

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

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[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

From a South African correspondent, Mr. Herbert Price, the author of a volume of poems of outstanding merit, we receive the following remarkable story:—

In the year 1899 I had occasion to go to a farmhouse in the district of Queenstown. Mr. Fotheringham, the owner of the place, was a man I had known for a number of years. It was therefore natural that he should not hesitate to relate an extraordinary experience (even more extraordinary in the sequel) which had befallen him a couple of days before my visit. He said: "I was sitting here on my stoep the other afternoon enjoying a smoke. The sun was shining from a clear sky. Looking towards the road I saw a funeral procession coming along. I thought it strange, and wondered how it was that I had not heard of a death in our neighbourhood. The procession continued to approach as these thoughts were passing through my mind, and as it came nearer I noticed that all the people following the hearse, and also the bearers, were entire strangers to me. This deepened the mystery, and I naturally became keenly interested. Everything was so clear and natural that no idea of anything uncanny entered my mind. I continued to watch the procession and to wonder at the unaccountability of it all. When the procession came opposite to me there in the roadway I saw my own name on the coffin and the year 1904. I was so startled that I closed my eyes for a moment. I had not noticed the date or the month. The whole vision had vanished when I opened my eyes." Mr. Fotheringham, a year or so after relating this experience to me, left Cape Colony and went to reside in Rhodesia, where he died in 1904, and was buried by strangers, or, at any rate, by people who were unknown to him when he had the future so strangely revealed to him.

In some comments on the story our correspondent remarks: "This sort of thing is most difficult to explain. Does it indicate an implacable fate? Is time only an illusion?"

* * * *

Mr. Price's story of his friend's vision afterwards so strangely verified has many parallels in the lore of Highland second sight. Indeed, the annals of seership at large abound in cases where the prevision relates to approaching death. In *LIGHT* of July 1st, 1916 (p. 211) we printed an account of the remarkable dream of the late Mr. Edgar Lee, the well-known journalist, in which he saw the tombstone of a living friend, all the singular details of the dream being afterwards fulfilled. Examples of the prophetic faculty are so numerous that only a very ignorant or stupid person would deny them. But, as Mr. Price points out, they raise strange problems. Many times we have been told such things are only compatible with the idea of fixed and unalterable fate. That position we do not for a moment accept. To the fatalist man appears as a puppet, the creature of forces outside of himself. To the Spiritualist

man as a spirit must be part of those forces, and that introduces a factor which upsets the mechanism of the determinist position. It is tolerably certain that a man who takes the night train at St. Pancras for Edinburgh will on the next day step out into that city. It is not *quite* certain. He may, for example, change his mind on the journey and alight at Hawick, there meeting with adventures which may deter him from reaching Edinburgh at all. We have in mind experiences of prophecies fulfilled in their main events, but curiously wrong in details. Again, as Mr. Price suggests, there arises the question of the nature of Time. But that is a question wholly beyond us. We can only deal with events as a succession. Even so we see the possibility of that succession being susceptible of changes along the spiritual order by reason of the factors of will and intelligence which may determine and modify them. The fate of a boat drifting on the river above a cataract could be predicted with certainty. But not when it contained a skilled oarsman.

* * * *

In *LIGHT* of March 31st we printed some extracts from a letter addressed by Mr. J. W. Sharpe, of Bourne-mouth, to Mrs. Rachel Fox on the subject of her latest work, "Revelation on Revelation." We have now received an account of some clairvoyant visions beheld by Mr. Sharpe, which we publish elsewhere in the present issue. As will be observed, they relate to the vexed question of Joanna Southcott and her mysterious box alleged to contain revelations having a vital bearing on the present national crisis, which more than a century ago she appears to have foretold. It may be due to lack of faith, vision, or the "illative sense" on our part, but we could never take more than an academic interest in the history of the Devonshire prophethess. She certainly showed clear traces of genuine psychic power, as any impartial student of her life cannot but admit, but it was overlaid with much that to us seems evidentially valueless. Several mediums to-day show the same characteristics. They have not outgrown the stage of psychological confusion. But on any view of the case it seems a pity that the mysterious box cannot be opened, and the nature and value of its contents settled one way or the other. Mr. Sharpe we know as an able and scholarly student of psychological science; Mrs. Fox's works reveal her to be a writer of marked ability; and their opinions are entitled to a respectful hearing. As an examination of the contents of Joanna's sealed box appears to be the chief criterion of the validity of their contentions, the moral is obvious.

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THE PSYCHIC FACTOR IN SACRAMENTALISM.

Dr. Ellis Powell recently delivered a couple of lectures in the Institute, Golder's Green, to the congregation of St. Jude-on-the-Hill. The Vicar, the Rev. B. G. Bourchier, M.A., occupied the chair, and there were crowded audiences. Towards the end of his second lecture Dr. Powell indicated some of the psychic aspects of the Holy Communion service in the Anglican ritual. He quoted the well-known passage from Myers:—

In the law of telepathy developing into the law of spiritual intercommunication between incarnate and discarnate spirits, we see dimly adumbrated before our eyes the highest law with which our human science can conceivably have to deal. The discovery of telepathy opens before us a potential communication between all life. And if, as our present evidence indicates, this telepathic intercourse can subsist between embodied and disembodied souls, that law must needs lie at the very centre of cosmic evolution. It will be evolutionary, as depending on a faculty now in course of development.

Dr. Powell proceeded: Have no hesitation in projecting your thoughts towards those whom you wish to certify of your unbroken and yearning love. Do not be satisfied to affirm, Sunday after Sunday, that you *believe* in the Communion of Saints, without translating faith into practice and experience. As Myers said:—

The Communion of Saints not only adorns but constitutes the Life Everlasting. Nay, from the law of telepathy it follows that that communion is valid for us here and now. Even now the love of souls departed makes answer to our invocations. Even now our loving memory—love is itself a prayer—supports and strengthens those delivered spirits upon their upward way. No wonder, since we are to them but as fellow-travellers shrouded in a mist; “neither death, nor life, nor height, nor depth, nor any other creature” can bar us from the hearth-fire of the universe, or hide for more than a moment the inconceivable oneness of souls.

What is, for the Church Catholic, her supreme effort to realise the Communion of Saints, both in its individual and corporate aspect? Surely there can be but one answer—the sublime service which we call the Holy Communion—the Mass wherein the soul is *sent* into the invisible—as the very word “*mass*” (if it be a corruption of the old Latin formula, *Ita, Missa est*), would itself suggest. Let us for a moment look reverently behind the ceremonial and endeavour to discern its psychic significance. We saw that the soul body probably consisted of the vivifying and controlling factors which directed and dominated the physical organism. They will be strongly and compactly knit in the spirit spheres just in proportion as the individuality is firmly consolidated and unified. This is not theology, but science. Let me quote a scientist, Dr. Fournier d'Albe, so that you may not imagine I am guilty of a mere flight of enthusiastic fancy:—

We may take it for granted that the more the self-consciousness and the will are developed, the more permanent is the individuality. The individuals of the human race have therefore the best chances of real (*i.e.*, permanent) immortality. The development of the individual goes hand in hand with his training in altruistic activity. Both factors make for permanent survival. He is made strong, and he is made useful—strong to defend himself, useful in forwarding the interests of the community. Permanent survival thus depends upon two factors, each of them of independent value, but both together forming an irresistible combination.

