Tohungaism,' it has taken the best part of my life to understand certain things in connection with the 'Tohunga,' which at one time I considered quite marvellous. To speak candidly, if I had not seen the cures brought about, I could not have believed it was in the power of man to do such things without help from the spirit land, from whence at times we do receive assistance, if sought in a proper manner.

I was present about eight years since, when a Maori, about sixty years of age, was apparently at the point of death; a European medical practitioner was called in, and he pronounced the case hopeless; he said he could do nothing, as the patient's lungs were in an advanced state of disease, too far gone for his knowledge of such cases to be of any use. I interpreted this to the Maori relatives of the patient. A 'Tohunga' who was present, on being informed of what the doctor said, performed certain rites upon the dying person, and within ten minutes the invalid (who had previously been speechless, with a rattling, rasping sound in the throat at each inspiration) was sitting up in bed shivering as if from cold, and asking for warmth to be applied to different parts of the body; and he said to those around, 'My trouble cannot be dealt with by the "pakeha" (European) doctor, but can by the Maori "Tohunga."' From this time on, there was a quick improvement in the health of the invalid.

I know that there are many other similar instances, but space will not permit of my giving the details here. I am perfectly aware that there are spurious 'Tohungas,' pretenders representing themselves as genuine healers, who often make great mistakes in their diagnosis, such mistakes, as a rule, ending fatally to the sufferer. On the other hand, when our medical practitioners are called in to consult regarding a patient, a diversity of opinion as to the diagnosis often takes place, which, to say the least, is not beneficial to the patient.

Finally, I may mention that all the parties in the five cases mentioned in your issue of January 4th are yet living about this district, and are in good health.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference Meeting at Clapham Assembly Rooms, Clarendon-road, on Sunday, June 7th, at 7 p.m. Speakers: Mr. W. Lawrence and Mr. G. T. Gwinn.

SPIRIT AND SPIRITS—AND NEW TESTAMENT STUDY.

The writer of this article has the privilege of coming in contact in the course of a year with a very large number of men and women under circumstances peculiarly favourable for forming a fair estimate of their religious views and opinions, but in the face of much that may be said to the contrary, he has often had occasion to remark how rarely he meets with a decided infidel on the one hand or a professed Spiritualist on the other. There is no doubt that both exist and to some extent influence current thought, but their influence is so largely confined within their own circles that the outside world often forgets their existence. Now, modern Christianity might derive much advantage by giving some attention to Spiritualism, and Spiritualism might be helped forward by Christianity (using both these terms in their popular sense), but 'how can the two walk together unless they be agreed?' As the best meeting ground for the discussion of the case appears to be the New Testament as it is presented in its original language, it is to stimulate discussion and aid towards such co-operation that this and similar articles have been written by one who would hold out the hand of fellowship to both sides.

The Greek noun *pneuma*, usually translated 'spirit,' in the earliest ages conveyed to the mind no more than the idea of the breath of man or a gentle breeze such as would rustle the leaves or ripple the lake, but when we come to New Testament times we find that the word has, to a very great extent, lost its more ancient meaning and acquired a sense scarcely traceable in classic writings. The word occurs about three hundred and fifty times in the New Testament, and except in a very few instances, such as the following, it is rendered 'spirit,' or more rarely 'ghost,'—John iii. 8 : 'The wind bloweth where it listeth'; I. Cor. xiv. 12, where the marginal is the literal rendering; Rev. xiii. 15 : 'He had power to give life,' R.V., 'breath,' literally 'spirit.' In short, the meanings usually assigned to the word are (1) air in motion; (2) breath; (3) a pervading influence, atmosphere or environment, as, for example, in such phrases as 'a spirit of bondage,' 'a spirit of adoption'; (4) the essential principle of spirit life, 'that which is born of the spirit is spirit,' the words . . . are spirit and are life'; (5) a denizen of the spirit world whether morally good or evil—a spirit; (6) that which man now is, though incarnate, and what in a more real sense he will be in the life beyond—a spirit.

