

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	325	Life Within and Without the Veil.	
The Coming Religious Revival	326	By L. V. H. Witley	331
Spiritualism: A Philosophy of		Bearing the Burden	332
Life. By W. H. Evans	326	National Gathering at Birm-	
Worm-Philosophising	327	ham	333
Psychoplasms and Skotographs	327	Rev. Campbell Admits Spirit	
Science and Immortality. By J.		Manifestations	334
Rutherford	328	Items of Interest	334
Fraud, Hysteria, or Mediumship	329	Occupations in the Life after	
The Things that Matter	330	Death	335
Nirvana? What is it? Is it De-		Mistresses of Wisdom	336
sirable?	331		

NOTES BY THE WAY.

It is highly probable that the psychology of the future will find in a study of the sleep state the key to many mysteries of waking life. There is every reason to believe that some of us gather not only rest and strength from our nightly repose but much in the way of education and experience. Mr. Gerald Balfour, in an article in a recent issue of 'The Hibbert Journal,' claimed that telepathy is in constant action between human minds, the rarity of recorded experiences of it being due simply to the fact that the ideas thus transmitted only occasionally come to the surface of the mind. It is doubtless so with sleep experiences. The effects are felt in a variety of ways in the daily life, in vigour of mind and clearness of purpose, or it may be in depression and foreboding, but only in exceptional instances is the subject of such influences able to trace them to their true source—the life lived on another plane of experience during slumber.

It is not unlikely that the phenomena of genius will be found to be related not remotely to the nocturnal influence of the subjective world. Some of our greatest poets have alluded in a suggestive way to the debt they were under to sleep for vision and inspiration.

Yet I must not forget
Sleep, quiet with his poppy coronet:
For what there may be worthy in these rhymes
I partly owe to him.

Thus wrote Keats in his exquisite 'Sleep and Poetry,' a poem which is full of significant references to the inspirations he gathered in his dream life. Of Keats we are told that he had in his eyes the expression of one who had gazed on some glorious sight. Doubtless he had beheld some beautiful vision not of this world. Shakespeare, in the eighty-sixth Sonnet, makes a curious allusion which may well have some bearing on the point:—

No, neither he nor his compeers by night
Giving him aid
He, nor that affable familiar ghost
Which nightly gulls him with imagination.

Of verified dreams there must be many thousands of instances on record. But we are not thinking so much of these specialised examples as of the more indefinite examples of influence exerted on life as the result of sleep experiences—that curious access of power and encouragement, for example, which goes deeper than the physical expression, and which can be traced at times to some subtle effect produced on the mind between the periods of

waking life. They are not easy to describe—the outlines are too faint. And yet to many who have noted these things without any clear idea of their meaning the theory of a close relation between sleep and the inspirations of daily life may prove highly suggestive. There is much in the literature of our movement which bears more or less directly on the question. Perhaps some of the writers who contribute to our 'Friends in Council' pages may find something to say on the matter. We feel that the subject contains possibilities of elucidating much that in daily life puzzles the observer who has not learned to take due account of the deeper side of human nature.

Many of us have derived amusement in the past from the curious attitude taken up by some of the writers in the Press towards such psychic phenomena as they themselves encounter. A sensational account is published, and generally there is added the opinion that the attention of scientists should be called to the subject, or possibly that scientific persons are already concerning themselves with the phenomena in question. It is as though a man should discover a strange plant and announce his intention of having it inspected by the local doctor or clergyman, without reference to the question whether or not the doctor or the clergyman happened to be 'also a botanist.' It would seem a piece of ordinary commonsense that the best authority on psychic phenomena would be some person who was equipped with knowledge and experience in that particular direction. He might, of course, be a scientist in the ordinary sense of the term, but more probably he would not, for hitherto Science has confined itself almost exclusively to the world of the senses.

Dr. Hyslop, in an article on the difficulties of mediumistic investigation, in the current issue of the 'Journal' of the American Society for Psychical Research, touches on the question in a penetrating fashion. To him the appeal to the scientific man appears especially unpromising, because of the scientist's 'tendency to dogmatic limitations of his knowledge.' Dr. Hyslop, in fact, thinks the layman preferable in some respects:—

It is the ordinary layman who exhibits the proper patience with the phenomena of psychic research, rather than the scientific devotee. Whether it is because he has learned that he cannot control the phenomena as he desires, or because he has the time to spend in the work, makes no difference. He has learned the lesson which the scientist has still to learn.

Those of our readers who are also laymen as regards science may well be encouraged in their investigations into psychic phenomena by Dr. Hyslop's words.

Mr. Pickwick, when he entered the court on the occasion of that celebrated case, 'Bardell v. Pickwick,' expressed his astonishment that the counsel who was to represent him should be able to exchange friendly greetings with the counsel on the other side. And no doubt many young Members of Parliament, on making their first

acquaintance with the 'House,' view with similar feelings the spectacle of orators in opposite camps dining amicably together after belabouring each other in debate. It takes so long for some people to realise that intellectual hostilities need never interfere in the slightest degree with the existence of respect and even affection between the contending parties. We find it quite easy to be on friendly terms with persons whose views on some subjects we strongly oppose. What we do not find easy is to enter into the feelings of those who consider that honest differences of opinion should logically involve personal animosity. There is an element of moral weakness in this inability to discriminate between the man and the opinion. It is quite possible to hold the man in high esteem and at the same time to wage war against his doctrines.

In 'The Origin and History of Reincarnation' (The Power Book Company, 2s. 6d. net), Mr. S. George presents a symposium from the writings of various authorities on what has long been a fertile subject of controversy amongst Spiritualists and Theosophists. The writers cited include Archdeacon Wilberforce, Mrs. Besant, Dr. Johnston, A. van der Naillen, Dr. Peebles and Dr. Paul Carus. Mr. George himself appears as an opponent of the idea, the acceptance of which he considers to be due in many cases to personal vanity, and after a reasoned statement of his objections he presents in tabular form a list of twenty-four points against the doctrine. As our readers know, we threw open our correspondence columns some time ago to a full discussion of the subject, and have no present intention of reopening it. Those who desire to see the kind of arguments used on each side will do well to consult Mr. George's book.

THE COMING RELIGIOUS REVIVAL.

In spite of all seeming signs of religious decadence, we believe that man's spiritual nature will ever assert itself. While 'anities' and 'isms' may fail, religion itself, man's upward and intuitive affirmation, will gain increasing power. As 'J. B.' writing in 'The Christian World,' very pertinently says:—

The next great revival of religion will come when our preachers and religious teachers have rediscovered for themselves the apostolic sense of the true proportion of things. They will then be as daring as need be; as daring in the assertion that, big as the physical universe is, the spiritual one is vastly bigger; they will make the story of man's evolution the starting-point for proclaiming his next evolution; for making his human a step into the divine.

There ever dawns upon men the realisation that there is something illimitable and eternal in them. It is 'the opening up to them, as by a flash of divine insight, of the vast proportions and glorious possibilities of the spiritual in them.' This is true of every awakening spirit, quite apart from the particular form of faith or religious observance that the individual may regard as sacred.

We want to-day the re-proclamation of the new, old, eternal Gospel; the Gospel which invites and commands men to take the next step in their evolution; the step which relates them clearly, manifestly, and once for all to that universe for which all the aims and systems have been made, the universe of redeemed, holy and happy souls. In this day of wider horizons, here, surely, is the widest of all, the one which, rising beyond the wastes and confusions of earth, stands out in its majestic perspective; that eternal City of God for which the soul was born, and to which it is bound.

Spiritualism is indeed the modern message from the unseen which proclaims this great Gospel, and, being in harmony with all that is best, truest and most inspiring in all the old-world faiths, it is undoubtedly the herald of the coming religious revival—the religion of the Spirit—which will make heaven more human and this world more heavenly.

SPIRITUALISM, A PHILOSOPHY OF LIFE.

By W. H. EVANS.

(Continued from page 316.)

SOUL MEASURING.

It has been said that all senses are a modification of touch. Contact in some form is needed before consciousness interprets the various vibrations which come to it. Every focalised centre of consciousness has the power to extend itself in such a manner that it can acquire knowledge in ways more direct than by the usual five-sense method of perception. The facts of Spiritualism prove that all things have their specific aura, and that this aura has the quality of retention. By contact with the aura much can be learned of the past and present, and even the future can be outlined. This psychometric, or soul-measuring, faculty links up the past, present, and future into one grand synthesis. Nothing happens that is unrecorded, nothing is ever really lost. Nature's memory is perfect. 'What is done in secret shall be proclaimed upon the housetops,' and even stones can cry out. Whoever has stood within the ruins of some ancient castle or abbey and has experienced a sense of change stealing over him will know that the very atmosphere of the place is saturated with old-time conditions. They are lingering around the grey, lichen-covered stone, and when the psychometric sense is exercised the ghosts of past events march before us in all the brave array of forgotten glory. This wonderful sixth sense, as it is sometimes called, opens up wide possibilities, and is fraught with many suggestive thoughts. It is gradually being seen that colour, form and sound are wedded. Everything has its note, and the note tells the condition and measure of its progress. Each of us has his place in the scale of sound and colour. And did we know our places in the musical scale we should have no difficulty in seeing why it is that some are in sympathy with and others anti-pathetic to one another. The future will give us the means of scientifically determining our positions, and then the Spiritualistic science will be even more beneficial and successful than it is now. For we shall have that inner and interior knowledge of how to so blend the different auras as to be productive of the best results.

The aura which surrounds us may be said to be made up of living light. Science is already on the verge of its investigation. It registers all moods and conditions of the physical machine, and is an infallible index whereby disease may be diagnosed by those whose inner senses are opened. It also registers the spiritual and mental condition of the individual. And wherever we see the pale luminous yellow around the head of anyone, we know that the intellect is of a high order. Light blue signifies devotion; pink, goodness; deep red, passion; grey, depression and anxiety; light green, a progressive mind; natural green, adaptability; dark green, physical and mental illness. And so we find the varying conditions and states of each person depicted in the aura.

We can change our aura by changing our mode of living. The individual who lives a gross and immoral life will show it in his aura. But should he change and live a better and higher life, the aura will show a corresponding development in the refinement of its colours. This invisible part of ourselves, which radiates from us, gathers much, and also helps us to recognise those in sympathy with us. Those whose auras blend always agree. There is a responsiveness between them which draws each to each. Again, impressions of a discordant or warning nature, gathered through contact with another's aura, never deceive and should therefore always be heeded, though we must not allow them to tempt us into cultivating a suspicious attitude of mind.

There is a vast field for the exercise of the psychometric perception, but, owing to the fact that it is not as recognisable as it should be, persons who possess the gift exercise it mainly to give advice to those who seek it at so much a time. This is not so much the fault of the sensitive as it is the fault of the age in which we live, and of the unreasoning scepticism regarding such faculty that until quite recently held sway.