If I would have my life-knot strong and secure, I must see to it that all the psychomeres [*i.e.*, the soul-particles] which obey my will feel thoroughly at one, and firmly bound together in a common cause. “Union is strength.” I must fill their lives with a common inspiration. They will strengthen me, and I, in turn, shall strengthen them. If, for any reason, I am personally unable to give them that firm government and vital inspiration which they need, I must get it from above—*i.e.*, by attaching myself closely to a larger organism, entering its service with loyalty and glad devotion, and hand that loyalty and gladness down to them that serve me. I must be wise in my choice of that higher organism, that Master whom I will serve. He must be able to command my unswerving love and devotion. He must be strong, and His strength must be permanent too, and for the same reason—*i.e.*, because it is in

accordance with the greatest good. Thus I can safely defy the immeasurable eternities before me.

Attaching myself to a larger organism, able to command my unswerving love and devotion! How easily has the language of science merged into the confession of faith! For the larger organism is simply the Church Catholic on both sides of the veil, which is to grow up into union with Him who is our head, even Christ. Dependent on Him, the whole body—its various parts closely fitting and firmly adhering one to another—grows by the aid of every contributory link, with power proportioned to the need of each individual part, so as to build itself up in a spirit of love. Those words, which sound to you so like an enunciation from some modern scientific treatise, are only a passage from St. Paul's epistle to the Ephesians rendered into modern English, so easily do the words of the great apostle himself, the greatest of all psychic scientists save One, lend themselves to the elucidation of psychic principles to a twentieth century audience. Let me conclude, then, by a brief study of an Anglican High Mass from the psychic point of view.

Our sublime Holy Communion service opens with the prayer for purity of thought—

Almighty God, unto whom all hearts be open, all desires known and from whom no secrets are hid, cleanse the thoughts of *our* hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name.

That touching and beautiful petition, which can be traced back to the eighth century and is probably one of the prayers of the early Church, is the favourite invocation of our unseen helpers on the other side. Many a time have I pronounced it at their request. If we ask why a prayer for purity should be the prelude to a service which is the most exalted and intimate solemnity of the Communion of Saints, we have the answer in a verse of Tennyson—

How pure at heart and sound in head,
With what divine affections bold,
Must be the man whose thoughts would hold
An hour's communion with the dead.

The prayer for purity is followed by a rehearsal of an ancient code of legislation as to social duty—the Ten Commandments—a code which is ethical rather than spiritual. It is followed by a reminder of the claims of humanity in its political aspect, a prayer for the King—that is, an acknowledgment of corporate civic allegiance in its earthly sense. Then comes what one may reverently call a transition to a higher level, through the collect, epistle and gospel, in their turn succeeded by the profession of faith called the Nicene Creed, which has formed a part of the Eucharistic celebration since the fifth century, and contains a passage: “We await the upstanding of the dead”—(Προσδοκῶμεν ἀναστῆναι νεκρῶν)—unparalleled in its outspokenness by any of the other creeds. The collection of the alms and oblations (another reminder of the corporate duty from an earthly point of view) brings this preliminary portion of the service to a close.

Then comes another transition to a still loftier spiritual height. We pray for the whole state of Christ's Church, militant here in earth; but the departed are brought definitely within the contemplation of the celebration: “We also bless thy Holy Name for all thy servants departed this life in thy faith and fear.” Confession and absolution once more raise the spiritual level—if one may use such language, so imperfect and yet so inevitable—until we are able confidently to affirm the presence of more than the Church militant. “Therefore with angels and archangels, and with all the company of heaven”—some actually present, and others psychically participants—“we laud and magnify thy glorious name.” The consecration and administration of the Holy Elements raise the celebration almost to its climax.

Meanwhile, to the clairvoyant eye, the clouds of thought-forms projected from the worshippers towards the altar, and originally blue because the service opens in the realm of ethical and social duty, have been changing to indigo, purple and violet. The spirit celebrant has assumed his share of the

glorious ceremonial, and a host of souls drawn by affinity to their loved ones, have joined the throng. The aura of the church itself—for every building possesses one—glows with augmented radiance, and is visualised in the spirit world as the source of a luminous shaft, shooting upwards like a searchlight. Inside the church the atmosphere is charged with intense spiritual energy. Effort after effort has been made to picture the conditions in words intelligible to our finite minds. In one of the most beautiful stories in "The Light Invisible," the late Father Benson spoke of it as a mighty stirring and movement in the tabernacle:—

Something within it beat like a vast heart, and the vibrations of each pulse seemed to quiver through all the ground. Or you may picture it as the movement of a clear, deep pool when the basin that contains it is jarred; it seemed like the movement of circular ripples crossing and recrossing in swift thrills. Or you may think of it as that faint movement of light and shade that may be seen in the heart of a white-hot furnace. Or, again, you may picture it as sound—as the sound of a high ship-mast, with the rigging, in a steady wind; or the sound of deep woods in a July noon. . . . I perceived that this black figure of the praying nun knelt at the centre of reality and force, and with the movements of her will and lips controlled spiritual destinies for eternity. There ran out from this peaceful chapel lines of spiritual power that lost themselves in the distance, bewildering in their profusion and terrible in the intensity of their hidden fire.

Vivid as it is, the description fails in adequacy because we have no terms, in terrestrial language, which are equal to the task: and we have no words because the things themselves are outside the limits of our normal experience. But when we unite in one supreme act the Sacramental mystery, the prayer, the yearning, the love of the thronging souls of the departed compassing us about like a cloud of witnesses, the music, the incense, and the artistic beauty of a ceremonial and a symbolism there art "comes full tide"—when these have all wrought their subtle psychic influence, the power attains its zenith. And at this point we reach the inevitable climax of the service—that sublime petition which specifically and unmistakably brings the souls of the departed into the prayers of the Church on earth—"Beseeching thee to grant that by the merits and death of thy Son Jesus Christ and through faith in his blood we and all thy whole Church may obtain remission of our sins and all other benefits of his passion." We and *all thy whole Church!*

One family we dwell in Him,
One Church, above, beneath,
Though now divided by the stream,
The narrow stream of death.

Then, with the triumphant Gloria long ago sung to clairvoyant and clairaudient spheres by the Angel host, the stately and pregnant ceremonial, itself the adumbration of mysteries which pass all comprehension, the communication of ideas that are incommunicable save to the psychic faculties, ends with the peace which is equally beyond all human understanding.

