

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Journal of Man,' early in the year, printed a Discourse by the late William Denton, through a medium, R. H. Kneeshaw, and edited by Wm. McCombie, who reports that similar discourses have been given during the past two years 'by well-known writers and thinkers who have passed on,' and who says:—

We have been told that this is part of a great propaganda being carried on to open the minds of spirits who are groping for light, and that the small audience in the physical body is simply a nucleus around which swarms of inquiring invisibles are gathered, who are by this means enabled to hear what is being uttered.

Similar statements have been frequently made in various parts of the world, and they are extremely likely to be true: 'the small audience' usually refers to gatherings of advanced thinkers who give real instruction as contrasted with the conventional formalities of, say, Westminster Abbey or St. Paul's.

In the course of 'William Denton's' Address, reference is made to such phrases as 'Our dear brother (or sister) is now safe with God,' concerning which he says:—

In the light of the higher knowledge, such remarks, innocent enough when they fall from the lips of mental sucklings, are otherwise the worst form of blasphemy, as they imply at once a Godless world and a limitation of infinite love. It would be a base presumption on my part to attempt to pose before you as one in any way superior in thought, privilege or power, because of the accident of death, so-called. God is as near to your souls as ever He was, or as ever He will be. The Baphometric fire of eternal truth burns brightly on the Mount Sinai of every man's life. The obscure clod of clay beneath your feet is bathed in the eternal effulgence of God, and through the rock-ribbed hills of earth vibrate the intense aspirations of God's unfailling power. If I read history aright the evidences of the eternal presence linger nearer, much nearer, to hill and grove and upland height, than ever they did to temple made by man. It is the spirit of man that flames high with the Pentecostal fire, and its affinity with God is not dependent upon time or place, condition or degree.

We have never seen the militant agnostic better faced and better answered than by a Rev. E. A. Rumball in a sermon on the place and use of Faith. The old answer pushed the militant agnostic away or damned or pitied him: the new answer is to ask him in, and tell him that you agree with him as far as he goes, and then show him the larger view, and make him feel the need of a larger inference. Thus Mr. Rumball says:—

Haeckel's position—which, be it added, is the position of most of us when without faith—as described by his earnest disciple Joseph McCabe, may well be given as the opposite of faith. In the universe he rejects the idea of an intelligent

and beneficent guidance, and confesses that he fails to see any evidence for exempting the human mind from the general law of dissolution. It is the attitude we take with regard to these two points that will decide whether we are true agnostics or men of faith. The agnostic and the man of faith both accept Haeckel's statement. Yes, the man of faith knows all about the failure of the theistic arguments for intellectual satisfaction. He knows how hard it is to show that God is love. He also sees no evidence that will satisfy his mind that man is exempt from the general law of dissolution, and is immortal. With Haeckel he also can have, and often does have, 'an abiding and keen consciousness of the darker side of the world process.' But, while accepting all this as true, he does not find it to be a working theory for his life, for the realisation of his highest ideals or instincts. He therefore thinks with Anselm that he needs faith in order 'to understand' the riddle of the universe; and, while he might not agree with Augustine that 'faith should precede knowledge,' he is one with Saint Bernard in only looking for full rational insight in some fuller life than the present. He finds that his noblest joys come from his belief in a good power behind phenomena; and, although he thinks with Herbert Spencer that this power may be 'inscrutable,' he cannot think of it but as other and higher than himself.

In this way Faith is really presented as a higher knowledge: not as a baseless assumption, but as an inevitable inference based upon the broadest and deepest outlook of all.

A writer in 'The Daily Chronicle,' though very much in accord with the Roman Catholic Church, denounces as 'detestable' certain fresh regulations it has made concerning betrothals and marriage. Henceforth, the old regulation making a private promise binding is changed for one making a promise binding only when written and endorsed by a priest or two witnesses: thus setting witnesses before conscience and morals. But, says this writer:—

This is the merest bagatelle compared with the outrage on good faith and ordinary morality perpetrated by this decree in the change made in the law of marriage. Hitherto the Catholic Church has contented itself with declaring that marriages before the Registrar or in non-Catholic places of worship without the presence of the priest were unlawful and sinful. 'The Holy See has now made a uniform law which binds all Catholics belonging to the Western Church, even when only one of the parties is a Catholic, excepting in the German Empire, where mixed marriages, even when clandestine, are and will remain valid.'

'This new uniform law declares that marriages before the Registrar, or in non-Catholic places of worship, without the presence of the priest of the district, will not only be unlawful and sinful as heretofore, but also null and void before God, the Church and in conscience!'

For the Holy See to declare null and void, and therefore producing no obligation in conscience, every Catholic or mixed marriage not celebrated by her own priest, in her own way, is to liberate some of the worst scoundrels in the world from the last shred of moral restraint, and apparently to sanction in advance one of the cruellest of wrongs.

To this there have been two or three replies but no real answer. As we have often said, we have no special antipathy to the Roman Catholic Church, but it is just as well that its claims and its policy should be known.

We often have occasion to notice that America is not always as free as the old country, and we have just come

across a singularly bad instance of its want of toleration ; all the worse because it occurred in connection with a body of Christians which professes to be *par excellence* free. A minister, so says 'The Christian Register,' had been preaching sympathetically with regard to 'the doctrine of healing by suggestion.' He was promptly taken in hand by his committee, and informed that he must cease taking that line of thought or resign. The minister as promptly gave his reply from the pulpit, and something to the following effect :—

With the greatest respect to the committee, which through its chairman has brought the matter to my attention, and especially to the society, which as yet has not expressed itself in the matter, I feel compelled to say that I cannot undertake to desist from preaching in a reasonable, proper way any aspect of religious truth which my highest judgment and ripest experience lead me to regard as truth and as being necessary and profitable to human living.

The healing power of Jesus has again been made available for the relief of human sin and suffering. This to my mind is the greatest discovery of the age, and it constitutes, I believe, the greatest opportunity that has come to the Christian Church for many centuries : by healing the body and souls of men, to heal also the unhappy division which has so sadly weakened the power of its rightful influence ; to regain its ancient triumph, and to possess, as it has never possessed before, the allegiance and devotion of the hearts and minds of men ; to stand as it ought to stand, like its own great Teacher and Prophet, not between the mind and truth, or between the soul and God, but rather between the soul and all the tragic realities of human sin and sickness and death, that the soul itself may have free access to the power and peace of God. The Church is confronting a great opportunity : but, whether it embraces the opportunity or not, this rediscovery of the healing power of Jesus, which is indeed a power not peculiar to Jesus alone, but a beneficent law of the universe, available to every individual and for the good of all—that rediscovery is destined to spread and to grow until its principles and practice become the basis of all the educational and penological policies of the State, a commonly accepted rule of all right human living.

It is an indisputable fact that a great many diseases which heretofore have been considered as being exclusively within the province of the medical profession have been healed, simply and solely by methods based on the power of suggestion.

Last month's 'Reason' (Rochester, N.Y.), gives us news of Dr. Peebles, who was lately reported to be lame and ill. He has again 'come up smiling.' 'Reason' says :—

What an illustration in his long and very useful life, in his present vigour, and in the happy, buoyant spirit so abundantly manifest in all his words and deeds, is our venerable brother James M. Peebles, of all that is beautiful and beneficent in Spiritualism !

Five trips around the world witnessing for the truth and planting the white flag of our beneficent philosophy in many lands ; a score or more of ably written, instructive and most valuable books, teeming with fact, argument, truth and inspiration : and now, at eighty-six, abundant in labours, writing, publishing, lecturing, and full of hope and happiness as he contemplates the fact that it is better farther on—surely Spiritualism has been a fountain of life and joy to him !

Dr. Peebles has been wintering at Tampa, Florida, and is now visiting and lecturing at Lake Helen Camp.

If our Spiritualism is good for anything on the side of Religion it surely must suggest to us that Religion is purely a matter of personal experience ; experience, that is to say, in the widest sense of the word,—experience in thoughts, affections and aspirations as well as in happenings. No one can really live on the experiences of others, though the experiences of others may help us to have experiences for ourselves. Religion therefore must inevitably be progressive, just as progressive as any other matter that depends upon human development and knowledge. Lessing's illuminating question is still a living and necessary one : 'Why are we not willing to consider all religions as progressive steps by which the human understanding has developed itself in every time and place, and

will still develop itself in the future?' There is a great deal involved in that naïve question.

'Pagal's Journal,' quoted by 'The World and New Dispensation,' yields the following among other extracts :—

People ask : 'What is truth ?' As if truth were a matter of talk, of opinion, rather than of realisation, of *life*. Do the truth, my brother : do the bidding of the Highest in thee : be true to thy *self* and thou shalt *know* what is truth.

Realise the *Self* ; realise *intensely* the One in all. He is the secret of the lovely lake ; He the sublimity of the sea. He the strength of the sun, He the serenity of the stars. He the magic of the moon, He the splendour of the moon, He the music of the bird, He the beauty of the flower, He the All-in-all.

They asked me the other day : 'Why must we believe in God ?' 'Why' me no 'whys' : trust your *instincts*, my brothers ! and soon the *instincts* shall open out into *apprehension* and you shall know that you are the sons of God unto immortality.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held at the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 30TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAMES I. WEDGWOOD.

ON

'Auras, Halos, and the Occult Significance of Colours.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East (near the National Gallery), on the following Thursday evenings :—

May 14.—MISS E. KATHARINE BATES (author of 'Seen and Unseen'), on 'Psychic Faculties and Psychic Experiences.'

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Spiritualism : Are they Natural or Supernatural ?'