We also learn in reference to (5) that there are different orders of beings in the spirit world. First there is God who 'is above all, through all, and in all,' and 'in whom we live and move and have our being,' but who in His essential nature transcends our power of knowing or understanding. To us, on the one hand, He is the Infinite, Immutable, Immeasurable Divinity, and on the other, the heavenly Father, of purity, wisdom and love, and with whom are associated, in sacred triad, the Son and the Paraclete. Next come those varied orders of spiritual beings classified by St. Paul as thrones, dominions, principalities, powers (Col. i. 16). Then those spirits of varied power who are called angels, God's messengers and agents in the universe and to this world. Then human spirits. Lastly, evil spirits, 'the devil and his angels.' This classification is put forth not as the best or most complete, but as one suitable for our present line of thought.

Passing over in this article the consideration of God and the higher orders of spiritual beings of whose existence we are assured, but whose nature and powers are to a great extent beyond our present understanding, we will briefly review what is told to us in reference to those spiritual beings, both good and evil, who are in closer contact with man, and, in consequence, more within reach of his knowledge and understanding.

We ought, however, to notice in passing that in our language it has been the custom to keep the word angel as a term to denote a spirit messenger, usually of God, sometimes of Satan. But in the New Testament the word *angelos*, from which our word is derived, is used to denote any messenger,

good or evil, man or spirit. Thus if Gabriel was an angel sent from God, St. Paul had his *angelos Satan*, his angel of Satan, to buffet him (II Cor. xii. 7), while St. John the Baptist is referred to as *ton angelon mou*, my angel, in St. Mark i. 2, and the two disciples in St. Luke vii. 19, are spoken of as *ton angelon Iōannou*, the angels of John, in verse twenty-four. Other instances might be cited. That no distinction is made in the use of a word thus applied to men and spirits, suggests that there must have been in the minds of the writers a certain similarity between the class of men we call messengers and that class of spirits we call angels, for the Greek language is not devoid of other words to express the idea, and it would have been easy for the evangelists and others to have had one word for human and another for spirit messengers had they thought it desirable to do so.

Another point to be noticed is that the Greek language, like the English, has a definite article *the*, which is used in the New Testament with a greater precision than some translations would suggest. But the Greek differs from the English in not possessing an indefinite article corresponding to our *a* or *an*, hence the differences of opinion which arise in some cases, as, for example, whether we should render *pneuma ho Theos* by 'God is a spirit' or 'God is spirit.' The writer's custom has been to take the word spirit in a personal sense wherever it is reasonable to do so, and when any distinct personal action is implied, thus in St. Luke ii. 25 *kai pneuma en hagion ep' auton* might, if it stood alone, be translated 'and holy spirit was upon him' or 'and a holy spirit was upon him'; the former rendering might imply no more than contact with an influence, the latter implies contact with a spiritual personality. The next verse decides the question, 'and it had been revealed to him by the holy spirit'; to reveal is a personal action, and therefore we should translate 'a holy spirit,' and not merely 'holy spirit,' 'was upon him.' Again, in St. Luke iii. 16 we read 'he shall baptise you with holy spirit and fire,' and in St. John iii. 5 'born of water and spirit'; the absence of the article *the* in the original, or of personal action on the part of spirit and the conjoining of spirit in this case with two such impersonal things as fire and water, tend to show that in these passages we should translate *pneuma* as *spirit*, and not *a spirit*. Another marked indication that *pneuma* frequently refers to a personal being and not a pervading influence is the form taken by the pronouns in the original Greek. *Pneuma* is a neuter noun, and according to the genius of the language should have its pronouns also of that gender, but contrary to grammatical expectations we often find a masculine pronoun accompanying the neuter noun, thus in St. John xv. 26 we read to *pneuma . . . ekeinos*, that is, 'the spirit . . . he shall testify'; in xvi. 7 the same spirit is referred to as *auton*, 'him,' and not as *auto*, 'it,' and so in other passages.

Another thing that calls for attention is the way in which the adjective when present is connected with *pneuma* both with and without the article *the*, as in the following phrases:—

a holy spirit (or, holy spirit)	an unclean spirit (or, unclean spirit)
the holy spirit	the unclean spirit
the spirit the holy (one)	the spirit the unclean (one)
or if any reader would like the	Greek words transliterated:—
<i>pneuma hagion</i>	<i>pneuma akatharton</i>
to <i>hagion pneuma</i>	to <i>akatharton pneuma</i>
to <i>pneuma to hagion</i>	to <i>pneuma to akatharton</i>