Its use among the members of the medical fraternity will yet win a well-deserved recognition, and through the exercise of the clairvoyant and psychometric sense, the exoteric method of diagnosing disease will, to some extent, be superseded by the esoteric. The combination of the two will doubtless lead to the one supplementing and supporting the other, and in this way the true nature of disease will be reached by methods less clumsy than many which obtain at the present time. I can do no better than give the following description of what may be called the spiritual aspect of Nature. It is from Vol. III. of 'The Great Harmonia,' by A. J. Davis:—

Our room, together with the individuals in it, was all illuminated. Each human body was glowing with many colours, more or less brilliant. The figure of each individual was enveloped in a light atmosphere, which emanated from it. The same emanation extended up the arms and over the entire body. The nails had one sphere of light surrounding them, the hair another, the ears another, and the eyes still another. The head was very luminous, the emanations spreading out into the air from four inches to as many feet.

The utter strangeness or novelty of this view overwhelmed my mind with astonishment and admiration. I could not comprehend it. I could not feel perfectly certain that I was living on earth. It seemed that earth, with all its inhabitants, had been translated into something like an elysium. I knew then of no language which could describe my perceptions; hence, I did not attempt the slightest exclamation or utterance, but continued to observe with a feeling of unutterable joy and reverence.

In a few moments more, I not only beheld the *exterior* of the individuals in that room clothed with light, as they were, but I also as easily saw their *interiors*, and hence the hidden sources of these luminous emanations. In my natural or ordinary state, I had never seen the organs of the human viscera; but now I could see all the gastric functions—and the liver, the spleen, heart, lungs, brain, with the greatest possible ease. The whole body was transparent as a sheet of glass! It was invested with a strange spiritual beauty. It looked illuminated as a city. Every separate organ had several centres of light, enveloped by a general sphere peculiar to itself. I did not see the physical organ only, but its *form, aspect and colour*, by observing the peculiar emanations surrounding it. I saw the heart as one general combination of living colours, interspersed with special points of illumination. The auricles and ventricles, together with their orifices, gave out distinct flames of light; and the pericardium was as a garment of magnetic life, surrounding and protecting the heart in the performance of its functions. The pulmonary department was illuminated with beautiful flames, but of different magnitude and colour. The various air-chambers seemed like so many chemical laboratories. The fire in them wrought instantaneous chemical changes in the blood, which flowed through the contiguous membranes; and the great sympathetic nerve, whose roots extend throughout the lower viscera, and whose topmost branches are lost in the superior strata of the sensorium, appeared like a column of life, interwoven and super-blended with a silvery fire!

The brain was likewise very luminous with prismatic colours. Every organ of the cerebellum and cerebrum emitted a light peculiar to itself. I could easily discern the *form and size* of the organ by the *shape and intensity* of its emanations. This view, I will remember, excited in me much admiration, but I was so deeply in the magnetic condition, and was likewise so impoverished in language, that I did not openly manifest any delight, nor describe anything which I then beheld. In some portions of the smaller brain I saw grey emanations, and in other portions lower shades of this colour in many and various degrees of distinctness, down to a dark and almost black flame. In the higher portions of the large or superior brain, I saw flames which looked like the breath of diamonds. At first I did not understand the cause of these beautiful breathings, but soon I discovered them to be the *thoughts* of the individuals concerning the strange phenomena manifested in my condition. Still I continued my observations. The superior organs of the cerebrum pulsed with a soft radiant fire, but it did not look like any fire or flame that I had seen on earth. In truth, the brain seemed like a crown of spiritual brightness, decorated with shining crescents and flaming jewels. (Here I will parenthetically remark that what is thus natural to the human brain in this, its first stage of existence, is preserved and indescribably improved in spirit land to which we all are tending.) Each brain seemed different—different in the degrees, modifications and combinations of the flames and colours, but very beautiful! From the brain I saw the diversified currents of life or fire as they flowed through the system. The bones appeared very dark or brown; the muscles emitted in general a red light; the nerves gave out a soft, golden

flame; the venous blood, a dark, purple light; the arterial blood, a bright, livid sheet of fire, which constantly reminded me of the electric phenomena of the clouds. I saw every ligament, tendon, cartilaginous and membranous structure, illuminated with different sheets and magnetic centres of living light, which indicated the presence of spiritual principle.

Thus I not only saw the real physical structures themselves, but also their *indwelling* essences and elements. And I knew the individuals had garments upon them, because I could see an element of vitality, more or less distinct, in every fibre of clothing upon their persons. And yet, as you would look, by an act of volition, from the blisters on a pane of glass, through it, at the objects or scenes beyond; so I could discern, and that without a conscious effort, the whole mystery and beauty of the human economy, and enjoy the illumination which the *ten thousand flames of the golden candles of life* imparted to every avenue, pillar, chamber, window and dome of the living temple.

(To be continued.)

WORM-PHILOSOPHISINGS.

'The Confessions of an Irreligious Man' is the title of a striking article in the July 'Quest' by Mr. J. Arthur Hill. Mr. Hill can understand the mysticism of Emerson. He owns to having at times felt the presence of the Over-Soul around and within. His irreligion consists on the one hand in a revolt from the hell-fire sermons of his boyhood which made him not only hate, but despise and condemn, God, and on the other, in his inability to attach the word 'personal' to 'the Something which lies behind the veil of the physical universe' and which 'has no attributes that will go into words. As the Hindoos of three thousand years ago saw, nothing can be predicated of it. "All that we can say of it is, No, No." Mr. Hill continues:—

We know as much of the physical universe (in Huxley's illustration) as a worm in a flower-pot on a London balcony knows of London itself. If we could see into the worm's mind, could see it philosophising, arguing from the arrangements of its flower-pot that some very great and powerful worm must have made it with the special needs and desires of smaller worms in mind, should we not smile? A wiser worm might see beyond the pot, and might worship the maidservant, on whose will and power the moisture and other life conditions of the pot-will depended, but who clearly lived in a higher and wider world, with interests which had no apparent connection with the worm tribe. And a still wiser worm—a Herbert Spencer or a Shunkara worm—might say: 'No, the whole is bigger than that. There are powers above the maidservant God, powers which may, indeed, care for worms in a way, but which have aims and interests entirely beyond worm comprehension. Of the nature of these Beings we can form no true idea. If we think of them, we think of them as glorified worms; but they are not so. All we can say of them is, "No, no." Therefore the sensible thing to do (and here the wise and somewhat cynical worm quotes Voltaire) is *cultiver notre jardin*—do the best we can with ourselves and our flower-pot, and not waste much time in making guesses which, in the nature of the case, must be wrong.' The other worm which worshipped the maidservant or a spirit super-worm would exclaim against this as a blend of atheism and superstition; and the vermiform theologist and philosopher would even call for stake and faggot, or their flower-pot equivalents.

Mr. Hill, though he began his article by confessing his irreligion, asks whether, after all, his mind is irreligious. 'Would God not rather even be denied than wrongly conceived of?'

'PSYCHOPHASMS AND SKOTOGRAPHS.'

We shall in the next issue of 'LIGHT' commence a full report of the interesting lecture by Miss Felicia R. Scatterd on 'Psychophasms and Skotographs,' which she gave to the Members of the London Spiritualist Alliance in May last. We regret that for various reasons the publication of this valuable and suggestive Address has been delayed, but our readers will have the pleasure, which they would not otherwise have had, of seeing the portrait of the speaker, as we shall give a reproduction of a recent photograph of Miss Scatterd, taken specially for use in 'LIGHT.'

THERE is a world of difference between my discovering the spiritual world by hearsay or by an intellectual process and my discovering it by its dwelling in me and I in it. One is objective and the other is a growth from the within out.—DR. I. K. FERG.

SCIENCE AND IMMORTALITY.

THE APPROACH BY GRADUATED STEPS TO SPIRITUALISM

By JOHN RUTHERFORD (ROKER-BY-THE-SEA).

(Continued from page 321.)

NO HELP FROM 'PSYCHOLOGY.'

The problem of immortality receives little or no aid from the numerous systems of psychology. In fact, modern psychological science dispenses altogether with the soul. The late Professor James, who is the author of the ablest psychology published, candidly states that

psychology is but a string of raw facts, a little gossip and wrangle about opinions; a little classification and generalisation on the mere descriptive level; a strong prejudice that we have states of mind and that our brain conditions them; but not a single law in the sense in which physics shows us laws. At present psychology is in the condition of physics before Galileo, and the laws of motion, or of chemistry before Lavoisier.

The psycho-physiologists teach that 'thought is a function of the brain.' Says one of these scientists:—

Not only consciousness, but every stirring of life depends on functions that go out like a flame when nourishment is cut off. The phenomena of consciousness correspond, element for element, to the operations of special parts of the brain. The destruction of any piece of the apparatus involves the loss of some one or other of the vital operations; and the consequence is that, as far as life extends, we have before us only an organic function, not an expression of that imaginary entity, the soul. Sensation has its definite organic conditions, and as these decay with the natural decay of life, it is quite impossible for a mind accustomed to deal with realities to suppose any capacity of sensation as surviving when the machinery of our natural existence has stopped.

To this I am moved to say that there is more in earth and Heaven than is recognised in this wholly physical philosophy. A generation led by those who are merely physically scientific in their whole habit of reasoning is naturally sceptical about what cannot be tested by visible experiment, distrustful of what are called spiritual necessities, and even distrustful of the moral faith on which their physical science itself—unconsciously to themselves—constantly depends. If one dogmatically asserts that all questions of fact, whether about things or persons, must be decided by material tests only, and rejects hyper-physical supports as abstract or fanciful, the issue of human death is removed from reasonable investigation, along with the removal of the visible and tangible medium which connects the conscious person with physical science. Only, as already said, the same dogmatic assumption is bound to remove, along with this question, all scientific questions together, for natural science at last depends upon faith that is hyper-physical. Unless we hyper-physically assume the rationality or trustworthiness of the Universal Power, Nature must remain scientifically uninterpretable beyond the momentary datum of actual feeling—which isolated datum *per se* is unintelligible.

'THE FANGS OF CEREBRALISTIC MATERIALISM DRAWN.'

It is interesting to note that the late Professor William James, the eminent American philosopher, who took an immense interest in Psychical Research, who was once President of the Society, and who, I believe, ultimately accepted Spiritualism, has ably replied to materialists on the question of 'functional dependence.' He states that

when the physiologist who thinks that his science cuts off all hope of immortality pronounces the phrase, 'Thought is a function of the brain,' he thinks of the matter just as he thinks when he says 'Steam is a function of the tea-kettle,' 'Light is a function of the electric circuit,' 'Power is a function of the moving waterfall.' In these latter cases the several material objects have the function of inwardly creating or engendering their effects, and their function must be called *productive function*. Just so, he thinks, it must be with the brain.