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

CLAIRVOYANCE.—On *Tuesday next*, April 28th, Mrs. Annie Boddington will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates ; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, April 29th, at 6.30 p.m., Miss Florence Morse, on 'Spirit Communion : Its Place and Value.' Admission 1s.* Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, April 30th, at 4.45 p.m., Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, May 1st, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.* ; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

* MEMBERS have the privilege of introducing *one* friend to the *Wednesday and Friday* meetings without payment.

A HAUNTING SPIRIT AT WORK.

'A correspondent' furnished the 'Daily Chronicle' on the 15th inst. with a detailed account of the 'weird experience of a London family,' and enclosed for the Editor's information, 'and as materials for verification of the accuracy of the story, the true names and dates of places and persons and happenings.' The story, briefly told, is as follows:—

Two years ago a lady took an old-fashioned eight-roomed cottage in a village, but she now wishes to leave it because of the strange disturbances which have taken place within it. Since the beginning of the present year the lady's daughter, a girl about fourteen years of age, occupied a spare bedroom near the roof, and one night—

She was suddenly aroused from sleep and was conscious of the presence of someone standing by her bedside in the dark. Startled, she was about to cry out, when a flabby, large, clammy hand was pressed firmly over her mouth.

She was a strong-minded girl. With an effort she sat bolt upright in bed, trying to tear the hand from her mouth. To her horror, she found the hand of the invisible intruder strongly forcing her back on to her pillow, and at the same time she was conscious of an intolerable odour. Hastily pulling the bedclothes over her head, she went fervently over her prayers—I may say it is a Catholic family—and, to her great relief and delight, the grasp of the hideous Invisible relaxed, and she went to sleep.

In the morning she thought it might have been a nightmare, and said nothing about it. The next time, however, when she had to sleep in that room the same horrible haunting occurred. Again there was the presence in the room, again the horrible odour as of decaying flesh, again the gruesome, flabby, clammy hand pressed on her mouth. She screamed, jumped out of bed, and went down to her mother, declaring that nothing would induce her to sleep in that room.

Some time later a relative spent three weeks in the house. On the twentieth night she had an experience similar to that which had befallen the daughter of the house:—

She was awakened by the pressure of a hand upon her mouth. She shook herself clear and angrily addressed her visitor, but received no response. On the twenty-first night the same visitation occurred. This time the odour was so intolerable that she had to fly from the room, dreading suffocation. The next day she left the house.

Another lady, not a relation, for three nights in succession endured the haunting horror of the darkness, the phenomena in every case being the same; first the presence, then the hand, followed by the insufferable smell. My friend invited me to spend a night in the haunted chamber. It is an experience which I do not covet.

If this evil entity from the beyond would confine himself to this spare bedroom the room might be set apart for his accommodation, but unfortunately this is not the case. Last Thursday, for instance, while the family were sitting at lunch, they were subjected to what has now become quite a familiar visitation. Steps were heard descending the stairs from the haunted bedroom, apparently those of a heavy man wearing loose slippers. When he reached the foot of the stairs he entered the dining room, and with him came, as a moving column, the pestilential odour!

They could see nothing, but heard the footsteps cross the floor, and presently there was a sound as if someone had sat down heavily in one of the chairs at the table. They heard the chair creak, but saw no one. To finish the meal was out of the question. The room smelt like a pest-house. All the windows were opened, but the odour filled the house.

As may be imagined from the fact that my friend has stood this for months, and is still standing it, she is very strong-minded. Believing that she is in the presence of a disembodied personality, who for some strange and mysterious reason is earth-bound, she has sometimes followed him to the bedroom, and attempted in vain to get into communication with him. Addressing him, whoever it may be, she has pointed out the extreme inconvenience which his inconsiderate visits were occasioning to the family. She has begged him to inform her what he wanted, undertaking to do anything in reason to ease his perturbed spirit, if thereby she could but secure release from his detestable presence. To all her adjurations and appeals there was only one reply—the continuous terrible odour.

The story may seem grotesque and ludicrous to your readers, but it is a very grim business for my friend. This is

no imaginative story of ancient days which cannot be verified. The haunting has taken place this month, and is probably continuing at the present moment.

It only remains to add that on making inquiries in the village, my friend was told that the last occupant of that house was an old imbecile, who had died in what is now known as the haunted chamber. He was an enormously corpulent man, and it was some time before they could effect the structural alterations in the house necessary to remove his corpse, upon which decay had made great ravages before it was finally transferred to the grave. That is the story in the village, but why the smell and the presence should persist years after that malodorous funeral, I leave to wiser heads than mine to decide.

GENUINE THOUGHT-TRANSFERENCE.

By MISS H. A. DALLAS.

The following account of an experience with M. and Madame Zancig was written immediately after a private interview which they permitted me to have with them in the apartments they were occupying on November 22nd, 1906. It may be of some interest to readers of 'LIGHT':—

12 a.m., November 22nd, 1906.

I have just returned from an interview with M. and Madame Zancig, whose performances at the Alhambra, Leicester-square, London, are attracting considerable attention.

I explained to M. and Madame Zancig that my object was to test their powers in such a way as to preclude all possibility of explaining what occurs with them by the use of ordinary methods, such as a code or signals.

I visited them at their flat at about 11 a.m., on Thursday, November 22nd, *i.e.*, within an hour of the time at which I am now writing. I took with me a child's first drawing-book (Vere Foster's A 1) which I kept all the time in my own hands so as to avoid the possibility of its contents being seen until I opened it. No one was present except M. and Madame Zancig and myself.

I then asked Madame Zancig if she would kindly throw a thick cloth over her head and face; she willingly consented to do this, and her husband asked her to turn her back to me, standing at about three or four yards distance. M. Zancig then proposed that he, too, should turn his back towards her. I sat beside him, opened the book and pointed to the figure of a cross, asking her to tell me what it was. (M. Zancig willingly agreed that I myself should always indicate when each experiment should begin.) Almost instantly she replied, 'A cross.'

The next object was more complex. It was a square teacaddy with a triangular top. After a pause Madame Zancig said, 'A square, a triangle.' M. Zancig told me to ask her to describe it. She then said, 'a box'; the word 'TEA' was printed in the square of the tea box. She had some difficulty in getting this, but eventually spelt out the letters in turn.

I next showed M. Zancig a flag. At first Madame Zancig called it 'a check,' which rightly described the appearance of the Union Jack; she then said, after a pause, 'a flag,' and added 'English flag.'

I turned over a page of my book, and showed M. Zancig a table; this was not a very good design, for it was not easy to say, at the first glance, what it was intended to represent. On the opposite page to this table was the drawing of a slate, and Madame Zancig first said 'slate.' This is particularly interesting from an evidential point of view, for M. Zancig knew that the table was the object to be transmitted, and did not intend to transmit the slate, which he had caught sight of, on the opposite page.

After this Madame Zancig said, 'A board' (the Danish word for table is 'bord'); the sketch looked very like a board. Finally, I asked her to spell out the letters of the word which I had written down; this she spelt at first as 'T A B E,' and subsequently corrected to 'table.' I next turned to the drawing of a house. There was some hesitation in getting this; when she had said 'house,' he whispered to me, 'Ask her how many windows there are.' I did so, and she at once replied, 'Two' (correct).

I then asked how many chimneys, and she told me, 'One,' which was correct.

I then pointed to figure '5'; Madame Zancig said, 'One.' This may perhaps have been due to my having made the note 'one chimney' immediately above the figures to which I pointed. She also hesitated a little about the next two figures; the reason was obvious. M. Zancig could not quite exclude from his mind the figures next adjoining; as soon as he covered these and concentrated on one figure at a time, Madame Zancig received the idea accurately and at once.

Finally, I showed M. Zancig another house and she told me correctly, and almost instantly, that it was a house larger than the last. And, in reply to further questions, added that it had three windows and two chimneys, which was correct.

LUMINOUS PHENOMENA IN ITALY.

Professor Dr. M. T. Falcomer, in the 'Veltro,' gives the weight of his authority to the following account of luminous phenomena observed in the neighbourhood of Vò Euganeo (Province of Vicenza), and sends it to me thinking it will be of interest to investigators of spiritualistic and kindred facts in England. Having satisfied himself of the objectivity of the light, he did not hesitate to publish the written accounts of it which he received at first-hand from trustworthy witnesses, viz.: the Countess I. Correr, her two sons, and the Cavaliere C. Pollini, strengthened by the notoriety of the appearance in the neighbourhood of its occurrence.

The first witness, the Countess, is a lady well versed in the literature of mediumship, having experience of séances and 'capable of every good work.' Cavaliere Pollini is a man of superior education and so distinguished a musician that the Queen sends for him to the concerts of Stupinigi.

In a letter from Padua, dated May 25th, 1906, the Countess wrote to Professor Falcomer among other things:—

I wanted to tell you also about the apparition of a luminous globe at my country estate; more than forty people have seen it floating about every evening for an hour or more; it rises, sinks, and dissolves away if anyone goes close up to it, and it reappears further away—and this for more than a month.

At the Professor's request for further particulars the lady wrote to her country home to get exact data and, if possible, further details of the apparition of the luminous globe, after which she sent Professor Falcomer a letter, of which a large part is here transcribed:—

Villa Bucchia,
September 8th, 1906.

For some time now the description of the phenomenon of which I told you—the luminous globe that floats every evening in a place near my house—has been lying on my table, but the description was given by a rustic of this place and needed explanations which, perhaps, I alone, who know his style, could give. I hoped to have met you here, and so I did not write; but now I have seen the globe of light myself, and can assure you that it is an indisputable reality. It rises from the earth among the fields, then sails gently through the air at a height of from six to eight yards. Now and then it sinks lower and often recedes and approaches with inconceivable swiftness. In size it is like a large electric street lamp.