Now the translators and revisers of our English version are most consistent in translating '*pneuma akatharton*' as 'an unclean spirit,' but their theological training has given such a bias to their otherwise brilliant scholarship that they just as regularly render '*pneuma hagion*' as '*the* holy spirit,' instead of '*a* holy spirit,' which would be the correct translation. In other instances where they have inserted the article when not in the Greek, the revisers indicate that they have done so in the margin (see for example St. Matthew xxiv. 15 and xxvii. 15, R.V.), but so convinced were they that there could be only one holy spirit, though there might be legions of evil ones, that they laid themselves open to a charge of inconsistency which might easily have been

avoided. In the Revised Version of St. Mark xv. 39, we see an indication of a struggle between theology and grammar; the margin gives the more correct rendering, viz., *a* son, and not *the* son of God. The other phrases are regularly rendered 'the holy' or 'the unclean spirit,' as the case may be, the difference between 'to hagian pneuma' and 'to pneuma to hagian' being that the latter is much the more emphatic, and such is also the relation between 'to akatharton pneuma' and 'to pneuma to akatharton.'

(To be continued.)

THEY DO COME BACK.

And with the morn those angel faces smile,
Which I have loved long since, and lost awhile.

—J. H. NEWMAN.

On Tuesday, the 19th inst., I gladly accepted an invitation to be present at the private fortnightly séance held in the home of the veteran, Mr. Andrew Glendinning. We had not long to wait, for his dear loving spirit wife soon manifested her presence. Her watchful eyes had seen a key fall from the vest-pocket of her husband in an adjoining room, and with spirit hands she picked it up and, after the séance had commenced, in materialised form, handed it to its owner. She noticed and took up the rose and some fresh gathered flowers, which had been placed on the mantelpiece by her husband.

To me, an onlooker, it was a touching scene. Here were husband, sons and daughters, son-in-law, and friends (ten in all) gathered to meet, from the spirit world, the dear one who, nearly two years ago, passed from their midst. The first to be greeted and embraced was her husband, who on the 7th inst. had reached his eighty-second year, then her children and friends. There was no room for doubt; here was clear visible, and tangible evidence of the return of the so-called dead. Again and again did Mrs. Glendinning place her materialised arm round her husband's neck with every token of wifely affection, as though they were but just beginning the battle of life together.

Then came their daughter, Christina, who for many years had been in the spirit world. Mother and daughter together, back from the Great Beyond, were at home again.

The spirit control who directed the work of materialisation seemed like an old member of the Glendinning family, answering questions, and freely talking with the sitters about things past and present, not forgetting to ask the writer to convey his regards to Mrs. Lobb. Language fails to describe the sacred joy of the occasional meetings with those who have passed on just a little while before us. 'Complain not that the way is long and the road is weary that leads to Light and Love, but let the angel take thy hand and lead thee up the misty stair. With beating heart await the opening of the Golden Gate.'

JOHN LOBB.

May 21st, 1908.

AN EFFORT AT MERTON.—Mr. A. T. Eames, of 64, Mitcham-road, Tooting, S.W., informs us that the authorities connected with the Masonic Hall, Merton, have declined to allow any further Spiritualist meetings to be held in the building. Home circles will therefore be continued for the present, and on Sunday next an open-air meeting will be conducted by Mr. Eustace Williams. Help from sympathetic friends will be heartily welcomed.

AN ESTEEMED CORRESPONDENT writes: 'I wish to express my appreciation of that wonderful leading article entitled 'The Liberated God' in last week's 'LIGHT.' It is such a felicitous expression of a point of view which needs emphasising just now and which is generally so little appreciated. It so perfectly sets forth the attitude of the truly enlightened Spiritualist (although so contradictory to what his attitude is popularly supposed to be). Let me also express appreciation of Miss Bates' Address and attitude of mind in respect to the duty of candour and the reward it brings.'

TRAINS SAVED BY SPIRIT WARNINGS.

The 'Journal of Man' quotes from the 'Chicago Journal' an apparently circumstantial account of an engine-driver, Mr. Horace L. Seaver, who has been a Spiritualist for forty-three years, during which time he has driven engines on the Illinois Central Railroad, and is now in charge of the Big Four fast express No. 15. According to the account,—

Mr. Seaver says he has had innumerable evidences that a spirit hand guided his engine through fearful dangers and happy escapes. Whenever he climbs up in his cab he knows that the spectral engineer is sitting beside him, ready to extend the hand of warning in time of need.