The error of this is clearly shown. Our brains have *transmissive* functions, are, as it were, 'coloured lenses in the wall of Nature, admitting light from the super-solar source, but at the same time tingeing and restricting it.' Professor James holds that 'in strict logic the fangs of cerebralistic materialism are drawn.' But, 'ask for any indication of the exact process

either of transmission or of production, and Science confesses her imagination to be bankrupt. She has, so far, not the least glimmer of a conjecture or suggestion—not even a bad verbal metaphor or pun to offer.'

IDENTIFIABLE AS PSYCHE AND PHYSICUS.

Although materialism is, I may say, capable of casting a doubt on immortality, it can do no more. It is without proofs; presents only assertions. When, on the other hand, we come to the actual facts of Spiritualism, an absolutely positive case is established. We eat and live bodily in order to serve the psychical self. The physical organs may exhaust themselves, and the psychical be as yet, consciously, only at the threshold of conceived possibilities. Whatever we were, we are now become a two-fold personality. All languages, of all men, in all times, confirm the universality of this conception that we ourselves are identifiable as Psyche and Physicus. The physical we recognise as that part of animal heredity that must be surrendered; the psychical only are the incomplete functions. If a man were as yet purely animal, he could lie down content to die when the body becomes exhausted; but as a psychical being, he is appalled with the thought of stopping. And there are uncounted numbers who lack the environments to bring them to their best, and who, with occasional longing, submit to the temporary conditions. To these, conscious of possibilities of character ineffably nobler than they realise, the next life—as demonstrated by Spiritualism—opens so full of promise that they may indulge in no dreams of it too extravagant. Take one whose heredity has been, by the error of a mother, stamped with grossness. Environments of pure sisters and honourable associates do much to recast or save him; but heredity demands that the environments shall not include the flesh and the fleshly appetites. I can conceive many such struggling through life, and at last delivered.

TRIUMPHANT PROOF OF UNENDING SPIRITUAL LIFE.

Spiritualism is rich in the most potent facts, and proved cases of identity of spirit return. We remind the hyper-sceptic of the laws of scientific induction, and the uniformity of the laws of Nature. John Stuart Mill says:—

When a chemist announces the existence and properties of newly-discovered substance, if we confide in his accuracy, we feel assured that the conclusions he has arrived at will hold universally, though the induction be founded on a single instance. Here, then, is a general law of Nature, inferred without hesitation from a single instance; a universal proposition from a singular one.

When, however, the facts are out of the common or ordinary category, and pertain to the supersensuous, it is difficult to persuade a certain order of minds to make an 'induction' from either a single unimpeachable case or ten thousand. And John Stuart Mill has stated in his autobiography that no amount of evidence would ever convince him of the truth of 'second-sight' or clairvoyance! It is evident that the hyper-sceptic lacks an adequate development of some centre in the brain which enables the mind to affinitise with spiritual truth. The old phrenologists termed this centre 'Wonder'; the more modern—'Spirituality.' Its function is to give a love of the new and wonderful, and dispose to a belief in the supersensuous. Candidly we must admit that to the spiritually blind our facts appeal in vain for recognition. Our extensive literature teems with thoroughly authenticated and unique instances of spirit return. Space will not permit me to quote many of these cases, but what I am short of in quantity is, I believe, made up in quality. They are taken from the publications of the Society for Psychical Research. In the first case the medium was the Rev. Stainton Moses, M.A. (Oxon.), one of the original members of the Council of the Society, and occupying an important literary position. In August, 1874, he was staying with his friends, Dr. and Mrs. Speer, at Shanklin, in the Isle of Wight. A message was received purporting to come from Abraham Florentine, stating that he had died at Brooklyn, New York, on the 5th of that month in that year. He further said he was in the war of 1812, and the words, 'A month and seventeen days,' were added. These were afterwards found to refer to his own age when he died, being that much over eighty-three years. Inquiries were instituted, and the military

authorities of New York State reported that Abraham Florentine, a private in a regiment of New York Militia, served in the war referred to. Dr. Eugene Crowell, of Brooklyn, undertook to make further inquiries, and in a letter dated February 15th, 1875, he says that in the Directory he found the name of Abraham Florentine. On calling at the address given, he met a very respectable elderly lady, with whom the following conversation ensued:—

Does Mr. Abraham Florentine reside here?—He did reside here, but is now dead.

May I inquire whether you are Mrs. Florentine, his widow?—I am.

May I ask when he died?—Last August.

At what time in the month?—On the 5th.

What was his age at time of decease?—Eighty-three.

Did he pass his eighty-third year?—Yes, his eighty-third birthday was the previous June 8th.

Was he engaged in any war?—Yes, in the war of 1812.

Mr. W. Stainton Moses, commenting on this, says:—

Most undoubtedly none of us ever heard of Abraham Florentine, nor had any of us friends in America who could have given us news of what went on there. . . As a plain matter of truth, I repeat that both names and facts were entirely unknown to us.

Mr. F. W. H. Myers, author of 'Human Personality and its Survival after Physical Death,' investigated this case, and very properly deemed it one of great evidential value.

(To be continued).

FRAUD, HYSTERIA, OR MEDIUMSHIP?

Dr. Gustav von Gay recently gave in the 'Uebersinnliche Welt' an account of a curious case which came under his notice whilst attending in his professional capacity at the district court of Jaska. The president had invited the doctor to remain during the hearing of this case, as he thought it might be of special interest to him. After the ordinary business of the court had been settled, the accused were brought in—a pale, delicate-looking girl, nineteen years old, Maria Jacovic by name; her father, a humble farm-labourer; and the girl's stepmother.

A police-inspector, in giving evidence, stated that a few days previously, when he had this family under observation, he found in a room of Jacovic's cottage a large assembly of men and women who were attentively listening to a sermon which the girl was in the act of delivering whilst she lay stretched on a couch, her head being covered with a linen cloth. She spoke about Christ and the Virgin who was supposed to have appeared to her on several occasions.

When the inspector had with difficulty pushed his way towards the couch, the girl suddenly exclaimed: 'It is a quarter to five!' This proved to be correct. The inspector now pulled the cloth off the girl's head, which made her start up as if she were just awakening from sleep. The crowd began to murmur on account of this interruption, and on the inspector declaring the whole transaction to be nothing but fraud and imposture, one of the rustics ingeniously remarked: 'If so, why don't you preach a sermon as good as the girl's?'

The father of the girl was next examined and called upon to answer to the charge of having allowed an irregular assembly at his cottage, and of having obtained money by these proceedings. He protested that he could not be made answerable for the mysterious state of his daughter. 'I have,' he exclaimed, 'neither called in the people nor have I refused them admittance, and if anybody left some money, I have invariably used it for a pious purpose.' Under further cross-examination he gave a detailed account of the various incidents, which coincided in every way with the girl's own testimony and that of her stepmother.

Finally the old man was committed to prison, but his wife was discharged on the plea that she had three little children at home depending on her. The poor girl herself was ordered to be taken to an infirmary.

In the afternoon, after the trial was over, the doctor visited the girl at the house of a police official where she was detained prior to her removal to the infirmary. At his request she gave him a complete and apparently truthful account of everything

that had led up to her present condition. The year previous to her arrest she had gone for the first time into service, working all day in the maize fields, and sleeping at night in a hay-loft. One moonlit night, when descending from the loft, she perceived cats approaching her from all sides, and even flying about her. Startled by such an uncanny occurrence, she re-ascended quickly the ladder to find safety in her humble sleeping-place. From this moment she fell ill and had in consequence to return home. Her father obtained some medicine warranted to cure any kind of illness, but in spite of it she got worse and suffered cruelly from insomnia. One evening, when she had retired early to bed, she saw the window being slowly opened, and although it was perfectly calm outside, she felt a gentle wind blowing on her face whilst her bedclothes were pulled by some invisible hand. Suddenly she heard loud rattings on the table and curious noises all over the room. Her father lit a lamp to ascertain the cause of these disturbances; immediately two books which had been lying on the top of the stove were thrown at him. From henceforth, every day, and in the presence of the other occupants of the cottage, furniture, as well as various household articles, were pushed about, and whenever a lamp was lit it was immediately extinguished by some mysterious influence. The girl further testified to having seen on two separate occasions a dog and a big snake crouching behind a chest. A few days later, when her little sister had accidentally left the kitchen door open, a pot standing on the hearth, and containing the midday meal, was suddenly placed on a piece of wood which had previously been raised from the floor, and thus carried up to the loft and back to the kitchen, the wood being finally deposited on the stairs in the exact place where the girl had indicated it would be found.

The parents now took their daughter to a neighbouring monastery that the monks might pray over her. From that time the noises and the strange proceedings stopped, but the girl fell repeatedly into a trance-like sleep, talking and preaching whilst in this state. According to her own assertion she had on awakening no recollection of what she had been saying. Her father, however, under cross-examination, stated that when she awoke from her first trance, which had lasted for about half an hour, she exclaimed: 'High up! high up!' at the same time telling her people that she had seen Heaven. After this she began to converse with invisible beings. 'Oh, it is you, Medven!' she called out on one occasion, 'you have been killed by the fall of a tree.' (A man bearing this name, and well known in the village, had lost his life by such an accident.)

'How can these phenomenal occurrences be explained?' asks the doctor. In reply to his own question, he states that three hypotheses might be put forward: Fraud, hysteria or mediumship. Taking all circumstances into consideration, he considers the two first not tenable, but admits the last. Finally summing up his personal observations, he remarks somewhat ironically: 'If these incidents had happened two or three hundred years ago the poor girl would certainly have been burnt as a witch, but in our time we are more humane and more enlightened; we merely throw the father into prison and detain the girl at an infirmary, probably to be transferred later on to a lunatic asylum, if not convicted *a priori* of utter fraud. These proceedings may kill the girl; in fact, if her prophecy prove correct, she will pass away within a year. But nothing can be done,' regretfully concludes the doctor, 'now that "official science" has spoken, which does not recognise psychic phenomena and designates the students of the occult as mere fantastic dreamers.'

F. D.

THE UNION OF LONDON SPIRITUALISTS will hold their Annual Conference with the Little Ilford Society at their Hall, Third-avenue, Manor Park, on Sunday next. At 3 p.m., paper for discussion by Mr. Percy Scholey. Tea at 5. Public meeting at 7 p.m. Speakers: Messrs. G. Tayler Gwinn and P. Scholey. Soloists, Mr. and Mrs. Alcock Rush.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

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THE THINGS THAT MATTER.

The doctrine of a life after death and the reality of communication between the two worlds—this world and the next—is in essence extremely simple. The fact that some of those who have tested the truth of the doctrine have been moved to attach to it all kinds of weird and eccentric ideas is, perhaps, to be deplored, but their proceedings in no way detract from the truth of the primal statements. It is not to be denied that some of these extravagances give opportunities to adverse critics, but the critics are not infrequently found to harbour eccentric ideas of their own. They point with derision, for instance, to the numerous people who, conversing with those in 'the unseen,' claim to have been brought into contact with the bearers of some of the great names in the world's history. Such claims the objectors regard as preposterous, proving the whole matter a delusion. Now, we are perfectly willing to admit that in some instances the persons who profess to receive messages from famous characters are deceived—self-deceived it may be. Yet we have known in our everyday experience instances of people in humble circumstances who could tell of friendships with men and women eminent in art, literature, science and the social world—people who had been welcome guests in high places. They were usually discreetly silent concerning their experiences except to their intimate friends. To have talked of such things to the coarse-grained folk amongst whom their later life had been cast would have been to provoke an incredulous sneer or that tap on the forehead which conveys a suspicion of the sanity of the person criticised. There are scores—hundreds—of such instances—as most of those with a wide experience of life and its strange medleys and contradictions are aware.