In the winter (for it has been appearing for ten months with intervals of a few days) some stupid jokers fired a gun at it, whereupon the globe instantly disappeared and the next evening reappeared *divided in two*, and showed itself like this for a few evenings, after which it became one again. But since that time the peasants tell me it is no longer so large as at first, nor is the light as brilliant. However, yesterday evening I admired it for its magnificent splendour, which had something of the brilliance of the stars. How I wish you could see it!

This phenomenon has manifested since last St. Martin's Day (November 11th), when a family of cow-keepers came to live in a cottage which stands in the field where the globe appears. In my opinion, there must be a medium in this family, and I shall inquire into it. But how many precautions one has to take with these peasants! If they were to discover that a given individual were the subject of certain studies and research, it would be enough to make them burn the house down.

'For two evenings,' adds the Countess, writing on September 10th, 1906, 'the globe has not been seen.'

Professor Falcomer says in his article:—

The globe of Vò may recall to mind an analogous phenomenon, the little flame that appeared at Quargento, in the province of Alessandria; it was observed out in the country near a chapel, also in rainy weather; it seemed to move with a certain intelligence, and the people called it 'a soul.'

At my request, Captain Sirombo, of the 36th Infantry Regiment, collected information regarding it on the spot, and it was published in the 'Rivista di Studi Psichici.' There is also the little flame described in the S.P.R. 'Proceedings' for 1905, Vol. XIX., and again, the little flame of Berbenno discussed in the 'Uebersinnliche Welt' and other periodicals.

Considering the phenomenon at Vò in connection with this collection of facts it seemed desirable to make it more widely known, and the Professor accordingly asked the Countess's permission to publish her letter.

In her letter giving consent, the Countess said:—

You might add that *all the village* saw the phenomenon during long months, and more than forty people used to stand admiring the splendid apparition every evening. It appears that it is as I foresaw, in the cow-keeper's family there is a girl who has continual visions, but woe betide you if you speak to her of them! I could not even so much as see her. Oh, if you were but here!

In another letter the Countess adds that, besides herself her sons and Professor Pollini had witnessed the phenomenon.

Professor Falcomer is also of opinion that the manifestation is produced through the mediumship of this girl, although at some distance from her. Allan Kardec has observed that spirits can carry the fluid from the medium to produce their phenomena at a distance.

The Professor concludes with a quotation from Stainton Moses' 'Spirit Identity,' as to the probability of a concerted plan among the spirits to convince us of their action and influence, and so this appearance at Vò may well have produced an effect on some who saw it, turning their thoughts to the other world.

I remember some twenty years ago a long narrative in 'Psychische Studien' of the appearance of similar globes of light. I think they showed intelligence and were held to be actual spirit personalities. I think I remember that there was a connection between some of these and a battle-field.

In many places in the Alps globular lights and flames have been seen by the Swiss peasants, and are always believed to be souls in purgatory. In the case of flames, they may possibly have a purely natural origin.

C. J. VESSEL.

MRS. ELLEN GREEN IN AUSTRALIA.

News has come to hand of the safe arrival at Melbourne of Mrs. Green, who went out under lecturing engagements to the Melbourne P. S. Lyceum. On March 4th, at the Odd-fellows Hall, awaiting her somewhat delayed arrival from the 'Asturias,' a large gathering of Spiritualists had assembled, with representatives on the platform of the Victorian Association of Spiritualists and the kindred societies, who tendered her the heartiest welcome. Mrs. Green's first lecture was given on the following Sunday, March 8th; the hall, which seats about five hundred, was crowded to excess, and a large number could not gain admittance. Mrs. Green made a very favourable impression, and it is expected that her stay in Australia will be successful in every way. At the monthly conversazione of the Victorian Association of Spiritualists, held on Monday, March 9th, Mrs. Green was the guest of the evening, the veteran pioneer Spiritualist, Mr. W. H. Terry, giving a paper on 'Spiritual Teachings.'

THE DEATH is announced, at the age of ten, of Miss Cicely Muglestone, daughter of a well-known farmer and water diviner at Kelvedon Hatch, Essex. At the age of three and a-half years she developed the gift of being able to divine the presence of water by the medium of a hazel twig, and proved her power on several farms. A windmill which pumps water on the main road between Ongar and Brentwood is a permanent record of her power in this direction.

SIR OLIVER LODGE ON IMMORTALITY.

In the April number of the 'Hibbert Journal' Sir Oliver Lodge continues his exposition of his views on 'The Immortality of the Soul,' and deals especially with 'the permanence of personality.' He asks whether personality, individuality, character, and self are to be regarded as 'akin to the temporary groupings which shall be dissolved, or are they among the substantial realities which shall endure?' He defines 'the idea of personality or personal and individual character' as 'a memory, a consciousness, and a will, in so far as they form a consistent harmonious whole'; and as the personality thus constituted 'has relations with the past, the present, and the future,' he argues that 'the personality or individuality itself dominates and transcends all temporal modes of expression, and so is essentially eternal wherever it exists'; and he reiterates his confident belief that 'everything sufficiently valuable, be it beauty, artistic achievement, knowledge, unselfish affection, may be thought of as enduring henceforth and for ever, if not with an individual and personal existence, yet as part of the eternal Being of God.'

This, says Sir Oliver Lodge, 'carries with it the persistence of personality in all creatures who have risen to the attainment of God-like faculties, such as self-determination.' He claims that while 'the present body cannot long exist without the soul, it is quite possible, and indeed necessary, for the soul to exist without the body.' This claim he bases on 'the soul's manifest transcendence, on its genuine reality, and on the general law of the persistence of all real existence.' The brain is merely our present organ of thought, the link between the psychical and the physical: 'it does not follow that the brain controls and dominates thought,' and even the failure of expression of thought when the brain is injured is no argument against the superiority and persistence of the real thinker, the spiritual man. The facts of telepathy 'tend mightily to strengthen the argument for transcendence of mind over body'; experiences in 'præternormal psychology,' the whole range of clairvoyant and mediumistic phenomena, form 'further stages on the road to scientific proof.'

Summing up the deductions to be drawn from these phenomena, Sir Oliver Lodge says that though manifestation of memory and consciousness to our senses evidently requires a material organism, yet, 'in the judgment of many students of the subject, a surviving memory and personality, even though discarnate, need not be utterly and completely prevented from still occasionally operating in our sphere.' It may, for instance, 'be possible for a discarnate entity or psychical unit occasionally to utilise a body constructed by some other similar "soul," and to make an attempt at communication and manifestation through that.' Sir Oliver Lodge admits that the idea that by a special exertion of psychical power a temporary organ of materialisation can be constructed, though 'admittedly bizarre and at first sight absurd,' has much and strong evidence in favour of it, as vouched for by distinguished naturalists and observers.

The next argument adduced is that from 'automatism,' speaking and writing under influence or control, and though the writer points out that it is difficult to prove the identity of the communicator, yet he admits that 'the substance of the message and the kind of memory displayed in many cases belong not at all to the brain of the automatist, but clearly to the intelligence of the asserted control, of whose identity and special knowledge they are sometimes strongly characteristic,' while 'for most of the difficulty of inter-communication we ourselves must be held responsible.'

Then there is the 'subliminal' or normally unconscious portion of the personality, whose existence is suggested by the enlargement of faculty exhibited during trance states. Sir Oliver Lodge compares our present state to that of the hull of a ship, submerged in the ocean, with no cognisance of the instruments or persons by which it is directed, or of objects ahead, dangers to be avoided, or destination to be reached: -

The analogy pointed to is that when we wake out of this present materialised condition and enter the region of larger

consciousness, we may gradually realise in what a curious though legitimate condition of ignorance we now are; and may become aware of our fuller possession, with all that has happened here and now fully remembered and incorporated as an additional experience into the wider range of knowledge which that larger entity must have accumulated since its intelligence and memory began. The transition called death may thus be an awakening rather than a sleeping; it may be that we, still involved in mortal coil, are in the more dream-like and unreal condition.

Following Myers, Sir Oliver Lodge draws an argument from genius, and even from insanity, for this affliction

points to the possibility that our present condition may be as much below an attainable standard as the condition of the poor patients in asylums and hospitals is below what, by a natural convention, we have agreed to regard as the 'normal' state, which we might regard as ultimate were it not that some specimens of our race have already transcended it, those have shown that genius is possible, and have thereby foreshadowed the existence of a larger personality for us all. Nay, they have done more, they have become the first-fruits of a brotherhood higher than the human; we may hail them as the forerunners of a nobler race, such as, I venture to predict, will yet come into existence on earth.

Sir Oliver answers all objections on the ground of presumption and encroachment on faith by saying that 'whatever science *can* establish, it has a right to establish: more than a right, it has a duty. Let us study all the facts that are open to us, with a trusting and an open mind,' and we shall receive 'assistance and sympathy' from the dwellers in the Unseen.

TESTIMONIAL TO MR. ALEXANDER DUGUID.

The Executive of the Edinburgh Spiritualists' Association, and other friends, having learnt that Mr. Alexander Duguid, brother of Mr. David Duguid, and himself a good trance speaker and test medium, has for some months been prevented by serious illness from rendering his accustomed services to the Spiritualist Cause, have issued an appeal for help so as to be able to present Mr. Duguid with a sum sufficient to give him a short period of rest and change, after which it is hoped that, with strength renewed, he will be able to return to the service of the Cause he has loved and served so unselfishly so long and so well.

Mr. Duguid has been for many years a 'succourer of many' in their times of perplexity, and it has been thought that the present would be an opportune occasion for showing him the appreciation in which he is held, and expressing in a tangible form the sympathy of his many friends with him in his time of sickness.