But while there remains fresh in your minds the reminiscence of the artistic beauty of the Ritual, both on this side and on the other, let us remember that Catholic ceremonial was made into a fine art for the single purpose of expressing the idea of Sacramentalism—in fact, as Mr. Cram declares, came into existence to voice with perfect potency this greatest of all scientific discoveries, Sacramentalism. For ritual, as he says, "is quite inexcusable if it is founded on a mere love of pretty things: if it is used as a language the idea must lie behind, and the idea that is voiced by Catholic ceremonial is certainly Catholic and Sacramental"—and, as I would say without hesitation, psychic also. It is an idea voiced in that wonder of perfect art, the Prayer Book, based upon that greater wonder of spiritual and literary art, the Bible—in many passages far finer in its English garb than in the original—and symbolically communicated by the celebration of a mystery unfathomable by the human intellect, with such auxiliaries as vestments "ancient in honour, reminiscent of centuries of splendid history, beautiful in form, in colour, in materials," as well as the music which is the earthly utterance of a celestial language which we knew in the world whence we came, and the incense which (again to quote

Mr. Cram) is "almost the oldest spiritual symbol in the world." Add to joy in that majestic and pregnant ceremonial the knowledge that another, infinitely more magnificent, is simultaneous with it on the other side of life, realise that you yourselves will, in a few short years, stand among the great multitude which no man can number, and see all these glories with eyes unclouded by mortal limitations—and you will understand, as never before, why a prayer for purity should be the prelude of an advance into these sanctified presences. Perhaps you may also comprehend why we claim, with absolute if humble confidence, that psychic science enriches and deepens devotion, and adds a new significance and lustre to every act of worship.

ECSTASY.

All mystics seem to be of one mind in regard to the final earthly stage of a lifelong devotion to practical mysticism. The noble Plotinus is said to have attained to a condition of ecstasy or spiritual rapture four times in six years. Philo Judæus, writing nineteen centuries ago, gives us his experience of a state preliminary to ecstasy, a condition testified to by Swedenborg, Augustine, Behmen, and many others. Philo says that he suddenly became full, ideas being in an invisible manner showered upon me and implanted in me from on high. Then I have been conscious of a richness of interpretation, an enjoyment of light, a most penetrating sight, a most manifest energy in all that was done, having such an effect on my mind as the sudden ocular demonstration which have on my eyes.

Swedenborg had not only this class of experience, but also that of ecstasy or rapture—the mystic "rest on the bosom of the Lord."

The late Poet Laureate, Lord Tennyson, in spite of much formalism, was largely a mystic, and never more so than when he decried the worthlessness of knowledge divorced from love and faith, which he described as "some wild Pallas from the brain of Demos." Yet again he describes knowledge as—

"the swallow on the lake
That sees and stirs the surface shadow there
But never yet hath dipt into the abyssm."

By "the abyssm" we know the poet meant

"the abyssmal depths of personality."

"The Palace of Art" shows Tennyson as a true mystic, from the moment when he builds his soul "a lordly pleasure house wherein at ease for aye to dwell" to the close when plagued with sore despair he prays for "a cottage in the vale where he may mourn and pray."

The Laureate climbed till, as he says of himself, he stood "on the heights of life with a glimpse of a height that is higher," and from thence he beheld the Lord as "an awful rose of dawn."

In "The Ancient Sage," a poem written late in life and but little known, Tennyson gives his own experience in the words:—

More than once when I
Sat all alone revolving in myself
The word that is the symbol of myself,
The mortal limit of the self as loosed
And passed into the nameless as a cloud
Melts into heaven. I touch'd my limbs, the limbs
Were strange, not mine, and yet no shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as match'd with ours
Were sun to spark, unshadowable in words
Themselves but shadows of a shadow-world.
—From "Mysticism," by F. W. RICHARDSON.

"IS GOD DEAD?"

The remark of Miss E. P. Prentice (p. 192) that "man is made sensitive to self-interest: eliminate the self, and he is at once spiritual," may be misunderstood when coupled with her further statement that the universalised good alone survives for the benefit of the race. In truth, man finds his real self by "eliminating" his human self. Mark all humanity, and it will be found that those only who live not in themselves but in others have found happiness. Self-consciousness is eternal in the soul of man, and it is *pure* only when free from the human bodily self.

F. C. CONSTABLE.

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THE LINK.

Writing more than thirty years ago, the Rev. William Stainton Moses ("M.A. Oxon") said:—

Spiritualism has had many opponents. Science has looked down on it with a cold sneer; Philosophy has tabooed it; Fashion has given it the cold shoulder, though now with proverbial fickleness she is coquetting with the subject that she once looked askance at; and Theology has roundly asserted that it is the work of the great Father of Lies, diabolic in its origin and devilish in its outcome. Perhaps this last objection is the most dangerous of all. Superstition dies hard, more especially when the "craft is in danger." From time immemorial the devil has been the convenient scapegoat on which every inconvenient truth has been fastened.

Of course it is an obligation of courtesy to receive this "argument" from Theology with gravity, although some of us feel strongly inclined at times to treat such an infantile objection with good-natured contempt. It is so *very* childish, but fortunately it has its amusing side. It has come frequently from people whom it is quite impossible to regard as pure and saint-like; it has moved so many persons whose lives and characters were more than doubtful to a fervid display of pious zeal against the "enemy of souls." Many a poor man or woman whom Nature has endowed with psychic powers has been harried, assaulted, pelted with abuse and clods, slandered and boycotted by those whom not even the most rancorous priest could have regarded as being really inspired by zeal for religion. It would need the pen of Swift or the biting wit of Sydney Smith to bring out the full irony of the situation by showing the straits to which Theology was reduced when it stood in need of such a defence and such defenders.

To-day, when, under the stress of a world-war, the question is being brought home to thinking and unthinking alike, the argument of diabolism is slowly receiving its quietus. It has only become conspicuous by reason of the higher relief into which our subject has been thrown, and the paucity of other arguments as a consequence of a greater diffusion of knowledge amongst the more studious and reflective classes.

In the chapter, "Conflicting Objections of Science and Religion," in his latest book, "On the Threshold of the Unseen," Sir William Barrett deals with the matter in a way which well illustrates some of the changes that have taken place since "M.A.(Oxon.)" wrote the article from which we have quoted. In the course of that chapter Sir William remarks:—

Although the province of religion is the region of faith, yet, surely, as a handmaid to faith, the evidence afforded by

Spiritualism ought to be welcomed by it. Yet, strangely enough, it is these two great authorities, Science and Religion, which have largely blocked the way. And when we ask the leaders of thought in each to give us the ground for their opposition, we find their reasons are mutually destructive.

That is a point we have made before in these pages; the arguments (such as they are) cancel each other—a fact which is going to save the protagonists of Psychic Science a world of trouble. We can almost afford to wait quietly, merely affirming our conclusions until our strangely-assorted enemies have settled their own differences, which, indeed, can only be resolved by a general acceptance of a philosophy which holds the key to the problems of both.