In dealing with the world beyond, we are in contact with a realm where the old social and intellectual barriers between minds are thrown down, where many of the old standards of eminence no longer apply, where many of the so-called 'great' are great no longer. The scepticism of the critic in these matters, then, often shows a defect of imagination. If a person obviously deficient in any graces of mind or soul claimed to be in intimate communication with—let us say—Socrates or Plato, we should instinctively distrust his statement, not because of any supercilious theories on the subject, but merely because of the perception that there was no true spiritual relationship. For that, after all, is the element that really counts. The objections usually urged in these matters are for the most part of a mechanical kind, betraying the

inability of the objector to rise superior to the prejudices and preconceptions of the world in which he lives. Then it is said great men who 'come back' do not talk as we should expect them to talk. But when we meet them in this life they often disappoint our expectations in precisely the same way. They are marvellously commonplace in their modes of expression in private relationships. So that if we heard of Nelson returning from spirit life to proclaim that 'England expects that every man, &c.'; of John Keats announcing that he was 'killed by the reviewers'; or of Sir Philip Sydney with a message referring to the cup of water sent to the dying soldier, we should be politely incredulous. We do not look for the orthodox and theatrical in these matters, and we shrewdly suspect that they would not even suit our critics, albeit these persons appear to impose standards of this kind. Evidences are needed, of course, but we cannot always put our spirit visitants in the witness-box, or even obtain final and conclusive proofs when we have got them there. The late Mr. F. W. H. Myers was keenly aware of this. Hence the work to which he and some of his scientific associates dedicated themselves in regard to the famous 'cross-correspondences.'

Again, we have messages that conflict sadly with our ideas of the natural order of things. Here are spirits who teach that the world was produced by several creators, some of whom made mankind, and others the lower animals; spirits who say they live on the planet Mars, as being the abode of all souls from the earth, spirits who want to build costly temples without providing any practical means of doing so, and to start new religions—a horde of visionary schemes and fantastic doctrines. But do the scoffing observers, or the Spiritualists who are bewildered by these outpourings, ever pause to think how many strange and distorted doctrines are taught and practised by human beings—spirits still in the flesh, some of whom are quite orthodox people? Why is it more pardonable for incarnate souls to preach an irrational creed than for incarnate ones to do the same? And why is it so difficult to believe that people whom we regard as absurd and fanatical in their ideas *here* may not *there*, for a time at least, exhibit the same eccentricities? It is not true that communicators of this stamp are in anything like a majority, but they *do* communicate and they *do* find followers amongst those like-minded, just as they would in this world. And doubtless they do their work in the Divine economy of things. They stimulate us to think for ourselves, they drive us strongly back on Nature and Reason. Possibly, also, they assist in conserving certain truths until the mass of mankind is ripe for them, for it is apparently ordained that some of us shall only reach Truth after many encounters with its distorted images, so that we may at last recognise and embrace the Divine reality. Again, it is to be remembered that our own views are not necessarily true as against the views of those who differ from us. The Universe has verge and room enough for a host of conflicting opinions, each having some relation to reality on different planes of perception.

But the main issues are simple—a life that is not bounded by the grave and a great human family none of whom are cut off from relationship with each other and with their Divine parentage. And as we journey onwards and upwards there is no lack of guidance and direction. There is many a flickering will-o'-the-wisp to deceive the wayfarer, but always the clear light of Nature and Reason; many a tortuous by-path, but always the broad, high road.

We must never forget that we have wills and minds of our own, and that Providence did not put us upon the world to be pulled by strings like marionettes.—REV. F. E. LOWE.

NIRVANA: WHAT IS IT? IS IT DESIRABLE?

What is the ideal state of life to which we should endeavour to rise? According to Inayat Khan, it is 'Nirvana'—'a state in which consciousness is absent.' In a lecture delivered in Paris in May last, which appears in full in the June issue of the 'Journal' of the Société Unitive, Inayat Khan, after saying that Nirvana is a state that can be attained before bodily death, and that 'no personal merit can bestow this state upon us, only the development of the soul can help us,' went on to affirm that it is 'the original, the ideal, the real, the natural state of man.' Continuing, he said:—

Sleep has a mighty attraction for you. You turn to it with joy and relief, forsaking all pleasures for sleep's sake. Well, the same reason which drives you to sleep will impel you to seek Nirvana.

It seems to us that this is incorrect. The main reason for sleep is because we are tired and worn and require rest for recuperation, that we may again live a positive, active, useful, conscious life.

The lecturer declared that there are three paths leading to Nirvana—those of Ignorance, Devotion and Wisdom. The ignorant man grows tired and exhausted and falls asleep. He has reached Nirvana! A drunkard forgets dignity, relations, friends, Allah, and falls down and sleeps. 'He has reached Nirvana through devotion, blind devotion.' The third way is the *real* way, but it is reserved for the brave. It is difficult to attain Nirvana through wisdom. 'Wisdom is difficult of attainment. It means profound study, great mental, moral, and spiritual effort to reach perfection by the path of wisdom: to climb with all purity of soul and conscious enlightened devotion!' But surely there is 'personal merit' in such effort and success? As a help to the attainment of this perfection, correct breathing is recommended—also the cultivation of thought power by concentration so as to lose all consciousness of external things: love, kindness, abnegation, devotion, so that one may forget self for evermore and sink deep into the emotion in which he is and thus reach the 'abstract stage' in which he will 'throw aside all attributes and hear and see what the Abstract says and shows'! The fourth stage leads man to the consciousness of all things even of the plane of the Abstract. He neither hears nor sees nor thinks through the senses until he enjoys the Light of this consciousness—but in the last stage:—

Consciousness is absent. We sink into what is called in English the 'subconscious,' but what I prefer to call 'absence,' the restful condition of consciousness. Nothing remains but Allah in that soothing condition wherein is neither death nor change nor turmoil, but only rest, rest—ideal happiness, bliss, the State of Allah. . . . Allah is the inner Self of all beings. Allah is the Real Being.

To the 'Ocean of Divinity' we are but 'bubbles of manifestation,' and we shall become quiet, quiet . . . the bubbles will disappear, and we shall know ourselves as Allah. We shall become Allah. . . . When the merging is over I shall know I am not a bubble but the ocean, the incommensurably great, the boundless ocean. . . . Then shall I have reached the state of Nirvana.' How can this be known if 'consciousness is absent'?

'LIGHT' 'TRIAL' SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

We learn that Mr. and Mrs. Nordica will set sail on July 31st for South Africa. The many friends they have made during their stay in London will, we are sure, join with us in wishing them every success in their labours among their old friends in that country.

LIFE WITHIN AND WITHOUT THE VEIL.

By L. V. H. WITLEY.

XIII.

LATITUDINARIANISM AND SPIRITUALISM, ORTHODOXY AND CATHOLICITY.

It has been my privilege, in the columns of 'Healthward Ho!' and elsewhere, to deal with the character and life of Father Stanton, so that I do not propose to go over the same ground here. The 'text' upon which I want to dilate is taken from a lengthy memoir of Mr. Stanton which appeared in 'The Church Times.' It is as follows:—

On the mystical plane he was almost one with the truly Evangelical Protestant; but of Latitudinarianism and of Spiritualism in all its forms he was the remorseless enemy. To him both seemed irreconcilable with the Gospel of Christ.

It was these words which led me, in my last contribution, to discuss the question, 'What is Spiritualism?' If I had known to whom the memoir owed its genesis, I might have appealed to him to tell me frankly what he meant when he used the term 'Spiritualism,' for here, as in so many cases, everything depends upon precise, if not upon concise, definition. If 'The Church Times' contributor saw my definition of Spiritualism in my former article, he would probably be confirmed in his belief that what he meant by Latitudinarianism did not need seven-leagued boots to compass the distance between the two terms.

Although many a 'truly Evangelical Protestant' (to use our friend's term) would have a great deal to say upon the point, I will grant to 'The Church Times' writer his own description of himself and Father Stanton as 'Catholic.' But in turning to my dictionary for the signification of 'Catholic' and 'Latitudinarian,' I find, as I suspected, that one synonym is given for the two terms, and that synonym is 'Liberal.' So that our Catholic friend is, after all, within speaking distance of the much-abhorred Latitudinarian—that is, if he desires the term he applies to himself to have its full weight and value! Again, 'Catholicity' is defined as 'the quality of being catholic or liberal-minded,' while a 'Latitudinarian' is 'one who indulges freedom in thinking or acting.' But I 'hae my doots' that our 'Church Times' friend would pass on to a yet further definition, in which Catholic and Latitudinarian diverge sharply: 'One who departs in opinion from the strict principles of orthodoxy.'

But here we come up against a greater problem than ever: 'What is orthodoxy?' especially when kept within the strait-jacket of its 'strict principles.' This is far too wide a field for me to venture upon, and I can now only say that though Father Stanton was delighted to regard himself as 'Catholic,' he was not one who never 'departed from the strict principles of orthodoxy.' The signification of 'orthodox' is, I find, 'sound' or 'correct.' Now, 'The Church Times' itself being judge, Father Stanton was not always 'correct'—either in opinion or in action, for the editor of that estimable journal warns the ordinary clergyman from 'kicking over the traces' as Father Stanton did. 'Father Stanton,' he says,

could preach a Methodist sermon, because everyone knew he was a Catholic, and he could sit under Dr. Parker at the City Temple because he was the veteran curate of St. Alban's, Holborn. But we do not advise a general and indiscriminate copying of these, or it may be other breezy and quasi-whimsical ways and methods of speech and action. They are not for the ordinary man.

I might point out that it is just these 'quasi-whimsical ways and methods' of the one who is prepared to leave the ruts to 'the ordinary man' which give spice and freshness and even effectiveness to a person's life and character. He who is prepared to pursue 'the even tenor of his way,' following diligently the beaten track, may be 'a safe man,' but if we were all 'safe' who would blaze the trail onward and upward to those heights and those ideals which are ever beckoning to the man and the woman who dares to contact with the Unseen without the aid of evangelist or ecclesiastic? And the curious thing is that, presently, what was a blazed trail becomes a safe path upon which the

ordinary man may travel without let or hindrance or suspicion. A fine example of this was given in Dr. Clifford's memorial tribute to Mark Rutherford. The veteran preacher (himself, by the way, not unknown as a fearless and undaunted pioneer), described the state of religious thought at the time of Rutherford's entrance into a denominational college, and pointed out that the heresy for which the student was expelled was less advanced than the orthodox position of the present time!