Subscriptions will be thankfully received and acknowledged by Mr. J. Morison, Ex-President, Edinburgh Spiritualists' Association, 73, Lothian-road, Edinburgh.

RUSKIN AND SPIRITUALISM.

I have just read Mr. W. Holman Hunt's fine autobiography, 'Pre-Raphaelitism and the Pre-Raphaelite Brotherhood,' and was pleased to find in it (Vol. II., p. 271) the following passage: -

We had been dwelling upon a picture for which he (Ruskin) expressed great enthusiasm. As we were driving together, he said, 'One reason I so much value the picture we have seen is that it carries emphatic teaching of the immortality of the soul.'

'What,' I exclaimed, 'I was supposing that you were approving of it for its artistic qualities of design, colour, and handling; for you must remember that when we last met you declared that you had given up all belief in immortality.'

'I remember well,' Ruskin replied; 'what has mainly caused the change in my views is the unanswerable evidence of Spiritualism. I know there is much vulgar fraud and stupidity connected with it, but underneath there is, I am sure, enough to convince us that there is personal life independent of the body: but with this once proved I have no further interest in the pursuit of Spiritualism.'

J. BINES.

Balham, S.W.

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THE EATING OF THE FRUIT.

That is a quaint story in the Book of Genesis, concerning the bad start of the Human Race in its Paradise. Has it ever been grappled with courageously? Has it ever been clearly seen that the story presents God, not only as failing, but as deserving to fail? and has anyone ever admitted that the 'serpent' was right after all?

Robert Buchanan, in his wonderful book, 'The Devil's Case,' comes as near to it as anyone. There, Satan is represented as pitying God's crushed worlds, and daring to tell Him so, and, for that, he was struck with His lightnings, and, falling from Heaven, he reached this earth, and saw the beginnings of a new race in Eden: and God said to him: Tempt them, undeceive them, if you will: give them knowledge, but be sure that knowledge will beget despair. For a space he hesitated, seeing them so blindly happy, knowing nought of Death or Time. But

Better far to know and suffer,
Reach the stature of us angels,
Than be happy like the beasts.

So he tempted them with the gift of knowledge, and they fell to rise, and were driven forth, while Satan 'wept for pity,' to see them flung from the golden gates of Eden, 'hunted by the bloodhound-angel, Death.'

So Buchanan reads the story, and puts into Satan's mouth the boast:—

Whoso eats that fruit forbidden
Knows himself and finds salvation,
Stands erect before his Maker,
Claims his birthright and is free.

And, to tell the truth, the Genesis story largely bears him out, for the serpent is there presented as instrumental in giving to the fated couple the knowledge which their Maker wanted to withhold.

It was the reading of a chapter in one of 'The Samurai Press' publications that started this reminiscence of the Genesis story. The little book is called, 'Man: the prodigy and freak of Nature, or an animal run to brain.' In it, the writer sets out to show that the evolution of special knowledge in man has, in one way, ruined him, and that the development of self-consciousness has led at first to a sort of paralysis.

With knowledge and self-consciousness came the terrible discovery that man was doomed to die. Other

creatures, we can well imagine, have no anticipation of death. 'To the animal, in his entire ignorance of death, every moment of life is sweet.' Man alone is stricken with the fatal knowledge and foreboding—'I am doomed to die.' This writer says:—

That knowledge is absolutely incompatible with the characteristics and aims of life. To live requires strenuous and continuous effort, a perpetual struggle, and a knowledge of certain death tends to paralyse those efforts. The natural effect it produces is a state of despondency and pessimism. 'Why should I strive and struggle, since I must needs die?' There is little wonder that death should have appeared such a mystery to primitive and prehistoric man. The surprise, mystery and awe of death permeate all the myths of antiquity; all the religious rites and ceremonies and the whole paraphernalia of mystic ritual have their origin and explanation in the consciousness that life ends in death.

Happily, youth and middle age bring to the victim 'a kind of intoxication that banishes the thought from the mind and lengthens the duration of life into a seemingly endless vista.' Happily, too, 'the impulse to life, inherited from the animal stock,' comes to our rescue; and the will to live, as a rule, overcomes the melancholy of the thought that we must die.

But there are, as yet, uncounted treasures, indicated but not fully computed by the writer of this book. The self-consciousness and self-knowledge which brought home to man the forecast of death also lifted him to the longing for a recovery of life. A depressing fatality became a consolatory prophecy; the terror became a promise. No wonder that man should everywhere have cherished the dream, or hope, or assurance, of life continued beyond this dull catastrophe. It is quite arguable that the birth of this 'dream' more than compensates for the awaking to the certainty of death, even though it is only a dream and nothing more: but, if the promise is to be fulfilled, one might go so far as to say that the discovery of death which gave birth to so splendid a prospect of life was indeed 'a blessing in disguise.'

In another direction, according to this thoughtful writer, the coming of self-consciousness helped man to profit by the eating of the fruit of the tree of knowledge.

It was in man that sentient life 'began to abandon the cosmic process and adopt the ethical one.' He says:—

Self-consciousness alone made this possible, for the instant he discovered himself he discovered one who was not himself—*i.e.*, another, a fellow-man. As he discovered the Ego he became conscious of the Alter, and that instant altruism was born, for thereupon he was bound to distinguish the wants and needs of self from the wants and needs of this other. With self-consciousness came the primary mental powers of *reflection* and *comparison* which gradually, through being exercised upon *self* and *others*, evolved the ideas of Right and Duty.

'He that increaseth knowledge, increaseth sorrow,' said the old Hebrew proverbial philosopher.

But be sure that deeper knowledge
Only means more swift despair,

said God, according to Buchanan.

It is true, but that is only another climb up the hill of life; and the ideas of Right and Duty which help to lift Man to God (a thought that lurks in the old Genesis story) often uplift him on a cross. But that cross is necessary, and Golgotha still leads to Heaven. And yet there are compensating joys. As Jesus said, 'I have meat to eat that ye know not of.' The very advance of life that brings the burden, brings also strength to bear it, ay! and more than strength to bear it—joy and peace, or a spiritual exaltation that the animal or the merely animal man knows nothing of.

Oddly enough, the 'serpent' was right after all: 'In the day that ye eat thereof your eyes shall be opened and

ye shall be as gods, knowing good and evil.' The promise has been fulfilled, and man is advancing towards the condition of the gods: and not in knowledge only, but also in moral and spiritual worth. His knowledge which has brought him trouble and sorrow, has also brought him discrimination, caution and godly fear. Even sin has helped. He is learning his limits: he is gathering material for making the great choice: he is slowly climbing up to God.

THE LIFE RADIANT.

SPIRITUALISM FROM THE STANDPOINT OF A
CHURCHWOMAN.

BY LILIAN WHITING.

The following Paper, which was prepared by Miss Lilian Whiting for delivery to the Members and Associates of the London Spiritualist Alliance, on the 2nd inst., at the Royal Society of British Artists, Suffolk-street, Pall Mall, was kindly read by Dr. Abraham Wallace at Miss Whiting's request, owing to her inability to leave Rome in time to be present at the meeting; Mr. H. Withall, vice-president, in the chair.

(Continued from page 189.)

The Life Radiant will be entered upon when the present life shall be uplifted and enlarged and vitalised; when the recognition of this continual meeting and mingling of those in the physical and those in the ethereal worlds becomes general and universal. Science is revealing to us the nature of the life just beyond death. This ethereal world has its reflection in the one in which we now live. The two worlds are alike in outer form and semblance; in each there is the realm of Nature—seas and continents, lakes, rivers, mountains, hills and forests; but in the ethereal world this realm of Nature is infinitely more beautiful. In rare and exquisite sunsets, in certain atmospheric conditions, we gain a glimpse of that marvellous reality of beauty which invests the ethereal world. In that realm are cities, towns and country; there are schools and churches and music and lectures, painting and sculpture; all the work of education, of art, of ethics contributes to the spiritual development. Every work done here has its ethereal side. The artist creates in the astral before he creates in the material, and the creation in the astral is the permanent embodiment. The pictures he has painted, the sculpture he has created, exist on that other side of life. He finds them when, on being released from the body, he enters the finer world. The author finds there the books he has written, all the literature that he has created; for in each of these, while in one realm it is made visible and tangible by the processes of writing and printing, in the other realm it is inscribed in the ether in imperishable record. Every deed done in the body, every word spoken, every thought and aspiration are impressing themselves on the ethereal side and are creating that individual world, that ethereal environment, in which each one is to dwell. By the process we call death one not only enters into a new realm, but a realm that he has himself created. If, then, one ardently longs for paradise he must make the conditions out of which paradise is formed. To realise this as a literal and practical truth is a very different thing from accepting it as a vague abstraction. To realise that it is the literal truth of every hour is to stamp life with a new interest, as well as with a far deeper significance and it imparts buoyancy and exhilaration. What a conviction is this, that we are creating our future! The present may be limited, sad, depressing; we have so created it, one may suppose, by past ignorances and negligences, if not sins; but the future—the future is our own. One may build for himself a beautiful world. So let him begin now, just this very moment, and go on in trust and love, in faith that is knowledge as well, because of his recognition of the friends

in the unseen who mingle with him constantly in the outer life, giving companionship and joy and guidance.