On one occasion he was taking a thousand old soldiers to a reunion in Illinois, and running at over sixty miles an hour:—

Suddenly the engineer heard a soft voice whisper in his ear: 'The bridge is burned; the bridge is burned.' As quickly as possible Mr. Seaver stopped the train. The conductor hurried forward to the engine. 'What do you mean by stopping this train out here?' he demanded, angrily. 'You had better go along the track and find out,' said the engineer, quietly. Only a few feet ahead of the engine was the river, and over this river hung the charred remnants of the big bridge, which had burned only a short time before. The thousand veterans were saved. This happened in 1890, and Mr. Seaver was hailed as a hero all over the country.

Mr. Seaver refused to take any credit, saying that he 'just heeded the warning' that was given him, and that there were numerous other instances in which the same voice had given him warning just in time to save the lives of his passengers. Thus we are told:—

One of these instances occurred at Grand Crossing when Mr. Seaver was pulling his train out of Chicago. Another passenger train, running at a high rate of speed, was approaching the outgoing train on the same track. The night was dark, and again Mr. Seaver knew nothing of the danger until the small voice whispered: 'Reverse your engine; reverse your engine.' Again Mr. Seaver obeyed as swiftly as possible, and had only run his train backward a little way when the oncoming train crashed into his engine. Mr. Seaver was not injured, and only the mail coach of the train was derailed. This was said to have been the most marvellous escape from a disastrous wreck in the history of the road. Mr. Seaver has never yet had a serious accident, and is always on time.

LETTERS TO THE EDITOR.

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

Mr. Hereward Carrington Explains.

SIR,—Please allow me a few words with reference to the notice of my book, 'The Physical Phenomena of Spiritualism,' in 'LIGHT' of May 2nd. I think that this book will be both underestimated and overestimated, according to the viewpoint. My sole object has been to discover the truth, and I have advanced reasons, in Part II., for thinking that there are genuine physical phenomena. As I pointed out, in the 'Progressive Thinker,' Spiritualists should see in my book a strong defence of their claims, for the reason that I uphold the genuine, after admitting all the fraud; and so the common charge could not be made against me that I had been tricked, owing to my ignorance of the methods employed. You will have seen from our last 'Proceedings' why I have no confidence in physical mediums here. There is positive evidence of fraud and the 'Progressive Thinker' recognises that fact. On page 101 of our 'Proceedings' I say: 'I do not think it probable, from what I have been enabled to gather, that fraud of the character here described is nearly so universal in England, for instance, as it is in America, and consequently those living in that country are not fair critics of what happens here in America.' I still think so, and more strongly than ever. At all events, there can be no question that I (perhaps with my customary ill luck) obtained fraud. For how else can it be explained why I received a pair of slates from Keeler different from those I had secretly marked? I think there can be no two interpretations about this fact.

I am glad you call attention to certain loose statements in my book. The Maskelyne matter was in the press before

the later facts came to light, I shall alter that in the next edition, should such be called for. I think you misunderstood my remarks about the Fox Sisters' raps. When I referred back to the raps, some pages later, I referred to the *method* of producing raps described before; not assuming that this was *their* method—though the average reader might suppose I meant this—and I myself think that it is quite possible that they made use of it later on, when they took up fraud. At first, I should imagine they were perfectly genuine, and lived in a haunted house.

I hope this year to bring out another book, largely on the mental phenomena, which will be as positive and as daring as anyone could wish—as positive as my 'Physical Phenomena' is negative. I shall be glad to hear what you say of that.—Yours, &c.,

HEREWARD CARRINGTON.

New York.

Communications from Shakespeare.

SIR,—Doubtless many persons whose knowledge of Shakespeare is limited to Mr. Tree's performances, and snippets from birthday books and calendars, will read the extracts of his 'lectures' through a medium, referred to by 'P. W.' in 'LIGHT' of April 18th, with respectful sympathy and pass on the messages to others as gospel. But I think this would be such a pity that I venture to subject them to a little criticism.

I am a firm believer in the inspiration of all great poets. Milton and Tennyson were conscious of influence above and beyond themselves, but that is very different from reducing our greatest poetic genius to the level of a typewriter.

Can anybody seriously believe that the 'Merry Wives' emanated from the higher spheres? If the control was on a plane near the earth, then he was but a man, though a disincarnate one, and it is but to transfer our admiration from one man to another. It reminds one of the schoolboy who said in examination that the Iliad and Odyssey were not by Homer but by another man of the same name! That Shakespeare should be robbed of his due is a small matter compared with the loss that *we* should suffer if humanity is to be robbed of the faculty of Imagination:—

And as imagination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes.