Furthermore, as Dr. Frank Ballard (himself set aside as a lecturer upon Christian evidences, and therefore *par excellence* a 'defender of the faith') points out:—

One would have thought that the lessons of the past would have taught Christian believers the futility, as well as the folly, of trying to roll back the rising tide of truth. The very doctrines to which many timid and some bigoted ones now cling with such blind tenacity were won for them by the honest heterodoxy of their forefathers. Certainly nothing is more needed for the living Christianity of to-day than that they who believe should open their eyes to the growing light.

These testimonies from prominent D.D.'s will not be without weight to 'the ordinary man,' but our 'Church Times' friend may remind us that the speakers are mere Dissenters. Very well. Some sentences uttered a few weeks ago by a D.D. of his own persuasion, Canon W. H. Carnegie, of Westminster Abbey, are worthy of his consideration. Here the tables are turned with a vengeance, and it is not 'an enemy' who 'hath done this.' Dr. Carnegie says:—

Experience goes to show that devotional earnestness and theological interest and orthodoxy are by no means incompatible with a very unsatisfactory type of character. . . . We have to admit that instances are not unknown in religious circles of men and women who are scrupulously regular in their religious observances, who are strictly orthodox in their theological beliefs, and who seem to be most earnest in their devotions, but who are at the same time narrow and censorious, and exclusive and quarrelsome and ill-tempered, and not always over-straight-forward or sincere in their dealings with others, and often utterly self-centred and unserviceable.

As if this were not enough, we find another D.D., Professor A. S. Peake, telling the National Free Church Council that

Orthodoxy is no doubt an important thing, but it can be very superficial and even artificial; it can be blind and ignorant and unreasonable; it can be even loveless and bitter and hard; it can be formal and dead, absolutely devoid of spiritual influence and of saving grace.

These are not the utterances of rationalists, or agnostics, or heretics, but of men in deservedly high standing in their respective churches, so we may leave our 'Church Times' friend to decide, first of all, where Orthodoxy ends and Latitudinarianism begins, and after that to consider how he may ensure that the man holding 'sound' or 'correct' views shall not be guilty of the greatest heresy of all, which is to be 'loveless and bitter and hard, absolutely devoid of spiritual influence and of saving grace.'

As to Latitudinarianism and Spiritualism being 'irreconcilable with the Gospel of Christ,' when we have settled what Latitudinarianism and Spiritualism are, we are still faced by a problem of greater complexity and perplexity still, viz., What is 'the Gospel of Christ'? Is it what the Synoptic writers or compilers set out as the teaching of Jesus? Or is it the Johannine version? Or the Pauline? Or the Petrine? And when St. Paul uses the term '*my Gospel*,' does he mean his earlier or his later teaching? Jesus himself was accused of and condemned for unorthodoxy; and if I had to choose between being a Latitudinarian and a Platinudinarian, I would range myself under the first-named category.

The essence of Father Stanton's personality was not his ecclesiasticism but his humanness. That he was 'the remorseless enemy' of 'Latitudinarianism and of Spiritualism in all its forms' is a proposition very easily rebutted. Regarding the former, he was sufficiently Latitudinarian to believe that the unrepentant thief crucified at the side of Jesus was not consigned to eternal punishment (nor should I be surprised any day to learn that he cherished hopes of the ultimate salvation of Judas); and regarding the latter, he believed (as Spiritualists of all shades and varieties believe) in the survival of the spirit after its separation from the body, in the progress

of the spirit in the after-life, in spiritual inter-communion between the two sides of the veil, in the possibility of spiritual aid both from the other side to this side and from this side to the other side, and in the recognition of loved ones in the beyond and the reuniting or continuity of spiritual ties. He believed, moreover—and his whole life was instinct with, and a manifestation of, his belief—that love is the deepest and greatest thing in the universe. It was my privilege to know and love Father Stanton in the flesh, notwithstanding that our theological tenets were in no way identical; but my knowledge and love of him have been widened and deepened greatly as I have felt the influence of his spirit while pondering for hours over his life and work, and as I have prayed for his spiritual well-being and endeavoured to do my little part in paying homage to his memory.

It is always interesting to trace points of contact between noble souls, especially when the schools of thought to which they have attached themselves differ widely in relation to life and doctrine. Elsewhere I have shown how Father Stanton reminds one of Samuel Rutherford and Henry Drummond. As I pen the closing words to this article, my thoughts link the Sacerdotalist to the Quaker. Stanton and Whittier both strove 'to render less the sum of human wretchedness,' and priest though he was, I feel that the sense I have of the essential brotherliness of Stanton's heart and of the broadness of his sympathies justifies me in thinking that he must have been, and is still, more or less in sympathy and accord with Whittier in the latter's significant and fraternal words:—

O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

BEARING THE BURDEN.

'Man's Twofold Burden' is the title of a beautiful sermon in the June number of 'The Theosophist,' by the Rev. C. W. Scott-Moncrieff. He pictures man as standing between two burdens—the burden of his mortality and the burden of his eternity.

Until the second has begun to be felt, the first is easily borne—is not known for a burden at all. Animals, primitive savages, young children, may be careless and happy, living in and for the present, indulging no painful memories, unperplexed by the problems of death—and of life. But when once the growing youth, the evolving man, has begun to be, even half-consciously, aware of the awful gift of the Father of Spirits Himself, the gift of His eternity, then both the burdens are felt, and felt with increasing heaviness as growth goes on. The corruptible body, the uneasy soul, weighs down the immortal spirit. The spirit strains body and soul, exhausts and bewilders them, in its struggles towards the light.

How is this burden to be borne? Let our preacher answer.

Do not cling to joys, or pleasures, or men's approval, or to the love of others. Give love freely, but do not depend upon what may be given you. Cling to nothing. Let go, for underneath are the Everlasting Arms. You belong to the Eternal, and therefore nothing that is of time can satisfy you. Day by day make for yourself a time of letting go. Think of yourself as stripped of, deprived of, everything that you may now be depending on for ordinary daily happiness; think away the world around; think away the life of your body, your feelings, and your thoughts. Cease to care for, to strain after life, and you shall find the Life Everlasting. . . . But you will have to return again (and it is good and necessary to do so) to ordinary life; . . . you will have to go on being true and patient and brave, or trying to be. For not in a day is our final deliverance out of time into the eternal to be achieved. Yet you will go back a little stronger, a little wiser; you will begin to see life with new eyes, for you will see it in the light of eternity. The burden of mortality will be easier to bear, the loneliness less lonely, and the burden of your eternity will be less of a strain, and more and more of secret strength. And you will be drawing nearer to the Master, able a little more to share in his work of helping and saving. For (not, of course, as he can say it, but still to some extent and in some measure) every soul that is beginning to find the life of God within it, can say to the weary and heavy-laden around, 'Come unto me and find rest.'

A NATIONAL GATHERING AT BIRMINGHAM.

On Saturday, the 5th inst., the eleventh annual general meeting of the Spiritualists' National Union was held in the Midland Institute, Birmingham, under the presidency of Mr. G. Tayler Gwinn. The Union consists of one hundred and forty-one societies, sixteen district and other unions, and nearly two hundred individual members. There were present forty-three ordinary members, fifteen members of the Executive Council, and delegates from fifty-three societies and twenty-one Unions. They were welcomed to Birmingham by Messrs. Terry and Tozer, speaking on behalf of the local societies.

The chairman, in his opening address, referred to the regret of Dr. J. M. Peebles that he was unable to be present and to the fact that Sir Oliver Lodge was a resident in the city of Birmingham. He congratulated Sir Oliver that he had lived to see welcome extended to those truths which he had so courageously advocated. The brunt of the battle had been borne by the pioneers, but Spiritualism was winning recognition all along the line. Quite recently the Rev. A. J. Waldron had admitted that he made the mistake of his life when he opposed Spiritualism. Letters of regret at inability to attend were read, these including one from Mr. E. Wake Cook and one from Mr. S. Jennens, a Birmingham man now residing in London.

Considerable time was spent on the question of propaganda work, and the need for better speakers and mediums, and for fuller representation of District and County Unions on the Executive Council.

Suggestions were made regarding an emblem to be worn by Spiritualists, the establishment of training classes for speakers, and a closer union between the Children's Lyceums and the societies. 'Strong and drastic' action was said to be required with reference to the objectionable methods adopted by persons who hold meetings, professedly Spiritualistic, but in reality meetings for the furtherance of their own schemes.

A pessimistic mood was manifested by some of the speakers and some severe things were said with reference to those Spiritualists who hold aloof from the work of the movement and declare that they do not care to attach themselves to any Spiritualist society. Complaints were made of the impoverished condition of the movement and the lack of interest in and support for the various agencies that exist for the upbuilding of organised work. There were, it was said, too many who failed to recognise their personal responsibility, were apathetic where they should be active, and were ashamed or afraid to identify themselves with Spiritualism as a public work for the good of others.

On the other hand, a strong, optimistic spirit was displayed by many who recognised that the cause was winning its way everywhere, and that the Union was never so strong, so active, or so efficient as at the present. The report and accounts showed that there had been an increase in membership, large quantities of propaganda literature had been sold, and the funds of the Union indicated a prosperous condition of the society.

In the opinion of some speakers there was too much organisation and not enough individual effort, too much reliance on official work and not enough enthusiastic devotion by Spiritualists generally. There was a manifest tendency at times to forget that ours was a movement in which spirit people were not only the initiators, but were participants; and proposals were made for government, for control, for drastic and repressive action—this in spite of the fact that, at the founding of the society, or 'Federation' as it then was, it was specifically stated that the sole object of the promoters was to unite for work for the spread of the knowledge of Spiritualism. But, apparently, other times, other men, other methods.

A very useful feature of the work of the Union is the National Fund of Benevolence, regarding which the chairman stated that the number of cases dealt with monthly averaged nearly twenty, and since the last annual conference nearly one hundred and forty pounds had been distributed to relieve the necessities of people who had worked for the good of Spiritualism.

Appeals were made for better support of societies, both personally and financially, and to mediums to recognise the

sacredness of their gift. While the exercise of mediumship was often a case of carrying the cross, still mediums should recognise that it was a crown of glory to be accredited worthy of co-operating with the spirit-world. Mr. G. Tayler Gwinn (president) and Mr. J. J. Morse (vice-president) were re-elected, and Messrs. F. Hepworth, J. Owen, W. Gush, J. Henley and J. Knight were elected to the Executive Committee.

The meetings on Sunday were held in the famous Town Hall, and were all deeply interesting. The morning and afternoon gatherings were each attended by about four hundred persons, while at night the audience numbered probably upwards of a thousand. At each service an anthem was rendered by a choir consisting of members of the four local choirs, under the conductorship of Mr. W. H. Tozer. Their singing gave much pleasure, and added greatly to the harmony which prevailed, as also did the solos of Mr. W. Tozer, Miss Greenwood, Miss Price, and Madame May Reakes—the splendid rendering of 'Nearer, my God, to Thee,' by the last-named vocalist deserving special mention.