Every call of the spirit is answered with a sympathy, a tenderness, and a power far greater than is possible from the friends still on earth. There is no separation. There is no break in the continuity of love and care. There is no lack of guidance and of counsel. This philosophy is the faith that unites the highest and the most profound religious truth and the latest truths of science. Let no one be afraid of the belief in spiritual communion. If it has ever seemed to fall into disrepute, let it be redeemed by the earnestness, the sincerity, the generous courtesy, the thoughtful kindness and the love that should characterise every life and invest it daily with increasing radiance. Misconception of one's faith does not matter in the long run. The only thing that would matter would be in not living true to it. 'If you want your neighbours to see what Christ can do for them, let them see what he has done for you,' said Henry Ward Beecher; and so, let the faith of this larger recognition stand for the divinest personal life of which one is capable; let it stand for harmony, generosity, for perpetual recognition of the unseen companionship, for communion with the Holy Spirit, for love to man and for the most vital and immediate faith in God.

That the faith which recognises the absolute oneness of life as an evolutionary progress will become the prevailing faith of the Christian world there can be no doubt. Truth makes its own way, cuts its own channels, determines its own conditions; and the truth that those who go on into the ethereal world are near and very present with us, and that spirit to spirit intercourse is one of the undeniable experiences of daily life, is as absolutely proved and provable as is the fact that the ether interpenetrates all space, and thus that the ethereal world, in which those in the ethereal body live, is all about us. We cannot but be very much and increasingly aware of this unseen life that is all around. In its midst we live and move and have our being. It is the positive and significant life, of which the life that we now live is the mere pale reflection. Science clearly explains why the physical senses cannot perceive this realm of life. The range of vibration which the eye can recognise, or the ear register, is very limited compared to the entire range. The trained eye of the artist, or the trained ear of the musician, can see and hear more than the ordinary eye or ear; but even at the highest degree of perception the range is limited. There is a vast scale below, and above, the limit of physical recognition. Now the rate of vibration in the ethereal world is far in advance of the possibilities of perception by the senses. As one in the ethereal realm clearly presented it, we in the physical world seem to those in the ethereal, as the deaf, dumb, and blind seem to us. 'We stand by you,' said a friend in the ethereal, 'and you do not see us; we speak to you, and you do not hear us; and as you do not hear, you do not reply, and so, practically, you are precisely to us as the blind, deaf, and dumb are to you.'

'But then,' it may well be asked, 'if perception of the life in the ethereal realm is impossible, how is any knowledge of it to be actually gained? How is one to have any proofs, any evidences?'

Yet proofs and evidences do come. Not only are spiritual things spiritually discerned, but there are conditions under which the average perceptions discern and recognise the realities of life in the ethereal realm. Any person so constituted as to have a preponderance of the luminiferous ether can, by virtue of this, receive and register impressions from the ethereal realm; and every person can, undoubtedly, so cultivate and train his psychic faculties as to be increasingly able to recognise psychic realities. Science, as well as spiritual discernment, has opened the way. Science has postulated and revealed the existence of the ether which fills all space and permeates the air. Here is the extension of the physical realm. The intense potencies in the ether are being increasingly drawn upon for use in this world. It is the discovery of the undiscovered country. Nineteen hundred years have brought humanity to a degree of development capable of receiving a larger revelation of religious truth than in the days

when Jesus was on earth. He foresaw this condition. 'I have many things to say,' he told his hearers, 'but ye cannot bear them now.' He foretold that the spirit of truth should reveal more, and should guide mankind into all wisdom. The spirit of truth is abroad. One has only to listen and learn.

The Archbishop of Canterbury touched this vital truth when he recognised that if man could personally question Jesus, even for an hour, the questions that would 'rush to his lips' would be: 'The life beyond—what is it? What is its bearing on these present working years? What is its relation to the life about us?'

These questions, which are the keynote of this discussion, are those which all humanity is asking of the Christian Church and the Christian ministry: when they can begin to reply the low ebb will change to the high tide.

Much of the discovery that has rewarded psychic research has been too much immured in Star Chamber processes to let its light shine largely and universally. The only conceivable value of discovering truth is to make it known to humanity. Supposing the astronomers had, from the time of Ptolemy to the present, regarded their work as a secret-service affair, whose results were to be revealed only to the initiate, and even to these under confidential conditions, how ignorant would be the world at large compared with its status at the present time! As it is, if an astronomer discovers a new star, or a comet, or any new fact in solar problems, his discovery is telegraphed all over the world, and published far and wide in the daily newspapers, without waiting to require that every reader of the paper shall also be an expert astronomer. The fact is placed before the people—to be grasped intelligently or ignorantly, as it chances, but at all events the information is there, and this widespread knowledge is educative to the people. This holds true with all other discoveries of science and with all inventions.

Should we not, as far as possible, abolish the mediæval Star Chamber processes? Why should psychic experiments be shrouded in secrecy? Rather, let them be given to the world and tested in the light of the public square. If the general reading public is ignorant of these, let it be educated and enlightened by familiarity with the problems. We are all ignorant of them in their greater possibilities and in their potential fulness of knowledge, but we learn by comparison and discussion. Spiritualism has come, not to destroy, but to fulfil! It is the expression of religious evolution. There are those who say that the value of any communication with those in the ethereal world is that it proves, by actual demonstration, the immortality of the soul. That is rudimentary. Of course, if a man is so defective in spiritual perception, so undeveloped and so ignorant as to doubt there being any forms of life outside those that he perceives by the senses, why, to him the fact that his friend who has passed through death speaks to him may, of course, be that proof, and afford him the first round of the ladder on which to climb to some definite grasp on the eternal realities. Learning the alphabet is by no means a thing to be despised, although if one did not go on to utilise this preliminary achievement it would, to be sure, hold very little satisfaction for him. The great thing is to grasp the understanding of the true nature of life; of the methods by which God helps man and lifts his cares and burdens, showing him the illumined way. The method is by spiritual helpers and messengers, in the body and out of the body—all linked in a series of co-operation, each fulfilling his own part in this mosaic of life.

To cast one's care upon God; to be able to absolutely rest in the Lord, is to live in that serenity and joy and faith which liberate and stimulate every energy.

The faith of Spiritualism proves more than the fact of immortality, it proves what is far more—the nature and purposes of immortality. The gospel of spirit return is the gospel of the practical care and the immediate aid of God in daily affairs. It is the means employed, the method by which we receive the aid. The idea that spirit communication is merely a matter of phenomena—that it is merely a curiosity, a scientific interest, a comfort, a side-issue, so to speak; apart from the common experience of every hour; something for the

great emergencies of life only; something 'supernormal'—this idea is quite beside the mark. The presence, the companionship, and the counsel of those in the unseen are no more to be relegated to occasional—or even frequent—phenomena than are the companionships and influences of our friends and acquaintances about us, here and now, in daily life: and the most curious error of belief is that which makes the Christian Church, the Christian ministry, the Christian believer, hostile, or antagonistic, or sceptical regarding this great truth; because the continual presence, the constant intercourse of those in the ethereal with those in the physical world, are the very means designed by God for conveying to man His practical and immediate and ever-present aid. The great message of the Church of the Christian ministry is that of trust in God. It may be regarded as the very foundation and the very corner-stone of all religious teaching. Just how this Divine Being (of whose power, nature, and attributes the mind is unable to clearly conceive) could aid the individual in temporal trial or perplexity has been left a mystery. The gospel of spirit-return is the solution of that mystery! It reveals the *modus operandi*. God works by means, and not by miracles. He works by law. All His creatures are His messengers. His aid is practical, in the sense of being applied to the most temporal need, as well as spiritual, in the sense of the evolving and the exaltation of the spiritual consciousness. One may just as freely ask God for a pair of shoes as he may for the salvation of his soul. The former may be a very temporal need and the latter an eternal one, but each has its place in the scheme of life. Needs are met in a variety of ways. Someone in this world is moved to offer the gift, or the opportunity. Again, someone in the unseen so directs currents of influence that the need is met through what we often call a series of circumstances, not directly traceable to any one individual. But such circumstances do not come 'by chance,' as is sometimes said. Nothing comes by chance. The fact that a man takes one turning in a street when another would answer precisely the same purpose, and thus meets a given individual, is not a thing that occurs 'by chance.' As Robert Browning says, 'All's love, and all's law.' Revealed religion will never be to humanity the all-powerful vital force and irresistible, all-conquering triumphant aid, in every day's and every hour's experience that it should be, until the methods of God's aid are more clearly grasped and are taken out of the realm of the merely abstract and vague and are brought into the realm of that definite comprehension which the Divine Power means that man shall grasp and enjoy. The Bible is full of the plain, practical teachings of 'the ways of God to man.'

If we recognise that the open door between the Seen and the Unseen is in accordance with the order of the spiritual universe, then Spiritualism must take its place in the ethics of life, in organised religion, in all that belongs to the higher life of man; and by this test, by this test alone, must it stand or fall. It is the faith of joy, of scientific recognition as well as of religious comprehension, and the faith that restores to man the happiness that God means for humanity. For happiness is a thing between the soul and God, and it is the inevitable accompaniment of spiritual integrity, enlightenment, and right living; of the life of noble aspiration, generous purposes, and liberal sympathies. It is not incompatible with even sorrow and loss. One may experience these and still hold his happiness. For happiness is of the spirit. It is of the eternal and the significant part of life. All life's varied experiences are, as Robert Browning well says—'Just a stuff to try the soul's strength on.'

Let us make room in our lives for happiness. The kingdom of heaven is *at hand*. Shall we not enter to-day into the joy of the Lord? Pain and sorrow may invest the conditions of the hour, but they are the forces which are transmuting the inconsequential into the significant, the trivial into the exalted. The glory of the Lord shines round about; we are ascending the Mount of Vision, the Mount of Transfiguration. The soul looketh steadily onward, discerning the oneness of life between the two planes; discerning the beauty of holiness; the profound significance and the infinite joy in

this evolutionary progress, and the realisation of the fairest ideal revealed to humanity—the Life Radiant which leads to that life more abundant! (Loud applause.)