Sir William Barrett's remarks well illustrate our contention. For in the chapter under notice, while showing that conservatism may be helpful in checking rash or hasty deviations from the recognised order of things, he contends that the time is now ripe for an inquiry into psychical phenomena in order to determine one of the most important issues with which Science can concern itself—i.e., "whether the present life is the entrance to an infinite and unseen world beyond or 'the universe but a soulless interaction of atoms and life a paltry misery closed in the grave.'" On the other hand, he shows the true meaning of the Biblical warnings and the misconceptions to which they have given rise. The Hebrew prophets did not condemn psychical faculty, for they themselves possessed it. They condemned those forms of it which were practised by the pagan nations around, and the practice of which tended to obscure the Divine idea and weaken faith in the one Supreme Being.

With no knowledge of the great world-order such as we now possess, the intellectual and moral sense of the people would only have been confounded by these psychical phenomena.

It is a chapter which may be cordially commended to the attention of both scientist and theologian.

Let us conclude with a few words from our own standpoint on what we regard as the root causes of the difference between Science and Religion as especially exemplified in the controversy on these psychical questions. As we see it, Science deals with external origins and Religion with interior ultimates, and there is always an apparent gulf between them which can only be bridged by such an intermediate as psychical science represents. It is really the LINK between them—although neither has yet recognised the fact. In its evolution from the purely animal stage with its simple instincts, mankind is emerging into a region in which the mechanical laws and principles known to Science as Nature become merged, with every circumstance of confusion and complexity, into a higher grade of conditions none the less natural because they are known to Theology as spiritual. It is the *psychological* region and appears to bring in a great deal that is bewildering and repugnant to Science on the one hand and to Religion on the other. It is like the meeting of two streams—there are eddies and currents, and the water becomes turbid for a time. Many things, strange and weird-looking, come to the surface, and those who hold by the "primal sanities" find themselves disturbed by the appearance of elements that seem unnatural, out of harmony with an intelligible world order. But these things are simply in the human consciousness, temporarily psychologised by this particular evolutionary process. The distortions are in the mind—they are not in Nature, whether the lower (physical) or the higher (spiritual). It is a "critical point" in evolution.

Its terrific meaning and intensity is proved by the world-war now raging, for the war has a spiritual and psychical significance vastly greater than the material causes which seemed most conspicuous in its outbreak.

AFTER DEATH—WHAT?

ADDRESS BY THE REV. DR. COBB.

On Monday afternoon, the 18th inst., at the London residence of Lady Glenconner, the Rev. Dr. Cobb, Rector of St. Ethelburga's, Bishopsgate, delivered an address under the above title, Sir Oliver Lodge, F.R.S., presiding.

In his introductory remarks, Sir Oliver Lodge said that Science was divisible into two parts—pure Science and applied Science. His own work was connected with the former, which meant investigation; Dr. Cobb dealt with the latter, which meant application to life. If Dr. Cobb was going to tell them what happened after death, it would be probably from knowledge he had acquired as the result of scientific inquiry.

The REV. DR. COBB in commencing his address said that he could not disagree with so distinguished a scientist as the chairman; but if he had continued his remarks he felt sure that they would have committed him (the speaker) much more deeply. (Laughter.) As a matter of fact, he did not propose to discuss anything that he might have gained by his personal investigations, because these had been too scanty and carried on over too short a space of time to justify him in making any definite observations. He did not wish to poach on the preserves of a man like Sir Oliver Lodge, who had studied deeply the phenomena connected with the appearance of spirits behind the veil, nor did he think he was competent to do so even if he wished it. He intended to confine himself to what was called the prolegomena of the subject; and he did so for this reason: there was an extraordinary amount of ignorance and indifference surrounding the entire question. He used the word indifference quite advisedly. On looking round one found it difficult to believe that the average individual took the slightest interest in the question whether he lived after death. His interests were merely in the approximate future—the kind of life he was to live before he passed from the earth. This view of the matter was borne out by observation of the curious arguments currently used on behalf of man's immortality.

Dr. Cobb then passed in review some of these arguments, which are sufficiently familiar to most of those who have seriously studied the question. There was the argument from the Resurrection of Jesus Christ. With all respect for those whose faith was centred in this event, it might be held that in this case a very large superstructure was placed on a not completely assured foundation. They were basing their belief on a historical event which occurred in an age when historical criticism was totally lacking, and it was likely that if we knew more about the intellectual condition of those early days we should find that whatever took place had not been accurately recorded, or the records rigorously examined and corrected. A further difficulty was that, assuming the exact truth of the records, it might be objected that Jesus Christ was so extraordinarily and specially different from the rest of mankind that we could not apply the argument from Him to very inferior mortals like ourselves.

Again, it had been urged that this life was so very imperfect, so shot through with injustice and misery, apparently so deficient in rational and moral order, that another life must be postulated as a moral necessity to adjust the defective balance of this. Well, there was a certain amount of truth in that argument, but it was really a matter of values—it rested upon faith rather than investigation. Another argument was drawn from the sense of aspiration, of desire for a life hereafter, which sprang up spontaneously in the human heart. But while that was true of many of us, it was unfortunately not true of a vast number of others. Millions of people who followed the faith of Buddhism did not desire to live again. They had been taught to aspire towards a cessation of personal consciousness.

The argument in Butler's analogy—now quite out of date—that the soul was a simple substance, like the atom, something indivisible, which could not be broken up—that argument he merely mentioned to dismiss it.

In this matter he looked at the other side of the question,

that whatever might be said for purely academic arguments for human survival, there was no valid argument which could be brought to deny man's immortality. Metchnikoff denied that there was any valid argument for it. That was because his hand had become subdued to what it worked in. Metchnikoff was concerned with experiments with bacilli, and his outlook was coloured by his avocation. Even so, physiologists might be disposed to concede even to bacilli a quasi immortality, "But," continued Dr. Cobb, "I should be disposed to dismiss without further ado any kind of argument drawn from the lower aspects of life. You cannot judge the true nature of man by an investigation of his smallest aspects. I prefer to regard man as an immortal spirit, functioning for a time in a mortal body. As to the question, 'After death—what?' you can only decide this by first asking, 'Before death—what?' We must first take the trouble to inform ourselves of the true nature of man before he dies. (Applause.) There is no scientific literature of death at all. A great deal has been written by poets and literary men on the subject of death, but Science is dumb."

The speaker then proceeded to deal with the causes of death—disease, infirmity, and accident. If it were possible to bring about a condition in which these causes could no longer operate, there was no reason why man should ever die. We could not discover anything in Nature about death except that it was universally operative. But all that could be said about it was that it was the cessation of life. But this was a purely negative definition. It did not say what death was but only what it was *not*. The explanation was that the human intellect could only deal with the mechanical side of things. The same mystery surrounded life itself. Herbert Spencer had said that life was the adjustment of internal relations to external relations: which left us no wiser. What was this wonderful thing that went on year after year adjusting itself to external relations? Huxley suggested that life was a kind of epiphenomenon—something which if you mixed certain elements in the right way would be found to come out of them as a sort of by-product. Dr. Chalmers Mitchell told us that life was associated with matter, a result of the high complexity of the compounds which made up the animal organism. But his explanation carried us no further than the theories of Spencer or Huxley. But this at least could be said—life is a power working through its own instrument. All the force or power which Science dealt with might be described as depersonalised life or depersonalised will—manifesting itself in the shape of gravity, molecular attraction, cohesion, and rising in grade until it functioned in the human form. The more complex, the more highly developed the form the higher was the manifestation of life.