Mr. J. J. Morse presided at the morning meeting, when a fine, thoughtful paper was read by Mr. G. Tayler Gwinn; in the afternoon Mrs. Batie, of Halifax, read a paper on 'Spiritualism,' which was so admirable a presentation of the claims of our great cause that the meeting requested that it should be printed in full; and at the evening 'mass meeting' the speakers—Messrs. Gwinn, E. W. Wallis, J. J. Morse, and Hanson G. Hey, and Mrs. Batie—gave effective expository addresses. Throughout the tone of the proceedings was maintained at a high level. The large organ was ably played at each meeting by Mr. Green, who also gave a fine recital half an hour before the evening meeting. The collections reached a total of £22 10s. 6d., in addition to contributions to the Fund of Benevolence. A well-deserved tribute was paid by Mr. Morse to Mrs. Groom, the devoted speaker and clairvoyant medium who for so many years has freely given her services to the cause, and the local workers were heartily thanked for their warm and hospitable reception of the visitors. On Monday, parties of delegates visited the University and Bournville, and a very enjoyable social gathering in the evening brought the Conference proceedings to a happy close.

In his 'word of cheer' to the Conference Mr. E. Wake Cook said: 'Modern Spiritualism is beyond all dispute the grandest, the truest, the most rational, and the most soul-satisfying religion given to mankind. It unites, in a way never before thought possible, science, philosophy, and religion, and covers all human needs. . . It has enlarged the bounds of science, especially psychological science. . . it has united all that was true and reasonable in materialism, giving a view of the after-life which meets all the sceptic's reasonable objections, uniting it with the evolutionary scheme of things with a luminous consistency never before conceived. . . It has given us the essence of all religions, or forms of Religion. It has placed the vital question of an after-life on a scientific basis, and given a conception of it grand beyond poet's dreaming. It has swept away the mediæval nightmare of a hell of fire and brimstone and brought all into harmony with the conception of a God of Love. In its physical and mental phenomena modern Spiritualism has given the key to all religions. . . and we may boldly affirm that no one can truly understand any historical religion who is ignorant of Spiritualistic phenomena. Those proud clerics who so wantonly attack us openly proclaim their own ignorance. They quarrel with Religion's best friend, and dynamite what would be to them a tower of strength. . . We should no longer stand on the defensive, we should boldly attack and denounce the ignorant lopsidedness of all current systems of thought which ignore or oppose our glorious message to mankind. . . Attack is often the safest form of defence, and we show ourselves unworthy of the high mission entrusted to us while we act as a mere tolerated sect, instead of proclaiming ourselves as leaders authorised by Truth.'

'LIGHT' BACK NUMBERS.—A lady has a great number of unbound copies of 'LIGHT,' running back, with occasional omissions, to 1895, which she will be happy to present to any society or person to whom they would be of real service. Replies should be addressed to 'L.G.B.,' at 'LIGHT' office.

REV. CAMPBELL ADMITS SPIRIT MANIFESTATIONS.

In his sermon on 'Christ Going and Returning,' printed in full in 'The Christian Commonwealth' of the 2nd inst., the Rev. R. J. Campbell, after referring to the difficulties connected with the whole problem of the post-resurrection earthly activities of Jesus, which, he said, arose from the different view we were now obliged to take of the structure of the universe, went on to suggest that our present view 'is not final either,' and that 'there are facts to be disclosed which will once more change our whole outlook' upon such supernatural experiences as those reported to have occurred at the Ascension (Acts i. 11). Mr. Campbell believed that that was what was actually taking place, but almost hesitated to give his reason for saying so, because so many minds were unprepared to receive the evidence on which it rested, which was that furnished by psychical research. He said:—

Though I have no first-hand acquaintance with the phenomena upon which competent investigators like Sir Oliver Lodge and Sir William Barrett have been engaged for so many years, I am pretty well satisfied as to their genuineness. Practically everything supernatural recorded in the New Testament concerning our Lord's doings both before and after his crucifixion has been proved to take place under certain special conditions at the present day. That the resurrection and ascension were in some ways unique I readily admit, but I believe that we have now facts at our disposal which enable us to form some idea of the way in which they happened. Apparently the passage of matter through matter is a fact which has been demonstrated to the satisfaction of trustworthy observers who have been privileged to witness it at close quarters—even the passage of solid objects through closed doors. It is foolish to dismiss testimonies to this effect with a shrug of the shoulders. If men like Sir William Crookes and Dr. Alfred Russel Wallace stake their reputation on the reliability of such phenomena, however seldom observable, it is not for the rest of us to give them the lie. And there is a gradually accumulating body of evidence that things of this kind do occasionally happen. Matter is not the solid unmodifiable substance that it appears to be to our physical senses, and it can be made to yield to influences of a super-physical kind.

Levitation—and what was the ascension of Jesus but levitation followed by total disappearance?—is authoritatively admitted by the Catholic Church to be an occasional accompaniment of unusual ecstatic states of saintly persons. No particular value is attributed to it, but it is recognised as a proved fact.

Mr. Campbell suggested that Jesus was able to use his physical body again for a little while to demonstrate to his followers beyond all shadow of doubt that he was still alive.

This done, he had no further use for the body, and, being no longer subject to material restrictions, he simply let it become transmuted into something else; the visible melted into the invisible, the physical was absorbed by the spiritual. We are told, significantly enough, that 'a cloud received him out of their sight.' Exactly; the physical limitations were gone, and with them the Master's visible presence was withdrawn, too. As I say, I almost hesitate to put this view of the matter before you, but every advance in one's knowledge of the evidence for it only confirms me in the belief that this is the true explanation of what took place on that Galilean mountain nineteen hundred years ago.

A significant utterance surely. Well might the Rev. Minot J. Savage say, as he did say some twenty years ago: 'On the turning of this investigation depends the opinion which the intelligent world is to hold in the future as to the nature and the destiny of man.'

SIR HERBERT BEERDOHM TREE, in his new book, 'Thoughts and After-Thoughts,' says: 'Is it not possible that the peoples of the earth will arise in the might of a new-born religion and will knock at the gates of the world's conscience, singing in unison the hymn of humanity, and crying, "Thou shalt do no murder—even for the divine right of kings"; when frontiers shall be swept away and there shall be one brotherhood of man, one flag, one language, and one religion, the religion of Humanity; when the people shall be generalised by the dreamers, the poets, the philosophers, the seers and singers, the artists of the world? It is men like Christ, Sophocles, Dante, Shakespeare, Cervantes, and Goethe, rather than the heroic slaughterers of history, who have the abiding influence in the advancement of mankind.' We respectfully submit to Sir Herbert that he will find in Spiritualism the 'new religion' which he is looking for.

ITEMS OF INTEREST.

No more important subjects could engage the pen of a wise and earnest writer than those dealt with by Frances Swiney in her pamphlets on Racial Problems, published at 3d. each by the League of Isis, 74, York Mansions, Battersea Park, S.W. In Nos. 5 and 7 the respective responsibilities of Motherhood and Fatherhood are strongly, though not too strongly, urged. 'The prostitution of fatherhood to basest ends has,' as the writer points out, 'been the curse of the race,' and we share the pleasure with which she recognises the fact that the 'psychological attitude of the reform movements of to-day is tending towards a much higher and more spiritual concept of sex.' Pamphlet No. 8 treats of the 'Instruction of the Young in the Law of Sex.' 'Ignorance,' the author says, 'has had its day, and slain untold millions. . . . The children have asked how they shall live, and the answer through the ages from those who should lead, instruct, warn and guide them has been: "Don't ask; find out." In place of this unwise silence the author would have the sanctity and beauty of Nature's law of sex gravely impressed upon the young inquiring mind.'

The following 'In Memoriam' notice, which recently appeared in the daily papers, is worthy of being placed on record in our columns as a significant 'sign of the times.'

McLAREN.—In ever-deepening sense of the irreparable loss in this life of my beloved husband, Walter Stowe Bright McLaren, whose spirit was awakened to fuller life on June 29th, 1912.

'He is not dead, he doth not sleep—

He hath awakened from the dream of life.'

He was a man with no bitterness in his words, no selfishness in his plans, no meanness in his desires, and no hardness in his heart.

If we contrast the above with the following epitaph, copied from an old gravestone in the Old Finchley Churchyard, we get a pretty clear indication of the change of attitude that is taking place in regard to death and afterwards:—

Graves are lodgings of the blest,
Not of honour, but of rest;
Cabinets that safely keep
Mortal relics while they sleep.
When the trump shall all awake,
Every flesh his soul shall take,
And from that which putrefies
Shall immortal bodies rise.
In this faith they lived and died—
In this hope they here reside.

Elbert Hubbard, in the July 'Nash's,' says: 'I hate drunkenness; but I do not hate the drunkard. If any man should have our friendship it is the man who has failed to be a friend to himself. The fact is, the victim of strong drink often has all the virtues—including high intelligence and a tender, sympathetic heart—and yet when the demon drink clutches him his will is paralysed and Satan is in the saddle. The worst about strong drink has never been told; it cannot be told—it escapes the limitations of language. But I think we err in despising the drunkard. . . . Our hearts should go out to him in pity. A part of his hallucination often is that he is not a drunkard. "I can leave off at any time," he says. But he who says that seldom leaves off until death stops his mouth with dust. "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." So said Solomon a thousand years before Christ; and the drink problem is upon us to-day, just as terrible, just as tragic, as it was then. Alcohol is a poison; and the stimulation it produces is one form of its activity. If continued, the exhilaration will break down tissue, and may result in dementia, mania, loss of speech, paralysis, dissolution, disease and death. The drink bill of the world is the greatest tax that humanity suffers; but the worst is not in the cost of the stuff originally, but in the loss of power which its use entails. The chief incentives to indulge in strong drink arise from imperfect nutrition, loss of sleep and lack of exercise in the open air. These things bring about a condition where worry becomes a habit, and drink follows in a search for relief. Study your own case and regulate your life so that you will possess a high degree of vitality; then drink will be to you abhorrent. Good consecutive work, either mental or physical, and the use of alcohol are incompatible. I am talking especially to young men—young men who would win their way in the world—and I ask, Can you afford to run the risk of ruin by dallying with this arch-enemy that has laid so many low?'

MARRIAGE.—At Capetown, South Africa, on May 27th, Mr. Percy King to Miss Ethel Brinckley.

THE 'LOVE-OFFERING' TO DR. J. M. PEEBLES.

The present being regarded 'as an opportune moment for British Spiritualists to express in practical form their love for Dr. Peebles and their appreciation of his loyal service to Spiritualism for upwards of sixty years, a one-thousand-shilling love-offering' has been suggested by the Brighton Spiritual Mission. Contributions for this fund, which will be duly acknowledged in 'LIGHT,' may be sent to Mr. B. D. Godfrey, office of 'LIGHT,' 110, St. Martin's-lane, London, W.C., or to Mr. F. Grayson Clarke, President of the Brighton Mission, 17, Manchester-street, Brighton.