At the close a hearty vote of thanks was passed, unanimously, to Miss Whiting for writing and sending her valuable Paper, and to Dr. Wallace for kindly 'acting as Miss Whiting's medium' and reading it to the audience.

A STRIKING DREAM VISION.

A terrible explosion occurred recently at the Norton Hill Colliery, near Bristol, by which several lives were lost, among the victims being Gilbert Winsley. In connection with this tragedy the 'Bristol Daily Mercury,' of the 14th inst., published a 'true story of a dream.' Mr. H. W. Gregory, of Paulton, has a brother, Louis Gregory, a native of Midsomer Norton, who was in Ireland on the night of the explosion, and had a dream in which he saw one Harry Tovey, whom he had formerly known at Norton, who had been dead for nearly four years. On the following night, Friday, the dream was repeated, and Mr. Gregory felt impelled to write to his brother at Paulton. In his letter he says :—

I have reasons to believe that there is something wrong at Norton. Let me tell you why. Thursday night and last night (Friday) I had extraordinary dreams. On Thursday night Harry Tovey came to me and showed me a telegram that had been sent to him. It concerned several people, but I understood from it that his father was dead. Harry didn't seem so much concerned about that as he did about my misinterpreting the telegram, so I read it through a second time, and made every word out thoroughly; and just as I was about to question Harry, he disappeared; but on Friday night a similar thing happened. I understood from Harry that an accident had happened at Midsomer Norton, so I hurried to the place, which was strange and dark to me, and was just in time to see one young fellow try to escape.

Of course, I recognised him; he used to work at Mr. Moss's, and the boys called him 'Father Ki-an'; his proper name, I believe, was Gilbert Winsley. I hope 'Father Ki-an' is still alive and happy, but I have my doubts. He was only one of several who were in the accident. I knew them all fairly well; some very well indeed, and they are working men, living at Norton. Still, I will not give their names, as, of course, 'tis only a dream after all. I have not had such a real dream for years, and it is one of those that have always been followed by some evil. . . . I wrote to Minnie, and told her part of it, but didn't give much detail; but after dreaming similarly on Friday night, I dropped her a postcard and asked her 'what was up,' but perhaps she'll not get it until Monday, owing to no delivery on Sunday. Billy Ashman was in trouble about it, too, and came and asked my advice, and several others.

What does it all mean? It's puzzling me. I tried to get a Bristol paper here, but they didn't know there was such a thing—only Irish news over here. I have been to see some of the lake scenery to-day, but this dream has haunted me all the way.

The 'Bristol Mercury' says :—

The foregoing letter, the genuineness of which as a document is not open to question, was written on Saturday, when the full details of the disaster appeared only for the first time in the English newspapers, and it was written in a remote place under conditions which practically preclude the possibility of the news having reached Mr. Louis Gregory. There are one or two points of interest to students of the occult upon which Mr. Gregory might throw light. What, for instance, were the terms of the dream-telegram which he says that, in his dream, he was able clearly to make out?

TRANSITION.—Mr. Robert Young, of Sturminster Newton, Dorset, passed to spirit life on April 7th after a long and useful life, he being in his ninety-eighth year. A man of great mental and physical energy, he turned every moment to account, and retained the complete use of his faculties to the end. He took a foremost part, both by precept and example, in the temperance movement, and from his pen flowed a variety of instructive as well as humorous writings. A friend of children, a protector of all living things, and a great lover of Nature, he was a fine contradiction of the fallacy that Spiritualism is injurious to body or intellect, as he was an earnest and practical Spiritualist for upwards of fifty years. He was the father of Mr. J. Foot Young, of Llanely, a well-known Spiritualist for many years.

CLAIRVOYANCE IN DREAMS.

A very strange dream is still fresh in my memory, but as I carefully made a note of it, I quote from what I wrote in my diary under date of May 10th, 1905 :—

'I did not go out yesterday. I had passed the whole day reading and writing, and neither in my surroundings nor in my thoughts was there the slightest occasion for the dream which I had last night.

'I dreamed that I was going through the old part of our town, along R— Street, and saw two men arguing with each other. I was on the pavement in front of the old Clothing Dépôt. One of the men had hold of the other, who was drunk and was objecting and struggling. The drunken man was very lively, and yet it seemed as if he needed help. Approaching, I heard the conversation of the two men and noticed that one was trying to get the other one into a corner by asking him cross questions, and this man got muddled in his replies, and so it came out that he had been looked for by the police for three days for having committed something wrong at Cologne. The result of this confession, given by himself in his confused answers, was that he was arrested by the police. This meeting in the dream was very unpleasant to me, especially as I had had nothing at all to do with the whole affair, and when I awoke, as I was unable to find the slightest reason for this strange dream, I kept thinking during the whole forenoon of the absurdity of it.

'One of the employés in my company had gone through a training for ambulance service for the love of the thing. He knew that I was interested in his endeavours, and I used to allow him to render aid if any accidents occurred in our works, and sometimes entered into conversation with him. On the afternoon following the strange dream he came and told me that on the previous afternoon he had had to bind up a drunken man who had been wounded in his head and had been very much excited, and said that he had been sent by the police. But this was not true, as was found on making inquiries by telephone at the police station. The police detained the man at the station in order to ascertain his identity, when it was found that he had accused himself by his confused answers, and that a warrant was out for his arrest for having stolen a sack of locust beans.

'I could not help smiling at this story, but when I thought it over again I found that the case corresponded precisely with my dream. I sent for my man again and asked him if he could tell me whether the thief of the locust beans had been wounded in our town or at Cologne. "Oh," he said, "here in this town, in R— Street." I asked him whether he knew which part of this street. "Yes," he replied, "opposite the lodging-house for journeymen." Opposite this house is the Clothing Dépôt, and therefore the man had been wounded just at the place indicated in my dream.

'There can be no doubt that my dream was based upon the actual event, as the picture of my dream and the man's report coincided perfectly, but the question arises, Why should I dream of things which really were no business of mine and with which I had nothing whatever to do?

I can only explain it by assuming that my man, after the event, had thought of telling me of the strange case as soon as he saw me on the following day, and that this thought concentration and his energy of will had given me the strange but perfectly correct dream picture. Another explanation might be that when a man dreams, the *psyche* acquires a consciousness which is independent of time and space, and in this state sees things of the future or of the past as present events; or, as Giordano Bruno says: 'Tutto il tempo in essenza e sostanza non è altro che istante' (All time, in essence and substance, is nothing but an instant).

CARL STEUCKART.

Düsseldorf.

SELF-RELIANCE.—'The way of spiritual unfoldment is through self-reliance, not on the little self that we ordinarily call by that title, but on the Self of the self.'—B. F. MILLS.

JOTTINGS.

A correspondent, Mr. H. Schrepfer, writes to suggest that those mediums who hold 'circles' on Sundays, and thus draw people away from the public services into séance-rooms, should content themselves with holding such gatherings on week-days and encourage their friends to attend the Sunday meetings held by the societies which are endeavouring to build up the movement, and thus help to spread abroad the knowledge of Spiritualism. He thinks that where personal inclination and public service are involved, inclination should give way to the larger spirit of service for the good of others.

'Ultra' mentions two cases of persons being apparently distinctly seen by more than one observer and then disappearing. In one case a professor, with his wife and two intelligent children, was walking along a road bordered by a high wall on one side and open ground on the other; a lady was seen coming towards them, and not knowing her they turned away their eyes as she came near; when they looked again she had vanished. In another case an official had been transferred from one department to another: two persons who looked into the room independently saw him sitting at his old desk, and afterwards could not find him, while others attested that he had not entered or left the room. At the time, he was really in his new office, and had not visited his former department since he left it.

Mentioning that questions relative to the 'astral light' or 'akasic records' have recently been asked in 'LIGHT' (see p. 94), the theosophical magazine 'Ultra,' of Rome, refers to an experience narrated by George Gissing in his book 'The Ionian Sea,' in which he relates how, being prostrated with fever at Crotona, he saw a scene from the ancient (Greek life of the locality (a Greek settlement in Southern Italy) and the destruction of Hannibal's army by the Romans at a later date. 'Ultra' calls attention to the importance of this branch of psychical investigation, and asks whether similar visions have occurred in other places, as all such facts go to prove the real existence of what Theosophists call the 'astral light.' Whether this phrase is well chosen or not, the phenomena of retrospective clairvoyance and psychometry are certainly highly important, and good cases are unfortunately only too rarely met with.

According to the 'Herald of the Golden Age' for April, a well-known electrician, Mr. A. E. Baines, has made a remarkable discovery, having demonstrated as a scientific fact that all fruits, nuts, and seeds are storage batteries of vital electricity. That uncooked vegetable foods, particularly those containing the seed germ, are endowed with a life-force different in degree from their mere value as material food, has been the intuitive belief of vegetarians and 'fruitarians,' but we are now told that it has been shown by means of a very sensitive galvanometer that each part of a fruit, *e.g.*, each section of an orange, is a cell charged with positive or negative electricity. Those portions of a fruit which we eat are said to be positively charged; the stalk, rind and core of an apple are negative, and these we naturally reject. By eating fresh fruit, it is suggested, we are recharging the depleted accumulators of our own systems; whereas cooking discharges the polarity and destroys the electro-vital value of those parts which have been thoroughly reached by the heat. The same issue contains a number of attractively written articles on new principles of living, one being entitled, 'Fruitarianism made Radiant.'