But clearly life did not depend on the possession or destruction of its particular body. When that body no longer subserved its purpose it transferred itself to another body. It was not tied up to the possession or use of the body through which it functioned.

But in its gradual ascent through successive forms there came a time when it functioned for the first time as an *individual*. Now the term "individual" could not correctly be applied to any atom merely because it was theoretically indivisible. The term meant more than that. It was necessary to any rational conception of immortality. It did not simply mean that any particular person was an individual because he was conscious that he was not some other person. If all of those present were able to rise to such a height of perfection that all the discords and differences, all the elements of division and separateness were dissolved, so that a complete unity were established, we should have an individual, and that individual would be immortal. All philosophy was agreed that such an individual was God himself. But it was not necessary to reach such a transcendent state in order to make us indestructible; it was sufficient to possess it even in an imperfect measure, and thus to be immortal. But immortality did not imply a never-ending life in terms of time. Immortality was a state outside of time, and that state was conditional; it depended on the fitness of the individual to receive that gift of immortality, which was a qualitative and not a quantitative matter.

Mr. H. G. Wells' objection that the desire for a future life was a matter of selfish egotism was not a valid one. Not to desire immortality was equivalent to rejecting it as an unworthy gift, and if that gift was to be of any use to us, it must be a *personal* gift. (Applause.) Any other kind of immortality (like that of the Positivists, for example) was unsatisfying. It was not a question of endless life in the Time sense, but of an exalted condition of the life—pure and noble—a worthy object of aspiration and desire.

Dr. Cobb then traced some of the conclusions flowing from this idea. It meant that man, as a spiritual being with potentialities of consciousness raising him high above the animal kingdom, was, as it were, an organ of God—an immortal appanage of the Deity Himself—we were as necessary to God as God was necessary to us.

In adopting this view he was using more than faith; he was exercising a reasoned faith that would stand the test of experience and criticism—it was part of the necessity involved in the conception of a coherent and reasonable Universe.

After some further consideration of the point, in which he dealt with the question of the subliminal consciousness and those "abysmal depths of personality," the sense of which has led the best thinkers to the conclusion that in man only a small part of an existence rooted in a transcendent Reality comes to the surface, Dr. Cobb dealt with the question of pre-existence which, as he explained, is not the same thing as reincarnation. It was an unescapable conclusion that every human life was a continuance of some preceding form of life or condition of existence. It was quite legitimate to invert the usual order of things by saying man died and he was born, *i.e.*, he died to some previous pre-human state, and was born into some higher post-human condition. As to his future state it was clear that his life would continue to function in association with some external form, and he recalled the saying of St. Paul, "There is a natural body and a spiritual body." The analogy was complete. All the processes of life involved a transition from body to body—the old form when it no longer served was subsumed and a new organism developed to carry on the purposes of the life principle.

Dr. Cobb next dealt with the question of evidences, but only, as he said, in a restrained form, because here he was on ground with which, unlike Sir Oliver Lodge, he had not made himself perfectly familiar. Those Churchmen who assailed psychic evidence were centuries behind the times. They were born too late, and their arguments were derived from the period between 1230 and 1430. Before then a more or less rational view of psychical facts prevailed. This was followed by a perversion of view which resulted in the idea that these things were diabolical—hence the burning of Joan of Arc. The Church said psychical phenomena were demonology: the Legislature said they had no existence. The sooner the foolish laws enacted against psychic facts were amended the better, especially as an important science was now arising to tell us not only that such facts existed but the meaning of them. That science could aid the Church, for Science could instruct the Church on the question of what things in the external side of life were true and what they stood for, and the Church could then make use of them.

Describing some of Dr. Crawford's experiments Dr. Cobb pointed to that scientist's report on new or hitherto uninvestigated forms of matter. It was not essential that Dr. Crawford should have testified to the action of unseen human intelligence, although he had made a claim to have done so. His experiments could be regarded solely from the standpoint of the discovery of unsuspected powers and qualities in the psychical world, because these things had a very important and significant bearing on the whole question. There was ample evidence amongst the records of psychic phenomena, however much some of them pointed to mysterious powers in the incarnate human, of human intelligence and activity from beyond the veil. But from every standpoint Psychic Science was one of the greatest sciences which had yet come into existence. Meanwhile we had to sail on an even keel between credulity on the one side and scepticism on the other. (Applause.)

Some discussion followed, in which Sir Oliver Lodge and other members of the audience took part. Sir Oliver said that he was in cordial agreement with most of Dr. Cobb's remarks. They had been accused by the Church of necromancy; but he did not feel that the charge could be established. After a reference to the miracles of Jesus Christ in raising the dead, regarding which no charge of necromancy was levelled in these days, whatever the Pharisees of old might have said about the matter, he pointed out that *Psychical Research* did not concern itself with dead bodies; it never interfered with the dead. It merely entered into communication with the surviving spirit. On the question of the nature of life he did not regard life as identical with force or energy. Life was something that directed energy. Nor did he believe that the same kind of life was operative in all forms of existence. He thought life had a kind of identity, that the kind of life which made the oak would always make the oak. There was an individuality about life and that individuality would persist. But that was not what we meant by personality. By personality we meant something which manifested some of the higher attributes of life—a very important point. As to conditional immortality, he did not agree with the lecturer. He thought immortality applied to all who had developed sufficiently the human character to persist as human beings. A man might desire for certain reasons to escape the fate of continued existence, but he could not do it, he was under compulsion, and had better make the best of it.

The meeting closed with an expression of thanks to the speaker by the Chairman on behalf of the audience.

THE DIVINING ROD.

ITS USE IN DISCOVERING MINERALS.

In reference to the Note in *LIGHT* of the 16th inst. (page 185), dealing with the clairoscope as described by Miss Lilian Whiting, it is interesting to find that writing in this journal of February 9th, 1907 (pp. 64-5), Mr. H. Blackwell gave the following account of the use of the divining rod as applied to minerals:—

About the year 1900 I became greatly interested in the literature of the divining rod, and shortly after, when in Canada, was fortunate enough to meet an elderly man who was not only influenced by underground streams, but also by mineral veins. Of his genuineness I had absolute proof, for when "set" on a rich reef, nothing would induce him to remain longer than a few seconds, owing to the consequent utter exhaustion. He informed me that on one occasion he had been tested when travelling on a steamer, and that he had accurately located the exact position of a mineral lode which passed under the bay.

After a careful study of the effect, I soon discarded the suggested theories of "unconscious muscular action" and of any "kind of transcendental discernment possessed by the subconscious self," although, probably, in certain exceptional cases (as in the well-known one of Jacques Aymar, in France, who traced and was the means of capturing three murderers), an attendant guiding spirit who causes the rod to move is the correct explanation.