Amount already acknowledged... £13 15s.

Mr. Hawkins	...	...	...	1	0	0
'A Few Friends'	...	...	...	0	10	0
Miss Mack Wall	...	...	...	0	10	0
'Oaktree'	...	...	...	0	5	0
Mr. and Mrs. Lionel Robinson	...	...	...	0	5	0
'B.C.'	...	...	...	0	5	0
'D.G.'	...	...	...	0	5	0
Miss Barneby	...	...	...	0	1	0
A. A. Doughty	...	...	...	0	1	0
'A Widow's Mite'	...	...	...	0	1	0

Monies received by Brighton Society up to July 7th :—

Per 'The Two Worlds': Mr. Jas. Robertson, £2; 'A Friend,' Stockport, 1s.; Mr. Robt. Catling, Clacton-on-Sea, 1s.; Hamilton Spiritual Church, Birkenhead, 7s. 6d.; London Spiritual Mission, £1 1s.; Belfast Association of Spiritualists, 10s. ... £4 0s. 6d.

Members and friends of Brighton Society: Mrs. Akers, £1; Miss Smith, 1s.; Miss Maltby, 1s.; Mrs. Muller, 1s.; Mrs. Tilley, 1s.; Mrs. Wells, 1s.; Mr. and Mrs. Goodwin, 2s.; Mrs. Barnes, 1s.; Mr. R. Banks, 1s.; Mr. and Mrs. H. Everett, 2s.; Mr. and Mrs. F. G. Clarke, 2s.; Miss Moreton, 1s.; Mr. Swainson, 1s.; Mrs. Lambert, 1s.; Mrs. Meikle, 1s.; Mr. and Mrs. M. Severn, 2s.; Mrs. Parker, 1s.; Mrs. Evans, 1s.; Miss Helms, 1s.; Mr. and Mrs. Harrison, 2s.; Mrs. Blackman, 1s.; Mr. J. Rhoades, 1s.; Mrs. Hazeldine, 1s.; 'Anon.', 4s.; Mrs. Noé, 2s.; Mr. and Mrs. Boddington, 2s.; Mr. Chambers, 1s.; Mr. R. Gurd, 1s.; 'Six Friends,' 6s. ... £3 3s.

FRIENDS IN COUNCIL.

Under this heading we propose to devote space to brief letters of inquiry and replies thereto from our readers.

A Question about Psychic Photographs.

SIR,—My last letter having brought two replies, one through 'LIGHT,' I should now be interested to know whether psychic photographs of people living on earth elsewhere have ever been obtained, and under what circumstances?—Yours, &c.,

JOHN F. E. CHEVALLIER.

Hollesley Lodge, Woodbridge, Suffolk.

A Request for Information.

SIR,—A few weeks ago, in my article on the 'Genesis of the Ego,' I narrated the case of a child who died in infancy, and years afterwards manifested to his mother as a man grown like unto his father. I suggested that anyone who has had a similar experience would confer a favour upon the readers of 'LIGHT' by communicating such experience to the Editor—not necessarily, of course, giving names for publication. May I be allowed to repeat that request? Where there is objection to send to the Editor, I personally should be very much obliged if instances would be communicated to me privately to assist in further investigations into the origin of the individual, and throwing light on growth in the spirit world.—Yours, &c.,

Morden, Surrey.

RICHARD A. BUSH.

'Occupations in the Life after Death.'

SIR,—'Ignotus' (page 257) says: 'We have it on high authority that there is no marrying or giving in marriage in Heaven (for which some of us are devoutly thankful).' What very strange ideas some of us seem to have of the larger life beyond the veil!

Of course there is no marriage or giving in marriage there, marriage being a mere ceremony in which two people, who in many cases have little love for each other, take vows to do the impossible. Over there, on the other hand, when the fit time, or rather when the necessary conditions come about, true lovers come together by irresistible attraction, which can no more be hindered or prevented than the physical attraction of sun and planet.

'Ignotus' scoffing remark about marriage on this plane

shows what a caricature it is of the real union, a union the bliss of which is almost inconceivable to us.

Only the other day one of the leaders of the movement told us that there is no sex in the other life; almost in the same breath talking about Father-Mother God, and stating that 'Man and woman constituted the complete human being.' If sex and marriage are facts on this phenomenal plane, then it seems to me evident that there are noumenal realities underlying them on the higher planes, or they could not be!

I deprecate all belittling of and sneering at love—'God is love,' which is a guarantee that it is the highest and most sublime of all conditions!—Yours, &c.,

A. K. VENNING.

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

The Letter of 'A Belfast Lawyer.'

SIR,—It would seem that it is possible for some spirits to give a clear and fairly understandable picture of their life and doings in the homes beyond the veil. Take the following from 'Immortality,' by Dr. Peebles (p. 90). The spirit 'Aron Nite' is speaking, in answer to questions that are being put to him:—

'I call my home "Pear Cottage." My residence would be unique, and possibly painfully so to you. I have never seen an architectural structure on earth like it. It tends to the curvilinear; it has no sharp angles, but many arching alcoves.

'The garden reflects my conception of order, symmetry, and beauty. Gardeners cultivate it. They might be called servants, yet they serve from choice. They are conscious of benefits from being in my society. And I, too, often learn from them and serve them.

'Spirits do not construct buildings from spirit substances by will power alone. . . at least, so far as my observation extends. Mechanical skill and well-directed energies are requisite in the construction of machines, buildings and towering temples.

'Our homes, gardens and libraries correspond largely to our mental states. . . My employments are teaching and being taught. I am never idle. Labour with me is a labour of love, and rest consists in a change from one kind of employment to another. I am constantly exploring new fields, and forming new associations, and toiling, as best I may, to instruct newcomers to spirit life, and impress the inhabitants of the earth to walk in the higher ways of truth and wisdom. . . Among other acts that I participated in to-day was the selection of a spirit instructor to take in charge and become the immediate guardian of a man who in one of your southern cities was executed for the crime of murder.

'We made choice of a spirit occupying a sphere vastly superior to the criminal's—a spirit who had himself been a murderer, but who through fiery penalties, expiations, and repentance had advanced to a place sufficiently high to entitle him to hold the guardian care over this unhappy spirit.

'From his own unfortunate earthly experience we deemed him admirably adapted, through the law of sympathy and charity, to act as this spirit's instructor.'

Then he goes on to say: 'I have seen homes in the higher heavens embowered in flowers and surrounded by velvety lawns. I have seen winding promenades, walks garnished with precious stones, fountains clear as crystal, and bowers of love, where artists gather to display their pencilled creations, poets to repeat their rhythmic lines of wisdom, and musicians to ravish the soul with the sweetest melodies of heaven.'—Yours, &c.,

F. H.

Why Do the Churches Oppose Spiritualism?

SIR,—The churches are greatly at fault in condemning Spiritualism as they do. Christianity is supposed to be a supernatural and spiritual religion. Much is claimed for its Founder and itself that perhaps neither you, sir, nor I would concede. However that may be, it is unquestionably bound up with dreams, apparitions, visions, trances, handwritings, &c. One would think that anything which goes to strengthen much of the Bible would be welcomed by ardent religionists, but not so—the marvels that they say happened two thousand years, or five thousand years ago, they accept, but they scout anything of to-day on those lines. Look at the outcry about Mr. Tweedale!

In 'LIGHT' of May 17th you commented on a pamphlet published by a Roman Catholic Bishop—I sometimes wonder why you do not carry the war more into the enemy's country.

What sort of a religious leader has the Church been in the past? How far has she loved the truth, stood by it, suffered for it? How far has she opposed it? Where does she stand to-day by her master, Christ? These are questions which a great many people are pondering in their hearts.

What has the Church been doing since the Reformation so far as the poor have been concerned? To my mind she has

simply stood by and smilingly acquiesced in their wholesale plunder. I read not long ago Thorold Rogers' 'Work and Wages.' It is evident to me that the churches have hardly moved to the help of the poor on whom Jesus looked with compassion, and for whom, so the orthodox still tell us, though they are not so noisy about it as their predecessors, He died on the cross. What part did the churches take a hundred years ago, when the rich were exploiting the poor and even the young children of England in order to add to their wealth? I am not aware of any fiery indignant protest made by the churches of this country. Where were the churches of America when abolition was sought by some for the slave trade or where here in Christian England? What were the churches doing at the time of the Crimean War? As you say about Darwin, Huxley, and evolution, the churches have always bitterly opposed anything that looked like a new light, and that threatened to imperil their pretensions to orthodoxy. Not only have they hindered progress, but they have positively lent their weight and influence to gigantic wrongs. Who taught the peasantry of England to tamely submit to their own exploitation by threats of hell and by hopes of heaven? The churches! What faithfulness is there in the Christian (so-called, indeed!) churches to-day to the actual teaching of Jesus Christ? I think the smallest. The Editor of 'The British Weekly' said of the late Professor Jowett that in one respect his life was 'flagrantly immoral.' It was a very just comment. How many ministers in the Christian churches to-day really believe the Apostles' Creed, to say nothing of the Athanasian? I doubt very much whether fifty per cent. Or take Spiritualism. Two thousand years ago dreams or visions played a large part in the lives of Jesus Christ, St. Paul and St. Peter, but now, it is said, these things never happen, hence the quarrel of the orthodox with those pestilent Spiritualists!

What witness is the Church making to-day against the lust of gold, perhaps the deadliest enemy poor humanity has? None! She is positively dumb in face of the 'devil's oansen.' Indeed, she goes out of her way to bless what God has cursed! She cannot find it in her heart, or duty, to condemn the millionaire who helps to build her churches. Yet her preachers rail at the Spiritualists, at the Unitarians, at the Free-thinkers, at the Socialists. Their cry in reality is that old one, 'Great is Diana of the Ephesians.'—Yours, &c.,

FITZ-ADAM.

'Mistresses of Wisdom.'

SIR,—I was greatly surprised to find that anyone could take offence at your remarks in issue of June 14th. I am not an authority on the subject, but should think there is a final merging of sex, and that a perfect being is an expression of both male and female.—Yours, &c.,

Sutton.

E. P. PRENTICE.

SIR,—In 'LIGHT' (p. 323) you ask, 'Is it true that in spirit evolution sex is left behind?' A more profoundly idealistic hypothesis could not be propounded. My investigations in the metaphysics of music have revealed the spiritual reality concerning sex of soul.

Swedenborg says, 'The highest heaven is composed of truly conjugal love.' The word *conjugal* means spiritual marriage; love of each other's ideals, not of personalities. Even in the flesh men and women may realise a diviner reciprocity, and more delightful, than that sex affection—miscalled love—which ultimately in reproduction of the natural self. There is nothing 'fantastic' or 'erankish' about this; the writer is father of ten children. Did not wisdom in becoming wise lose so much of what innocent virtue knows, it would have needed no such nonsense as 'the immaculate conception' to account for a godliest teacher being given to this earth. Conjugal marriage, with or without the *conjugal* relationship, will always beget ideals, and ideals are God-thoughts.—Yours, &c.,

THOMAS RAYMOND.