So many distinguished persons have been accused of having 'dealings with the devil' that this phrase must be regarded as a compliment rather than as an aspersion. 'Ultra' gives an account of Pope Sylvester II. (999-1003), who was reported to be a wizard because of his skill in science and medicine. He studied under Arabian teachers, and introduced the astrolabe (used, as the sextant is now, for measuring angles in surveying and astronomy) and the present system of decimal notation by 'Arabic' numerals instead of the cumbersome Roman notation; he was, therefore, thought to have made a compact with the devil, who duly claimed his soul at death. William of Malmesbury, however, in his history of the Kings of England, writes concerning this belief: 'But some will think that this is a mere vulgar fiction, for the public is accustomed to detract from the fame of learned men by saying that they have dealings with demons when they are seen to excel in any study.' Popular opinion no longer ascribes learning or skill in science or art to diabolic aid; but the traditional belief in 'dealings with the devil' is so deeply rooted in the public mind that its ghost is easily evoked by clerical necromancers to frighten the timid from the path of progress in spiritual knowledge.

The author, Lilian Grummitt, sends us a neat little collection of poems, which are of considerable merit. The book is entitled, 'Pressed Flowers and a Few Leaves,' and it is dedicated to 'the many friends in the "Borderland," who never failed me in my darkest hours,' and especially to one who was a true 'friend in need.' The poems are all bright, thoughtful and helpful. We may quote the closing lines, on 'Death':—

'A call—imperative; an awesome, startled wonder—
A shrinking from the darkness and the shadowed night—
A blinding anguish, as earth's cords are riven asunder;
And then new birth into eternal joy and light.'

In reply to those who say that her 'visions' are but shadows—'pale misty phantoms of my wearied brain,' the author asks in 'Shadows of the Summerland': 'all shadows have a substance, have they not?' and continues:—

'So when you say that what I see are shadows,
You do not cause one single doubt to rise;
I know that some day God will lift the curtain,
And show the substance to my wondering eyes.'

LETTERS TO THE EDITOR.

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

The Rev. R. J. Campbell Replies.

SIR,—As you have been good enough to write a leading article about my sermon on the 'Life Beyond,' it would be discourteous on my part not to reply to the direct question it contains. I am 'looking on' because I can do nothing else. The work of psychic investigation I must leave to others. My own work demands all the strength and energy I can bring to it. If the whole scientific world were prepared to-morrow to admit the immortality of the soul it would make no difference to the gospel I preach.

All the same I hope some day to have opportunity of testing for myself some of the supernormal phenomena which have satisfied so many competent observers as to the survival of individual self-consciousness after the change called death. —Yours, &c.,

R. J. CAMPBELL.

Hill Lodge, Enfield, N.

Departed Great Men Return.

SIR,—In answer to the question, 'Do Departed Great Men Return?' allow me to say that in 'The Path of Interior Illumination,' by 'Lovelight,' just published, Mr. Wagner ('LIGHT,' p. 180) will find all the evidence he can desire in regard to the return of Shakespeare, and others.—Yours, &c.,

G. W.

Cremation.

SIR,—Seeing in 'LIGHT,' at various times, reports of the transition of friends of the Spiritualist movement, often winding up by stating that their earthly remains were cremated, I recently asked 'White Dove,' the control of Mrs. Fairclough Smith, at the Spiritual Mission, the question: 'Is cremation of the dead looked on with favour by our spirit friends?' and received the answer, brief and to the point, 'No'! Having regard to the views of our spirit friends, are we not committing a serious error in permitting cremation of the earthly remains of the departed?—Yours, &c.,

STEPHEN E. PARKER.

'The Resurrection of the Christ.'

SIR,—Under the heading 'The Resurrection of the Christ' ('LIGHT,' p. 171), 'T. R.' submits his views on certain details of the Gospel narrative. Will you allow me, however, to remark that in doing so his pen has slipped here and there; *e.g.*, neither in the authorised version of John's Gospel nor in the Greek of Westcott and Hort's edition does the word 'lie' occur, or its Greek equivalent, but in both cases the word 'lying' is used to describe what both John and Peter saw. Then as to the *othonia* (*i.e.*, the bandages) 'lying collapsed,' I have no idea where 'T. R.' finds this meaning in the text, only one word being used throughout for the 'lying.' Again, as regards the word which 'T. R.' translates 'beheld,' I doubt if 'beheld' is stronger than 'saw'; and the word in that context seems only to mean 'noticed.' That the knots of the *othonia* were found 'still tied' is surely a pure assumption.—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

The Practical Value of Clairvoyance.

SIR,—I read with some interest the paragraph in 'LIGHT' of March 14th, signed 'Believer,' but I regret to say my experience has not been as satisfactory. Although I have not consulted Sinfi Lovell, yet I sought the help of different clairvoyants some time back on a matter which affected me to as great an extent as the case referred to by 'Believer' affected him. They fixed in turn different times during the past two years for important events to take place. In two cases only side issues were dealt with, and no attempt was made to answer questions as asked. I should have been saved much anxiety and many false hopes if they had told me plainly that they could not answer me; in fact there seems, at present, less likelihood than ever of any of the events taking place in any reasonable time for me to be able to give credit to any of those referred to, which I should have only been too glad to do. I am inclined to think that in 'Believer's' case the conditions were carefully examined by Sinfi Lovell and that she deserves great credit. I am a close reader of 'LIGHT,' and have been for years.—Yours, &c.,

DISAPPOINTED.

Back from Death.

SIR,—In 'LIGHT' of the 11th inst. you publish a story of a convent from the 'Daily Chronicle,' headed 'Back from Death.' The last paragraph of your report runs thus:—

'So ends this weird true story of life in the land where time is not. If it is subjected to the destructive criticism of the Psychical (pseudo) Research Society they will probably discover that as Mère Columba is dead, and no one else can say anything, the story "lacks confirmation." But it may, nevertheless, be true for all that.'

The 'Daily Chronicle' modestly refrains—if I may judge by your report—from stating the source from which it procured the story. I may say, however, that it was related by a learned Professor, in full detail, before a meeting of the Psychical Research Society on Monday, March 29th. As I was present at the relation I am sure you will be glad to be told that no one offered destructive criticism—that is still left for the 'Psychical (pseudo) Research Society' to indulge in.—Yours, &c.,

F. C. CONSTABLE.

Service and Distribution.

SIR,—In 'LIGHT' of March 14th your correspondent, 'R.J.?' asked 'if any of your readers could tell what the Spiritualist version would be of the words spoken by Jesus at the "Last Supper."?' Spiritualism having no dogma, and leaving everyone free to interpret the written word according to the light received by the spirit, it necessarily follows that there would be a great diversity of 'versions' in our ranks, and very few of them might conform with the theological interpretations which have caused so much dissension in the Christian world. I believe that the general conclusion upon the subject in our midst is to take the altruistic and universal application of that beautiful lesson.

Twenty centuries have rolled away since the Great Master taught mankind love and unity, and most of his followers to-day wrangle over forms and ceremonies, hugging 'the letter which killeth,' and which has caused rivers of blood to flow in the past, all through the misinterpretation or misapplication of mystical words perfectly clear, in the imagery of Eastern languages, to those to whom they were spoken, but distorted through the ages, either by the ignorance or the selfishness of those who used the 'Holy Scriptures' to cloak their motives or justify their aims.

Accepting the historical record, that last *cène*—as all Southern languages term it, meaning banquet or feast—was the crowning event in that beautiful life before the tragedy of Calvary, and we may conclude that, consistent to the last, the Master taught through the breaking of bread *in equal portions* between those present, and by the passing of the cup *to all alike*, without exception or favoritism, the great lesson of life, the Universal Brotherhood that he came to establish; and in order to leave no doubt as to its meaning, he preceded it by the washing of the feet of his disciples, thus exemplifying *service* and *distribution* to all without exception or partiality. 'This do in remembrance of me.' Both Luke and Paul report these words, and they convey to tens of thousands one and the same meaning, fitting perfectly with the preceding teachings throughout the Gospels, notably in that magnificent discourse called the Sermon on the Mount.

The teachings of Christ have no ambiguity, and the bulk of Spiritualists, honestly trying to see the light and to obey the Divine mandates revealed to every soul individually,

must, and do, work out their own salvation by *searching* for truth rather than by *accepting* dogmas wrapped up in mystery. The great expounder of Christianity, Paul, says distinctly that which, in time, must break the bonds of ignorance and controversy throughout the great human family, in I. Cor. xii., and notably at the 13th verse. A realisation of the message of the great Seer in that chapter will disclose to us our true relationship, and in peace and unity we shall work, grow, and unfold spiritually.—Yours, &c.,

FLORENCE MONTAGUE.

Montreal, Canada.

Source of Quotation Wanted.

SIR,—I remember reading in 'Notes by the Way' by 'M.A., Oxon.,' in 'LIGHT,' I think about twenty years ago, about a dozen lines of poetry he there quoted, beginning:—

'Long ago, in a distant land,
To a Dervish a skull spake these words
As he held the thing in his hand:
"I was King of Karamania's land."'

I forget the rest. It sounds like Sir Edwin Arnold's writing, but I have never come across it in any of his works. If any of your readers can give me any information regarding it I shall feel much indebted.—Yours, &c.,

D. M. GAMMIE.

Imitative Suicide.

SIR,—The following extract from the 'Evening News' of April 11th opens up an interesting point. (Can any of your readers give any similar experiences, or offer any suggestions which will throw light upon the subject?—)

The weapon with which a suicide had taken his life was inquired for by the coroner at Hackney to-day, who said he always retained these now. Some fifteen years ago he gave the widow of a suicide a knife with which the man had ended his life and which she said she valued. The result of her possessing the knife was that she took her own life with it.