Coming to the conclusion that the movement was usually due to some magnetic or other force not yet recognised, to which certain persons only were attuned, I determined to try if photography would in any way help to solve the problem which has puzzled investigators for hundreds of years. After taking photographs of the dowser on several occasions, I was gratified to find that some of the negatives, which were developed at a professional photographer's, showed distinct markings of an abnormal character as of a small cloud and flash of light. Somewhat corroborating this result, a photograph of a magnet (which is now before me) shows clearly the emanation streaming from its poles, and this, by the way, confirms the observations of that patient inquirer, Baron Reichenbach. Finding, also, that I was susceptible to the force or influence, on my return to England I enlisted the services of three clairvoyant friends, thinking that their ability to cognise a high rate of vibrations might help to further elucidate the mystery. The experiments were carried out in my garden, as a strong stream of water crosses one portion of it at a considerable depth underground. The results were exceedingly instructive and interesting. Directly the rod commenced to go down, one of the two ladies saw a fine cloud or aura issue

from my hands, and also from the nape of my neck, while the other lady noticed an emanation coming from the apex of the rod, and also from the top of my head. The experiments were repeated after nightfall, as I desired to know if the vibrations were luminous. The ladies observed a faint light dart down the handles of the rod towards the point and then disappear in a minute cloud, "like steam from a kettle." The gentleman did not see this, but noticed some half-a-dozen globules of blue light which changed in colour to red while dancing up and down.

It does not appear to be electricity, as when wearing thick rubber boots owing to the snow-covered ground, I have successfully traced the course of a vein of iron ore, and after insulating a lady sensitive on glass supports, with the handles of the rod in glass bottles, we found that even then the rod freely turned when over water. Glass, however, would not cut off the flow of *magnetism*. It is also desirable to note that slightly different results will be obtained from each dowser, for, like all mediums, they differ as to their sensitiveness.

It is satisfactory to find that the Germans, headed by their versatile Kaiser, have lately been experimenting with the rod, and a Berlin scientist, Herr K. Gruhn, has just announced that he is of the opinion that all bodies give out emanations, each of them possessing an emanation of its own. Probably he is not aware that over fifty years ago, the great seer, Andrew Jackson Davis, wrote in "The Great Harmonia" that:—

"Earth gives off one particular colour, stones another and minerals another. . . . Beds of zinc, copper, silver and gold each, like the different organs of the body, give off divers kinds of luminous atmospheres or emanations more or less bright and beautiful."

As the result of his labours, Herr Gruhn claims to have discovered a physical apparatus for locating underground reservoirs of petroleum.

I understand that curious lights or flames, playing over or proceeding from the various veins, can occasionally be seen in Cornwall and other mining districts. It is well known that not only precious supplies of water, but valuable deposits of oil, coal and other minerals have frequently been located by the indication of the rod.

In total darkness and in a district quite new to me I have pointed out the exact position of a coal seam, and have given its correct width. It is, however, desirable to state that the vibrations can only be sensed when they proceed from a vein or seam on its edge—i.e., within the space bounded by its walls, and if there be an outcrop the vibrations are thereby dispersed or lost. They ascend to the surface vertically, and I have caught them when travelling in a carriage or train. When this law is better understood, and the contempt and foolish derision of our scientists give place to painstaking and careful examination, then its enormous value for prospecting purposes and extracting the hidden treasures of Nature, in the shape of covered or blind reefs, coal seams, and watercourses will be more highly appreciated. By different meters attached to my rod I can tell whether I am over a coal seam, or iron, or manganese ore, &c., and it will possibly be found that every mineral—nay, every substance in the earth when in sufficient mass—has a message or vibration for the suitably attuned receiver, whether human or inanimate.

THE "Daily News" reports that in a will case which opened in the Scottish Courts at Edinburgh last week the curious statement was made in the defence that the hiding-place of the will was revealed in a dream.

I HAVE in my possession six messages written without the aid of human hands and without the aid of a professional medium, signed by the invisible helpers, and one signed by the name of a dear relative, and all in a brilliantly lighted room. Surely I do not hesitate to say that my own personal experiences have been such as to render impregnable my belief in the existence of spiritual presences upon earth.—ELLA WHEELER WILCOX.

"TAY the spirits whether they be of God," was the advice of the Apostle. The surest indication of whether an influence is of God or not will be found in its effect on character. If the influence which purports to come from the spirit world makes us both more loving and more *humble*; teaches us to think less of ourselves and of our own importance, and more of our work and of the interests of others; if it makes us more lovable in our homes and more welcome in the society of our fellow-men, then whether we can identify the "control" or not, we may safely trust the influence that works in us as emanating from a source which is pure and good and intended to advance our soul's development.—"Objections to Spiritualism Answered," by H. A. DALLAS.

THE SEALED DOCUMENTS OF JOANNA SOUTHCOTT.

A COMMENTARY BY WAY OF CLAIRVOYANCE.

Mr. J. W. Sharpe, M.A., of Woodroffe, Bournemouth, and formerly Senior Fellow of Gonville and Caius College, is one of those not too common instances of a high degree of intellectual ability being combined with fine psychic powers. Mr. Sharpe has a gift of clairvoyance the reality of which he has frequently demonstrated to his friends. Recently his attention has been turned to the writings of Joanna Southcott, in connection with which certain visions have come to him, a brief account of which we are asked to present here for the information of those interested in the question. We do so in a strictly non-committal spirit.

Mr. Sharpe's account commences with a reference to a vision (on the 3rd of February last) of celestial beings whom he beheld while he was holding in his hand some booklets relating to Joanna and her mission. He writes:—

The Beings, standing in a ring in full robes, made me see the piling up of spiritual knowledge of the growth of the spiritual being of the future. This proceeded by "waves," not uniformly, and when it came to my mind that the millennium doctrine adumbrated the rise of a great wave they bowed in deep assent. They made me see a great flower like a peony ready to burst open, which it presently did. They gave me to know that the importance of Joanna Southcott's writings really lies in their *inner meaning*, and also that they come at a period of great transformation just when humanity is on the verge of a great forward wave of spiritual growth. Certainly I have never been in higher regions than those to which I came when testing Joanna's writings.

Later, Mr. Sharpe claims to have had a communication from Mr. W. T. Stead, who said that the opening of the box was an imperative necessity "as a first step to emancipation." Mr. Sharpe says that he had asked the question, "Do you know Joanna Southcott? Should she be listened to?" to which Mr. Stead replied, "Yes! Open the box. The new time is come. He is come, and men see Him not. The bars are being drawn on the debased ones for their good."

Then follows a description of further visions:—

March 18th, 1917.