26, Shrubbery-street, Kidderminster.

SIR,—I am puzzled to account for Miss (?) Clara M. Mayers' 'regret' at your reference to 'Mistresses of Wisdom.' What is there to regret? We have had a 'Mistress of Wisdom' in Hypatia—to mention only one female name. I quite coincide with the sentiment expressed in the editorial note attached to your correspondent's letter. Sex is too deep a thing to be outgrown except on the animal side. It has a universal importance. And if the mysterious beings whose names sound so oddly, as sages, beside those of Plato and Newton and the other 'masters of wisdom' of the normal world, are bi-sexual, having absorbed their feminine counterparts, we are left to draw some curious inferences. For the present I prefer to pin my faith to the wise men and women who took and still take their share in the life

of ordinary humanity, rubbing shoulders with the man in the street as teachers and fellow-workers. Socrates was a mystic but he was never a mystery; and even Shakespeare, that colossal mind, could be found when wanted, at the Mermaid Tavern or elsewhere.—Yours, &c.,

EUGENE P. GLEX.

SOCIETY WORK ON SUNDAY, JULY 6th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Mr. A. V. Peters gave remarkably convincing descriptions to a large audience.—15, Mortimer-street, W.—June 30th, Mrs. Place-Veary gave successful descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, Mr. E. W. Beard spoke under influence on 'The Joy of Knowing'; evening, Mr. G. R. Symons gave an address on 'The Glory of God.' For next week's services see front page.

SHEPHERD'S BUSH.—73, Becklow-road, W.—Mr. Simpson gave an address on 'Cardinal Christianity.' Sunday next, at 11, circle; at 7, Mrs. Beaumont. Thursday, 17th, Mrs. Podmore.

SLOANE SQUARE—23, Coulson-street.—An address was given on 'The Light Within,' followed by descriptions. Sunday next, at 7 p.m., Mr. Arthur Slee, address and clairvoyant descriptions.—J. D.

KINGSTON-ON-THAMES ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Mary Davies gave an address and descriptions. Afternoon, service of song, 'Spirit Return,' by the Lyceum, was a great success. Sunday next, at 7 p.m., members will take the platform.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. W. E. Long gave an excellent address on 'Angels and Devils.' Sunday next, at 11 a.m., service; 7 p.m., Mr. E. W. Wallis on 'Spiritualism as a Revealer and Comforter.'—J. W. W.

CLAPHAM.—HOWARD-STREET, NEW-ROAD.—Mr. Matthews gave an address, also descriptions. Sunday next, at 11.15, public circle; at 7, Miss Violet Burton. Monday, at 3, ladies' circle; silver collection. Thursday, at 8, public service.—F. C.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mrs. Cannon's valuable services and Mr. Lonnor's fine solos were greatly appreciated. Mrs. Boddington presided. Sunday next, Mrs. Maunders. Thursday, 8.15, séance. Silver collection.

SEVEN KINGS.—45, THE PROMENADE.—Mr. Smith answered written questions. 1st inst., Miss Violet Burton gave an address. Sunday next, at 7 p.m., Mr. L. I. Gilbertson. Tuesday, at 8 p.m., Mrs. Pitter. 20th, Mr. T. Brooks. 22nd, Mr. A. S. Neville.—S.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, at 11.15, circle for communion; 7 p.m., Mr. T. O. Todd on 'The Spiritual Significance of the Transfiguration and of the Resurrection.' Thursday, 8 p.m., address and clairvoyance.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. J. C. Thompson's interesting address on 'Opportunity and Responsibility' was much appreciated. Mrs. E. Bryceson presided. Sunday next, at 7 p.m., Mr. Prior, address.—W.H.S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long, 'Spirit Teachings.' Evening, Mr. A. C. Scott gave a splendid address. Sunday next, Mr. W. E. Long: 11 a.m., spirit teachings and personal messages; 6.30 p.m., address by 'Douglas' on 'Guides and Guardian Angels.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. Jennie Walker's addresses on 'Healing' and 'Thoughts, Deeds, Actions,' rank amongst the finest we have had, and her clairvoyant descriptions were well recognised. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Hanson G. Hey, addresses. Tuesday, at 3, private interviews; at 8, also Wednesday, at 3, circles.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. Mary Gordon gave excellent addresses and descriptions. Sunday next, at 11.15 and 7, Mrs. Jennie Walker. Tuesdays, at 3 and 8, also Wednesday, at 3, Mrs. Curry, clairvoyante. Thursdays, at 8.15, public circle.—A. C.

BRIXTON.—8, MAYALL-ROAD.—Mr. Stockwell gave an address and Mrs. Keightley descriptions. Sunday next, 11.15 a.m., healing; 3 p.m., Lyceum; 7, Mrs. Gordon, address and clairvoyance. Circles: Monday, 7.30, ladies'; Tuesday, 8.15, members'; Thursday, 8.30, public.—E. K.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. R. G. Jones gave descriptions; evening, Mr. A. H. Sarfas gave an excellent address and descriptions. Sunday next, at 11.15, Mr. R. G. Jones; 7 p.m., Mrs. Podmore, address and descriptions. Monday, 8 p.m., inquirers' circle. Thursday, 7.15, healing, Mr. H. Bell and Mrs. Brichard; 8.15, members' circle.—N. R.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. Baxter gave educative addresses on 'God's Gift' and 'Sin's Wages,' answered questions, and gave descriptions. Sunday next, 6.30, public service (special collection for new hall). Usual week-night meetings.—J. S. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. C. Lock spoke on 'The Soul—its Faculties and Power.' Evening, Mr. A. J. McLellan gave an address on 'Progressive Man' and descriptions. 3rd, Mr. J. Wrench, address and clairvoyance. Sunday next, at 11.45 a.m., Mr. A. T. Connor on 'After Death'; 7 p.m., Mr. R. T. Jones, address and clairvoyance. Thursday, 17th, address and clairvoyance.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. J. Abrahall spoke on 'The Perfect Life' and Mr. A. Vout Peters gave descriptions. Evening, Mrs. Minnie Nordica gave an uplifting address on 'The Medium of Nazareth,' auric delineations and spirit messages. 2nd, Mrs. Mary Gordon on 'The Trinity of Man' and descriptions. Sunday next, 11.15 a.m., Mr. J. Abrahall; 3 p.m., Lyceum; 7, Mrs. Annie Keightley. Wednesday, Mrs. Alice Jamrach. 20th, Mrs. Minnie Nordica.—F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Notcutt spoke on 'The Prayer of Self-Interest'; afternoon, Mr. Underwood named the infant son of Mr. and Mrs. Hackett; evening, addresses by Messrs. Barton, Clarkson and Jackson. Sunday next, morning and evening, Mr. Alfred Vout Peters. Thursday, 8.15, Mrs. Jamrach. Saturday, 19th, Garden Party. Sundays, at 3, Lyceum. Tuesdays, 8.15, healing. 20th, at 7 p.m., Mrs. Mary Gordon.—A. C. S.

WHITLEY BAY.—137, WHITLEY-ROAD.—Mr. W. H. Robinson gave an instructive address on 'The Law of Control.'—C. C.

SOUTHSEA.—LESSER VICTORIA HALL.—Mrs. J. Mitchell gave addresses both morning and evening.—J. M.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren, who also gave descriptions.—E. F.

EXETER.—MARKET HALL.—Morning, Mr. George West; evening, Mr. C. V. Tarr. Descriptions by Mrs. Vincent.—H. L.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Warner Clark gave addresses morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mr. Pulham kindly spoke on 'Mediumship,' and Mrs. Pulham gave descriptions.—N. D.

BRISTOL.—16, KING'S SQUARE (OFF STOKES CROFT).—Mrs. Angel spoke on 'Truth.' Descriptions by Mrs. Angel, assisted by Messrs. Hodgekins and Thorne. Usual week-night meetings.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. M. Gilbert spoke on 'Love, and Labour on,' and 'The Meaning of Death' and gave descriptions; also on Monday.—H. I.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Adams on 'The Kingdom Within'; soloist, Mr. C. Frost; descriptions by Mrs. Short.—E. D.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Mr. Williams and Mrs. Summers gave addresses, and the latter also gave descriptions.—E. Y.

SOUTHEND.—SEANOE HALL, BROADWAY.—Mr. Rundle gave addresses on 'Prayer with Faith' and 'The Intrinsic Value of Psychic Phenomena' and recognised descriptions.—H. R.

READING.—NEW HALL, BLAGRAVE-STREET.—Mr. P. R. Street spoke in the morning on 'The Philosophy of Happiness' and Mr. Harold Carpenter in the evening on 'Humility.' June 30th, Mr. Street gave an address and answered questions.—M. L.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD.—Mr. Moores gave an able address on 'The Meaning of the Infinite.' Mrs. Peeling (vice-president) gave psychometric readings, and Mr. Giles descriptions.—C. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF-ON-SEA.—Mr. Horace Leaf gave an address on 'Spiritualism,' and recognised descriptions and messages. Afterwards Mrs. Matthews and Mr. Grimes also gave descriptions.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Address and psychometry by Mrs. Spiller. June 30th, Mr. Alcock-Rush, assisted by Mrs. Alcock-Rush, lectured on 'Canadian Experiences in Story and Song.' 2nd, address by Mr. Spiller, descriptions by Miss Jerome.—P.

MANOR PARK.—CORNER OF SHREWSBURY AND STONE-ROAD.—Morning, healing service, Mr. A. H. Sarfas; evening, Mr. J. G. Nicholson spoke on 'Behold I make all things new.' 3rd inst., Mrs. A. Jamrach dealt with questions from the audience and gave descriptions.—A. L. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach gave addresses on 'Spiritual Development' and 'The Mission of Spiritualism,' and descriptions. On June 29th (Hospital Sunday), Mr. Frank Blake, of the Southern Union, gave good addresses on 'The Soul's Awakening' and 'The Problem of Evil,' and descriptions. Collections for local charities. June 25th, after an Executive meeting of the Southern Union, Mr. Gambier Bolton lectured ably on 'Materialisations' and answered questions.—J. McF.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. T. O. Todd gave an interesting lecture on 'Foregleams of Immortality.'—E. C. S.

DUNDEE.—FORESTERS' HALL, RATTRAY-STREET.—Mr. and Mrs. Taylor, of Philadelphia, U.S.A., again occupied our platform, with splendid success. Mr. Taylor has the faculty of keeping the interest of an audience, and his addresses appeal to the intellects and the hearts of his hearers. Mrs. Taylor's gifts are remarkable, and the societies who are as fortunate as we have been in securing her and her husband's services (while on holiday) will, after meeting with them, wish that they could have other visits from such splendid workers.—J. M.

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