On another occasion he gave a widow a fancy glass out of which her husband had drunk poison. She also poisoned herself, using the same glass.—Yours, &c.,

DUDLEY WRIGHT.

'Annals of Psychological Science,'
110, St. Martin's-lane, W.C.

The Problem of Life.

SIR,—The whole problem of life is at present shrouded in mystery. Without trying to explain how I am led to the conclusions which I now formulate, kindly permit me to place them before your readers for their thoughtful consideration.

All forms of life seem to be persistent both in the material and spiritual worlds. Plant life and animal life, as we know them, are features of this world and persistent in forms, although slowly altered by added experience (which is called evolution); but man is a feature of the universe, and is on a pilgrimage through it. The chicken is born with its fullest instinct and intelligence; it does not require to be taught and cannot learn; but the child has to be taught the facts of this world, and it can learn. Comparing the child with the chicken, one must realise that the child is for the first time on this world, the conditions and features of which are very different from those of the world from which it came. The planets nearest the earth have not the same conditions of atmosphere, temperature, &c., that we have, and the life that exists upon them must differ greatly from that on our own world, and if it be, as I suspect, that life is a pilgrimage from world to world, there must be something new to be learnt upon each of them.

It may be, however, that the peculiar way in which we are born into this life may be a feature of this planet only, and that when we go to the next we shall be sufficiently intelligent to make a body suitable to our new home by directly using the materials at our hands, even as on this world we are sufficiently intelligent to make our own garments, while the animals are already protected.

It therefore seems to me that the Universal Godhead places us on this world to take on bodily form, and that when we die we pass the next life or existence in the ether around and within this world until we are called to go up higher. It seems almost impossible to establish connection between ourselves and this higher or further life, whatever it may be; try how we may we can only find spirits to communicate with who have lately been upon this world, and most of whom seem to be no wiser regarding the true import of life than we are.

The objects of our life seem to be : (1) The acquiring of knowledge of and for ourselves ; (2) the giving and helping others to acquire knowledge ; and (3) the raising and sustaining those weaker than others ; and the main object of the spirits living in our ethereal atmosphere is that they shall teach us and impress us to do what is right, find out what is to be known, and help the weaker brethren materially and spiritually.

When we arrive at the proper state of knowledge and spirituality, and have earned our crown of righteousness, 'The Spirit of God' removes us, and we are placed in another part of the universe ; by that time we have learnt that God is acting for the best, and we go on our way rejoicing, casting out all fear, for our God is a God of love and is full of loving-kindness ; we find nothing of the wrath to come, but plenty of the infinite tenderness and patience of which we oftentimes exhibit too little to our fellow-men on this world.—Yours, &c.,
WRANGLER.

Return of Great Men.

SIR,—Mr. Wagner ('LIGHT,' p. 180) has a friend who thinks that the non-return of 'great men' to the earth would be sufficient reason for rejecting our faith—an unreasonable reason, as it seems to me.

But, granting its rationality, he has only to look at Mr. John Lobb's 'Talks with the Dead' for instances of notable *revenants*, and he will find in that book alone the names of nearly thirty persons more or less of the right description, from Shakespeare to Cardinal Newman, and from Gladstone to Disraeli.

What, too, about the paintings that used to be done in David Duguid's presence by two notable Dutch artists?—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

Life and Immortality Brought to Light.

SIR,—Canon Moyes, in his 'Modernism and the Papal Encyclical,' in the 'Nineteenth Century' for December, says : 'For Christianity is nothing if not the religion of the Incarnation, and from the standpoint of the Catholic Church, the very meaning and the whole significance of the Incarnation is precisely that the Christ *did* enter into our human life and history, and that God was born into this world, lived and walked and taught in our midst. . . It regards as an evasion of Christianity any attempt to treat Christ as a mere glorified super-human, a man uplifted into some vague or undefined closeness to God, or a man who has been merely filled or inspired by God, or a man differing only from the rest of men inasmuch as he has been vouchsafed an exceptional measure of religious experience. In reply to all such mincing formulæ is the simple and straightforward one, that he is God—God made man for our salvation—and in this truth finds and feels the whole joy and strength of its Christianity.'

If this is a true exposition of Church doctrine, I cannot help asking how Christ's death and resurrection can have any interest for us as human beings? The immortality of a God cannot prove, or disprove, the immortality of finite beings. It is said of Christ that he 'hath abolished death and hath brought life and immortality to light.' This result was attained through mediumistic power at a séance held in an upper chamber of a house in Jerusalem, with the door shut, by Jesus appearing as a materialised spirit, or more correctly, soul, and thus proving the continuity of life, as it has been proved to numberless people since then by similar manifestations, and it seems to me that the Church teaching of a God altogether different from man, in kind as well as in degree, was propounded by those who had lost the Spiritualist key that could open the door of the mystery.

Further, Canon Moyes says : 'The hypo-static union (of Christ with God) from its inception would be the knowledge in the mind of Christ of his own God-head and of his divine salvific purpose and mission to mankind.' But if Jesus Christ were God and knew all things, why has the Church always spoken of him and treated him as the 'Man of Sorrows'?

The true esoteric meaning, hidden under the veil of Church symbolism to keep it from the uninitiated and those not ready to receive it, and of which the present-day Church seems to have lost all knowledge and memory, is that Christ is the divine Spirit within each one of us—the spark of the divine essence—which is our Saviour and Redeemer. The incarnation, crucifixion, resurrection, and salvation are the natural evolutionary processes through which each one passes in his relation to matter, the trials and sorrows of the spirit, and its eventual subjugation of or mastery over the fleshly body, and the attainment at last of angelhood. The truth regarding the failure of the Church to interest and hold the people is,

put in a nutshell, that it teaches the exoteric, instead of the esoteric, doctrine. The people are daily growing more hungry for spiritual food, and are crying aloud for bread, the bread of knowledge, of truth, and life.—Yours, &c.,

A. K. VENNING.

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

SOCIETY WORK.

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

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday next, at 11 a.m., public circle ; at 7 p.m., Mrs. Podmore. Wednesday and Friday, at 8 p.m., members' developing circle. 30th, Mr. Spencer.—J. J. L.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. H. Boddington gave an instructive address on 'Easter's Symbol.' Sunday next, at 7 p.m., Mrs. M. H. Wallis on 'Spiritualism: its Message and Meaning,' and clairvoyant descriptions.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mr. and Mrs. Roberts gave an address and clairvoyant descriptions and Mrs. Roberts named a child. Sunday next, Mrs. Webb, address and clairvoyant descriptions. 28th, Miss Florence Morse.—H.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday evening last Mr. F. Pearce's excellent address on 'Man is what he Thinks' was much appreciated. Sunday and Monday next, Miss Florence Morse will conduct séances. Silver collections to assist the funds.—J. S. T.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. D. J. Davis gave a good address on 'If a Man Die Shall He Live Again?' and Mr. W. S. Johnston's clairvoyant descriptions were fully recognised. Sunday next, at 7 p.m., Miss Violet Burton, trance address.—N. R.

FULHAM.—COLVEY HALL, 25, FERNURST-ROAD, S.W.—On Sunday last Mrs. Webb gave good clairvoyant descriptions. On the 15th Mr. Abbott commenced a course of eight lectures on 'The Apostles' Creed.' Sunday next, 'Lyceum Sunday': at 3 p.m., Miss Morris ; at 5 p.m., social tea ; at 7 p.m., Lyceum service.—W. T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. Dudley Wright's brilliant address on 'The Basic Facts of all Religions' was highly appreciated. Miss C. B. Laughton ably rendered an Irish Lullaby. Mr. W. T. Cooper presided. Sunday next, at 6.30 for 7 p.m. Mr. Leigh Hunt, clairvoyant descriptions. Silver collection.—W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Miss Florence Morse gave excellent addresses and clairvoyant descriptions. In the evening Mr. Vango generously gave a few descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. H. Boddington. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions ; Saturdays, at 8 p.m., prayer meeting.—A. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several controls spoke and an 'Easter message' was given. In the evening Mr. Thos. O. Todd's thoughtful address on 'Spiritualism as Taught by the Poets' was much enjoyed. Sunday next, at 11.15 a.m., circle ; at 7 p.m., Mr. W. H. Simson on 'The Beautiful.' Monday, at 8.15 p.m., Mrs. A. Webb, clairvoyante. Tuesday at 8.30 p.m., healing.—H. S.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Podmore gave an address and excellent psychometric delineations. Sunday next, at 11 a.m., circle ; at 3 p.m., Lyceum ; at 7 p.m., Mrs. Wood, trance address and psychometry. April 28th, Mrs. Wesley Adams, special séance ; tickets 6d. each. Sunday, May 3rd., at 7 p.m., Union of London annual conference. Speakers : Messrs. G. Tayler Gwinn, J. Adams, and others. Tea at 5 p.m., 6d. each.—E.S.

SPIRITUAL MISSION : 67, George-street, Baker-street, W.—Our Eastertide services, conducted by Mrs. Fairclough Smith, attracted large audiences and were times of great spiritual blessing. The hall had been tastefully decorated with choice flowers for the occasion. On Good Friday evening, after a beautiful address on 'The Crucifixion,' a brass cross, vases, and offertory plates were presented to the Mission. On Sunday morning last a powerful address was given on 'An Easter Message from the Spirit World,' also recognised clairvoyant descriptions and spirit messages. In the evening a stirring address on 'The Atonement' and clairvoyant descriptions and spirit messages were given. A lady member rendered solos with much expression, and selections given by the organist, Mr. Haywood, added greatly to the harmony which prevailed. Sunday next, see advertisement on front page.