Instead of the poet's eye glancing from heaven to earth, from earth to heaven, we are to have the poet asleep—it is even suggested that it was a drunken sleep. The highest that has been achieved, that remains to show us—

What a piece of work is man, how noble in reason, how infinite in faculty; . . . in apprehension how like a god! is taken out of our world altogether.

We know the sources from which Shakespeare drew the raw material of his plays. In some of the historical plays he versifies whole speeches from 'Holinshed's Chronicle' and Sir Thomas North's translation of Plutarch, but why should a spirit control do such a thing? If Bacon and Ben Jonson corrected Shakespeare's writings, as stated, they did it uncommonly badly, leaving what *they* must have known to be glaring historical anachronisms.

I say nothing of the style, the language, of the extracts quoted by 'P. W.' but would a man of Shakespeare's wisdom (if not his own, still taught him by his control) come to think that 'special advantages in an extraordinary education,' or a 'knowledge of the ancients,' would sufficiently have accounted for his name being 'rendered immortal'? He knew better once: 'Learning is but an adjunct to ourself.'

As to 'the self-esteem with which I had been inflated,' it is true that he wrote in his youth:—

Not marble, nor the gilded monuments
Of princes, shall outlive this powerful rhyme,

but he took no measures to preserve the MSS. of his plays and he did not have to die to learn that 'we are such stuff as dreams are made of.'

It is very difficult to explain 'communications' of this sort, especially when they seem to be corroborated by a clairvoyant's description. They cannot all be put down to fooling on the other side. Do they not show how great is the need for study and experiment? What we want is a research society of our own, starting with the acceptance of spirit return as a proven truth; otherwise the researchers would be like chemists who should still be trying to demonstrate the existence of oxygen in air instead of turning their attention to radium, &c. I suppose Professor Hyslop is doing this right kind of research, but is there no one to do it in England?—Yours, &c.,

C. JESSIE VESSEL.

A Recurrent Dream.

SIR,—For the last five or six years my sleeping hours have been haunted by a dream which passes my poor wit to interpret. Yet, understanding that Spiritualists hold that dreams frequently convey a message, I venture to detail mine to you in the hope of obtaining a satisfactory explanation.

Although I am a very matter-of-fact sort of person, I dream that I am pacing restlessly up and down the condemned cell of some mediaeval castle. It is evidently scarcely dawn on a cold winter's morning, and I feel decidedly chilly, while the pale morning light is just sufficient to enable me to note that my attire is of an antique type. Suddenly the oppressive stillness around is broken by the measured tramp of armed men. The heavy bolts are withdrawn, and I nerve myself to face the inevitable. Not a word is spoken. My grim escort forms up, and we march through interminable corridors down to the place of execution, which is a large square hall, lit up by a few torch-bearers. During the whole journey from the cell hither I have been tormented, and put in a very ill humour, by a pestilent priest, urging me to recant—I know not what. At any rate, I will have nothing to do with him, and we finally reach the spot where the block is made ready. I kneel down, the headsman lifts his axe, I feel the cold steel shearing through my neck, and wake with an ugly start, feeling decidedly uncomfortable.

Someone may suggest that the dream is too detailed to be genuine. But I have experienced its horror and agony so many hundred times that every incident is graven deep in my memory. However, it is rarely that I can bring myself now to endure the whole performance. Sometimes I forcibly wake myself while still in the condemned cell; at other times I find myself marching down the torch-lit corridors, and, knowing what is in store for me, break away from my guard, and wake with a feeling of thankfulness for unexpected relieve.

Although so extremely unpleasant, I am rather proud of that dream, and a logical interpretation of it would be very welcome.—Yours, &c.,

Cricklewood.

A. D. M.

Moderation in Diet.

SIR,—I should like to confirm, from personal experience, what Mr. Alexander S. Gray is said to have asserted regarding physical sustenance of the human body and its power to draw upon psychic or spiritual resources, as reported on p. 117 of 'LIGHT.'

For some years now I have been trying to live a simple, abstemious life of moderation in all things, taking little meat or stimulating food or drink, and have found the result most beneficial; but seeing that many say they cannot do without meat, and have been forced to go back to it after giving it up, I determined to test the matter thoroughly, discarding all superfluous wants and eating only necessaries; so I suppressed milk, eggs, and butter, and have now lived for six months on absolutely nothing but bread, cheese, nuts, fruits, and such vegetables as celery and tomatoes, which require no cooking, and plain water, and have never felt better or in stronger health than to-day.