. . . I saw Joanna Southcott yesterday morning. There was a faint show of her portrait, and then she became quite visible as a spirit. She was clothed in a light blue robe, was tall with a square, not large, head, and was standing opposite to me with a large book open on the wide soft back of a chair. . . . I now copy notes: She points to a passage, and then shuts the book up. She raises her right hand to the height of her face, fingers closed, palm facing me; left hand on the book. Now she closes her right hand, first finger pointing upwards, and then places that hand beside the other on the book. All this was quite different from what I had expected; and only in the evening did I discover the meaning. The three positions of the right hand meant Warning, Direction, Precept. Then she seats herself in the chair, the book being gone. . . . I now see behind her a long vista of spirits reaching away upwards to a great distance. They hold up a channel or conduit, as it were, of water—the Water of Truth. They stand sideways to me in two long ranks, one rank on each side of the conduit, which would hold one of their bodies conveniently, and is curved slightly over the top so as to prevent any of the "water" being lost. It slopes upwards at half a right angle, the lower end losing itself in Joanna's body and the light around her. Everything in this scene consists of a substance like light, white and comparatively dense near Joanna, excessively translucent and brilliantly bright at the upper end. She points the scene out to me. In the dim far distance, at the head of the channel, is seen a most brilliant light which sends out clear, piercing, diamond-like rays in all directions. Close to this blazing orb the brilliant and translucent light-substance seems to melt into unity with the great orb of pure light which I now perceive to be itself but faintly outlined within the surrounding infinity of pure light. The lower end is of the same substance and density as Joanna herself, she being engaged now in communicating with the mundane world, and therefore, for the moment, not within her normal celestial sphere. Now I see standing around her chair, and so in this world, three grave figures of men, and the conduit merges into their bodies as well as into Joanna seated in it. Now the chair melts (spiritually) into a seat of light, with a high arched back, deeply hollowed

towards the seat, and having no legs that I can see. Joanna has now become very shining and white, and so have the three men who, I perceive, are bearing up the legless chair in their hands. Joanna's feet now rest upon a globe of light of the colour of the harvest moon. They retire away upwards, and the scene closes.

I much wondered who these three men could be. A while afterwards I discovered that they were Righteousness (on Joanna's right), Peace (behind), and Truth (on her left).

This vision—a real scene, I take it—was entirely unsought for by me, every part a surprise to me, and quite beyond my powers of invention.

March 19th, 1917.

This morning I have seen a high being from the other world, who was Dante in this world. I asked: "What was the real purport of Joanna's coming into our history?" He replied:—

"She came to be a warning to you of the near approach of re-formation, of re-creation, of removal of outgrown hindrances to your race. Of re-formation, because all the forms of social life will be re-made; of re-creation, because the soul within these forms will be new wine, of being, of knowledge, of will and love; of removal, because the old must be taken away to free the growth of the new. This warning came, and comes, in her homely speech and in her homely thoughts, and in her warm-hearted words. She came for direction, pointing men back to righteousness and to the speaking of truth under the shadow of peace. She came for precept; from the records of the great book of the past shall man draw the rules of the future. Seek this much in her. You will find it, and find it abundantly, and let that suffice you all. I go."

March 28th, 1917. 10 a.m.

I find myself in the midst of a springing fountain of light, rays and drops of all colours. Around is darkness which melts away when the drops and rays invade it. Now there faces me a tall, grave, beneficent being, all of shining light, sometimes dense and white, sometimes perfectly translucent and clear. He raises his open hands, elbows at his sides, and from his eyes and the palms of his hands and also from the closed fingers, pour brilliant rays of light. The darkness has now all gone. From his head rise flames of brilliant light and now his whole body appears to be formed of blazing light, and he becomes a dimly outlined form in the boundless light of true being. Now a man appears, very dimly only. Now in front of me stands a winged being, in a long robe of full and graceful folds, the wings rising, each of them, in a magnificent arch; she (for I think the form is that of a woman) holds up a scroll in front of her. The hair is very thick in heavy folds and is gathered in the neck in a heavy roll. Underneath the light of it the colour is seen to be a dark brown. (I am pretty certain that this angel is Joanna in her natural form as a messenger.) Now the angel bursts into shining light, and upon the scroll there comes out the word "*victory*"; then comes on the scroll "*truth*," then "*love*" (each word disappearing before the next forms). The angel now becomes impressive and urgent in her manner, and leans towards me: "*Let the box be opened at once.*" (I see a small model of it on the table before the angel.) "All is finished, all is done that the Lord, *who is come*, desires. Now let the box be opened. This paper is to be sent to our messenger among you."

THE UNCHANGING EGO.

The self is real, not a mere appearance of Reality. We, each in his direct experience of personal identity, are the absolutely and eternally real, albeit under finite conditions and limitations. We are substantives, nouns, pronouns; and what we mean by the self is real in the sense that it owns all its qualities, all its changing states and activities, as, so to speak, its adjectives. They may pass, it abides; they are always more or less changing, coming and going; but it remains ever the same, ever one with itself. It is not a flowing stream, nor a cluster, a "heap," a group, a collection, nor a series of ideas or psychical events. The past belongs to it as truly as the present, because in a very true, deep sense it is non-temporal, eternal. This unitary aspect of experience, this identity of the self, constituting the very basis and essential presupposition of all the activities of our intelligence, if we deny or ignore it, the world for us must lose its unity, its laws, its order, and its meaning; chaos and anarchy must everywhere prevail. For it is certain all the unities, all the categories and universals by which we lay hold of and interpret existence have their sole source and meaning in this primal experience and conviction each of us has of his own real, unchanging ego mid the flux of time.—"Religion and Reality," by J. H. TUCKWELL.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 2ND, 1887.)

Last week I was invited by two friends to join them in a sitting with an old gentleman who was reputed to have considerable mediumistic power. It was the first time that I had ever had the opportunity of sitting with anyone who was not a novice and inquirer like myself. I may remark here that for some days I had been debating in my mind whether I should get a copy of Leigh Hunt's "Comic Dramatists of the Restoration"—the question being whether the mental pollution arising from Messrs. Congreve, Wycherley & Co. would be compensated for by the picture of the manners and customs of those days to be gathered from their pages, and which I had particular reasons for wishing to be well up in. I had thought the matter over, but had dismissed it from my mind a day or two before the séance. On sitting, our medium came quickly under control, and delivered a trance address, containing much interesting and elevating matter. He then became clairvoyant, describing one or two scenes which we had no opportunity of testing. So far, the meeting had been very interesting, but not above the possibility of deception. We then proposed writing. The medium took up a pencil, and after a few convulsive movements he wrote a message to each of us. Mine ran: "This gentleman is a healer. Tell him from me not to read Leigh Hunt's book." Now, sir, I can swear that no one knew I had contemplated reading that book, and, moreover, it was no case of thought-reading, for I had never referred to the matter all day. I can only say that if I had had to devise a test message, I could not have hit upon one which was so absolutely inexplicable on any hypothesis except that held by Spiritualists. The message of one of my friends, referring to his own private affairs, was as startlingly correct as mine.

From a letter by DR. (now SIR) A. CONAN DOYLE.

THE EMERGING REALITY.