I believe that the physical body can be thoroughly nourished upon such food as I have mentioned, and if one is living and thinking correctly the strength and power required can be drawn from the spiritual or psychic reservoirs, but that these resources can only be tapped by consciously willing and seeking them.

Those who find it necessary to take meat and other stimulants are not fulfilling all the conditions that are necessary to open to them the finer forces of the spirit realms—such ethereal forces requiring an appreciative and attractive atmosphere in which to work. This seems to be a law of spirit.

Many will doubtless think that life on such terms is hardly worth having, but this is a great mistake, and ignores another of the fundamental laws of spirit, as one of the strangest things about my experience has been that the more I have simplified my diet the more I enjoy it. A meal of dry bread alone is as enjoyable to me as the most expensive luxury can be to a gourmand.

Another matter of interest to those who study economy is that my food costs me just about £1 per month, even in a protectionist country where everything is dear. I am led to give these experiences on account of the importance of the subject to those seeking the higher life—personal experiences being necessary to encourage others along the pathway that leads heavenwards, 'nearer to God.'—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

Mrs. Sidgwick's Confession.

SIR,—I observe that Mrs. Sidgwick said, as reported on p. 250, that the first President of the S.P.R. intimated that a systematic attempt would be made to settle the dispute as to the reality of the physical phenomena of mediumship, but that so far as she could judge the subject stands exactly where it did twenty-six years ago. In saying this it seems to me that she not only ignored the splendid achievements of the Continental scientists who have so patiently and thoroughly investigated with Eusapia Paladino, and have succeeded in scientifically demonstrating the reality of the phenomena, but she confessed the failure of the S.P.R., and thus admitted the truth of the soft impeachment of those Spiritualists who have said that the S.P.R. has failed. This they have done, not with a desire to hinder the work of the Society, but rather to urge them to undertake the task for which the Society was called into existence—always provided that they will do so in a reasonable way and in a truth-seeking spirit.—Yours, &c.,

READER.

The Subliminal Self and Dr. A. R. Wallace.

SIR,—I too, like Mr. Chrimes, was greatly struck with both Mr. Wedgwood's lecture and Miss F. Morse's answers. As to the subliminal self theory, it has always seemed to me most unlikely that Mr. Myers, its original deviser, would ever have propounded that as an explanation of spiritualistic phenomena, if before that time he had become as convinced as later he did become, of the truth of the fact of spirit intervention.

I notice the 'special offer' made in 'LIGHT' of a cheap edition of 'My Life,' by Dr. A. Russel Wallace. Having read with care every word of that entrancing book, I am in a position to testify that, besides being full of information about the Amazon, the Malay Archipelago, and many other subjects, it has a unique interest for Spiritualists, as affording irresistible first-hand evidence upon two points, namely, the truth of the spirit hypothesis and the unreasonable and unscientific attitude which was taken up by most of the leaders of orthodox science some decades ago in reply to Wallace's invitation to them to join in the investigation from which he had learnt so much. The epithet which our patriarch has applied to the last century—'Wonderful'—is most applicable to this story of his 'Life.'—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

The Ministry of Pain.

SIR,—With reference to 'J. H. B.'s' comments on 'Pain' on p. 251, permit me to say that with regard to our treatment of painful things our error is that we stop short at the way they affect the *senses*, not going on to consider how they influence the *soul*.

Herbert Spencer considers 'growth as a continuing series of disturbances and re-adjustments of equilibrium.' He does not even hint at 'J. H. B.'s' 'tranquillity that makes for progress.' It is a great spiritual fact that pain is a necessary concomitant of an imperfect condition. Suffering is beneficial as (in our present state) the absence of it would indicate stagnation and soul apathy. When we reach the goal of our existence there will be 'no more pain.' Now, as Emerson says: 'Man is made for conflict, not for rest,' and the only *glorious* peace is that which follows strife, while the ripest and rarest fruit in the Garden of Paradise hangs in rich clusters from a tree whose root has been watered with the blood-red tears of suffering humanity. 'Gold tried in the fire' can hardly be regarded as a 'savage idea,' and the 'white robes' of those who 'have come out of great tribulation' are worthy of the vast kingdom of divine love.