Modern religion has no revelation and no founder; it is the privilege and possession of no coterie of disciples or exponents; it is appearing simultaneously round and about the world exactly as a crystallising substance appears here and there in a super-saturated solution. It is a process of truth, guided by the divinity in men. It needs no other guidance, and no protection. It needs nothing but freedom, free speech, and honest statement. Out of the most mixed and impure solutions a growing crystal is infallibly able to select its substance. The diamond arises bright, definite, and pure out of a dark matrix of structureless confusion. This metaphor of crystallisation is perhaps the best symbol of the advent and growth of the new understanding. It has no church, no authorities, no teachers, no orthodoxy. It does not even thrust and struggle among the other things; simply it grows clear. There will be no putting an end to it. It arrives inevitably, and it will continue to separate itself out from confusing ideas. It becomes, as it were, the Koh-i-noor; it is a Mountain of Light, growing and increasing. It is an all-pervading lucidity, a brightness and clearness. It has no head to smite, no body you can destroy; it overleaps all barriers; it breaks out in despite of every enclosure. It will compel all things to orient themselves to it. It comes, as the dawn comes, through whatever clouds and mists may be here or whatever smoke and curtains may be there. It comes as the day comes to the ships that put to sea. It is the Kingdom of God at hand.

—From "God the Invisible King," by H. G. WELLS.

THE STAR IN THE STORM.—Have you ever watched in the darkness of the night, when storm-clouds veiled the heavens, and the distant thunder rolled round through the heavy air; and as you watched, seeing no sky, no stars, suddenly the clouds were rent asunder, and in the violet depths there shone out the Star of Love shining undimmed and lustrous beyond the earth-born veil which had hidden it from earth's sad peoples? So, to those who know, shines in mid-heaven the Star which is the sign of the ever-presence of the King, and tells the earth that it is lying safely in the bosom of His Power, cradled in His Love. Lift up your eyes, brothers, now when clouds hang thick, and see His Star.—ANNIE BESANT.

SOCIETY WORK ON SUNDAY, JUNE 24th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Lucid address, "Is Spiritualism Contrary to Biblical Teaching?" by Mrs. Cannock, followed by convincing clairvoyance. Talented pianoforte solo by Mr. Field.—77, *New Oxford-street, W.C. 1.*—June 18th, successful clairvoyance by Mrs. Marriott. Sunday next, see front page.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. H. Leaf. Sunday next, at 11 a.m., service and circle; at 6.30, Mr. Percy Scholey. Circle, alternate Sunday evenings, commencing July 1st.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mrs. B. Moore, address and clairvoyance; evening, Mrs. Wesley Adams, address and clairvoyance. Sunday next, 11 a.m., Mr. H. Ernest Hunt; 6.30 p.m., Mrs. Beaumont-Sigall.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—6.30, address and clairvoyance by Mrs. Briggs. Sunday next, 6.30, address by Mr. G. Prior. 2nd, 3 p.m., ladies, address and clairvoyance. 4th, 7.30, address by Mr. Connor.—E. M.

TOTTENHAM.—684, **HIGH-ROAD.**—Mrs. Alice Jamrach gave an address on "The Mission of Spiritualism," followed by clairvoyance. Sunday next, 7 p.m., Mr. T. Olman Todd will give the address.—D. H.

WIMBLEDON SPIRITUALIST MISSION.—Impressive address by Mr. Harry Fielder. For prospective announcements see front page.—R. A. B.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, July 1st, at 11.15, answers to questions; 6.30, Mr. Horace Leaf. Friday, at 8, public meeting. July 8th, Mrs. Beatrice Moore.—M. C.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Lyceum anniversary. Most enthusiastic audiences; quite a "field day." Sunday next, 11.15, "The Ideal Church"; 3, Lyceum; 7, Mrs. Mary Davies. 4th, Mrs. Podmore.

RICHMOND.—14, **PARKSHOT (OPPOSITE PUBLIC BATHS).**—Mr. G. Prior gave a scientific address to a full audience. Sunday next, Mrs. Beaurepaire, address and clairvoyance. 4th, Mr. Kirby, address.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Mr. and Mrs. Hayward. Sunday next, Lyceum Flower Sunday.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses were given morning and evening by Mr. Howard Mundy; afternoon, Lyceum anniversary, address by Private Richard Churn.

THE SPIRITUALIST EDUCATION COUNCIL.—We have received a report of the above institution, from which we learn that on the 20th inst. the Council held its final lecture and developing classes of the second session, and adjourned till the first Wednesday in October, when the third course will commence. The phenomenal success that attended the early efforts of the Council continued without break to the end, the audiences during the spring being as large and gratifying as at any other time. The Council was fortunate in procuring the services of such capable and well-known lecturers as Dr. Ellis Powell, W. J. Vanstone, D.Ph., Robert King and Horace Leaf. In his lectures Dr. Powell emphasised the fact that the time for apologising for Spiritualism has now passed, it is a firmly established scientific truth, and whoever denies it is uninformed. Although the youngest of the sciences it is the most important, linking religion and science and extending the realm of science indefinitely, vast and wonderful though its present borders are. There was a slight decline during the last half of the second session in the attendances at the developing classes, due no doubt to the exceptionally good weather and the Easter and Whitsuntide holidays; nevertheless the average for the two classes—the advanced and elementary—was between forty and fifty. The loss was more than counterbalanced by the large and regular attendance at the healer's class, ably conducted by Mr. C. J. Sander. In this class theoretical and practical instruction was given in psycho-therapeutics. On Saturday, June 23rd, a large number of students and friends spent a pleasant afternoon together at Kew Gardens, fittingly completing a most profitable and enjoyable session. Announcements of the forthcoming meetings will appear in the columns of the various Spiritualist journals.

NATIONAL UNION FUND OF BENEVOLENCE.—The honorary financial secretary, Mrs. M. A. Stair, 14, North-street, Keighley, Yorks., acknowledges with many thanks the following subscriptions received during May: Mrs. Greenwood, 5s.; "A Friend," London, 3s.; G. C. Attercliffe, 2s.; "A Friend" (per Mr. Rist), 2s. 6d.; Krugerdorf Society, South Africa, monthly collection, £1 5s.; Lyceum Conference collections, £1 8s. 5d. Total, £3 5s. 11d.

MRS. FAIRCLOUGH SMITH.—Miss E. Lownds, of 18, Provost-road, N.W. 3, on her own behalf and that of several members of the Church of Higher Mysticism, writes to express the great regret felt by them at the sudden indisposition of Mrs. Fairclough Smith, leader of that church, "who has given her services freely to the cause for the past three years with hardly a break, spreading the glorious tidings 'There is no death,' and giving comfort to many a sorrowing and breaking heart." We regret to be unable to find space for the whole of Miss Lownds' letter, but she refers to the good work done in connection with the services dedicated to our fallen heroes (held on the first Sunday in each month) and to the value of the services for healing every Sunday. The psychic power generated on these occasions, she states, has been perceptible to all present, and Miss Lownds concludes: "Though Mrs. Fairclough Smith will be missed in London, it will rejoice many hearts to know that for three of the most beautiful months of the year she will be enjoying rest and peace in the country. We shall look forward to a happy reunion in October, when we understand she is to resume her valuable mission."

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