When I wrote, 'Surely it is a duty,' &c, I was alluding to '*burdens* grievous to be borne' and a hindrance to progress, while the point at issue (barring the motive) was the probable result of a sympathetic co-operation for their removal, knowing that He who bestows the blessing is an unerring discernor of the thoughts and intents of the heart.—Yours, &c.,

E. P. PRENTICE.

THE 'MORNING LEADER,' on the 22nd inst., devoted nearly a column to a silly, would-be satirical, notice of the clairvoyant descriptions given the previous afternoon at South Place Institute. It fully justified the scathing remarks made by Mr. Young in the morning regarding the unfair attitude of the London newspapers towards Spiritualism.

SOCIETY WORK.

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

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. F. Pearce, of Portsmouth, delivered an interesting address on 'Growth in Silence.' May 31st, at 7 p.m., Mrs. H. Ball.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mrs. Podmore's interesting address on 'Many Mansions,' and excellent clairvoyant delineations were much appreciated. Sunday next, Mr. H. G. Swift on 'Can and Do the Spirits Help Us?'—W. H. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last 'Wrangler' delivered an interesting scientific address on 'The Ether and its Inhabitants.' Mr. Boddington presided. Sunday next, at 7 p.m., Miss MacCreadie, address and clairvoyant descriptions; after-circle, 8.45 p.m.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Frost gave an address on 'The Sixtieth Anniversary of Spirit Return,' and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. J. H. Pateman. Monday, at 7 p.m., 'Faithful Sisters.' Thursday, at 8.15 p.m., public circle.—O. W. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mrs. Wesley Adams gave good addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., addresses by Mr. G. P. Young, President N.S.U. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyance.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday evening last a splendid address by Miss Earle was much appreciated. Sunday next, at 11.30 a.m., circle; at 7 p.m., Mr. H. Wright, address; Mr. Blackman, clairvoyant descriptions. June 4th, Mr. T. B. Frost, address and clairvoyant descriptions.—C. J. W.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Roberts, of Leicester, gave an address on 'The Revelation of Death' and clairvoyant descriptions. On Sunday next, at 11 a.m., Mrs. Sharman, psychometry; at 3 p.m., Lyceum; at 7 p.m., Mr. and Mrs. Roberts, address and clairvoyant descriptions. Thursday, at 8 p.m., circle.—E. F. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Last gave clairvoyant descriptions; in the evening Mr. Spencer, an address and clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mrs. Alice Webb. Thursday, at 8 p.m., Mrs. McLellan. Wednesday and Friday, at 8 p.m., members' circles.—J. J. L.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. H. Boddington gave a splendid address on 'The Spiritualist's Plan of Salvation' and clairvoyant descriptions. Mr. Wittey kindly rendered two solos. On Sunday next, Mr. R. Boddington, address. June 1st, at 8 p.m., Mr. W. S. Johnston, clairvoyant descriptions, at 50, Avenue-road.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mrs. Place-Veary, of Leicester, gave twenty-two clairvoyant descriptions, mostly recognised, with helpful and loving messages. Miss Loughton delightfully rendered a solo. Mr. G. Spriggs presided. Sunday next, Mrs. M. H. Wallis will reply to written questions from the audience. Doors open at 6.30 p.m.—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday evening last Miss Violet Burton gave an address on 'The Spirit of Faithful Service.' On Wednesday evening Mr. Abbott continued his lectures on 'The Apostles' Creed.' Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mr. Imison, address. Mrs. Imison will give clairvoyant descriptions and dedicate two infants.—W. T.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'The *Cui Bono* of Spiritualism' was considered. In the evening Mr. A. C. Baxter's instructive address on 'Death and After' was much appreciated. Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. Dudley Wright on 'The Spiritual Nature and Development of Man.' Monday, at 8.15 p.m., Mrs. S. Podmore, clairvoyant descriptions.—H. S.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mrs. Fairclough Smith's helpful clairvoyant descriptions were well recognised and much appreciated. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'Spiritualism and the Essentials of Life.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. H. G. Beard spoke logically and sympathetically on 'The Christ Spirit in Jesus.' Sunday next, at 11 a.m., Mrs. Fairclough Smith on 'The Light of Spiritualism,' and clairvoyant descriptions.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. H. J. Nicholls gave an eloquent address and clairvoyant descriptions.—E. H. L.