

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The "Quest" for April contains a remarkable article, "The German Soul and the Great War," by Baron Friedrich von Hügel, LL.D. It is a sympathetic but searching study of the German temperament. The Baron disarms prejudice at the beginning by making it clear that although of German ancestry he has as little affinity with the Prussian mentality as the pure Englishman; that, in fact, in social and political outlook, his sympathies are "thoroughly, consciously, gratefully English." He traces the defects in the German character leading to the present war to (*inter alia*) the absence of any strong native capacity or instinct for self-government and a certain lack of balance which leads to violent extremes. In other words, the German's psychical life is more susceptible to strain and pressure. In no other way can we account for the strange phenomenon of a whole nation wrought up to a pitch of what is strangely like hysteria, with all its accompaniments of fury and delusion. The urge of materialism had its part also—the passion for colossal achievement in the physical world, "because if we are made for spiritual greatness but turn away from it, then we try to make up for such spiritual greatness by seeking material bigness." The old ideal of heroic poverty and spiritual richness departed after 1870 and gave way to a vulgar hunt for material riches. The reaction must have been intense to have brought so speedy a Nemesis.

In the same issue of the "Quest" is an article, "Psychology with and without a Soul," by the Rev. F. Aveling, Ph.D., D.Sc., D.D., which connects curiously with an article in the current issue of the "Journal of the American Society for Psychical Research" (to which we shall give attention shortly) which reached us at the same time as the "Quest." In this article by Dr. Hyslop we find oddly enough the phrase "psychology without a soul." Dr. Aveling, dealing with one of the difficulties under which psychology labours, remarks:—

Psychology suffers under the very real disadvantage of being two things at the same time. It is at once a science and a part of philosophy. As a science it is limited to the investigation of phenomena, while as a part of philosophy it attempts a fundamental explanation of the phenomena which form its subject-matter.

Dr. Aveling claims that so far as it is to be considered as a science it has nothing whatever to do with metaphysics. "Its business is not to investigate reality but to examine phenomena." We have dealt with the question in some of its aspects in LIGHT in the past, and note with interest a conclusion by Dr. Aveling with which we are in profound agreement:—

There seems to be no idea on the part of the ordinary man of science who is pushing his speculations beyond the scientific domain, that true and ultimate explanations will possibly go beyond all phenomena and transcend them; that what I may call "phenomenal" philosophy lacks the true mark of finality.

On another page we print an able article by Mr. C. E. Benham on the subject of Dreams. Turning the pages of "The Seer," a volume of lectures by Andrew Jackson Davis, we came across some reflections on the same subject which we should like to quote in their entirety. But we may at least take the following:—

We think and dream strictly in accordance with our experience and habit in combining ideas, and also according to the various dispositions of mind which are incidental to our common nature. By a kind of metempsychosis or transformation, the peculiar quality of foods and medicines is transferred to the brain during the period of repose; for instance, the mind can be impressed very powerfully by the life of meat. Some persons will dream of droves of cattle simply by eating plentifully of beef-steak just previous to retiring. . . . Much of the mystery of common dreaming disappears when we consider the singular manner in which the mind blends thoughts with action, and phantasm with serious realities. Past memories and present sensations are so ingeniously wrought into new scenes and characters that the mind itself becomes amazed and confounded with the representation. Popular theology is merely a species of dreamy superstition endeavouring to explain mysteries according to preconceived opinions, just as in our ordinary dreaming we undertake to explain one decided absurdity by very dexterously supposing another.

On the subject of Prophecy, which has been exercising so many minds of late, Davis has also some enlightening words in connection with the question of dreams:—

The prophetic powers of the human mind are sometimes excited during periods of slumber when the soul can easily feel future events by projecting its faculties along the line of coming probabilities. In this manner the prophets of the olden time gazed upon the general nature of future events. Such dreams the prophet Daniel sometimes experienced; and such also he was frequently called upon to interpret. As a conclusion, then, of this branch of the subject, let us bear in mind that the phenomena of ordinary dreaming are traceable mainly to defective slumber, to impaired health and to unresting thought, to the simultaneous and indiscriminate operation of the will with the faculties of thought or reasoning. Such are, in short, the dreams of the earth-land—the mere play of the mental faculties under the influence of some disturbing cause connected with the world and the body in which we at present reside.

From a weekly paper which usually concerns itself with more trivial matters:—

It is one of those strange and inexplicable contradictions in the world that Christian nations have adopted black as their mourning colour. It is empty of any symbolism that suggests comfort or hope or a belief in the resurrection and another life, and is therefore non-Christian. Heathen China uses white, suggestive of hope and not gloom. In some parts of England, child mourners at a little one's funeral wear white, the last survival of a beautiful custom. In Persia, pale brown, symbolising the fallen and withered leaves of life. In Abyssinia and Ethiopia greyish brown is the colour, suggestive of the return to "earth." In Egypt and Burmah, yellow is the mourning colour, symbolising the sere and yellow leaf and its decay.

Royal mourning is purple and that is the mourning colour in Turkey. The only unsuitable colour from every point of view is black.

In this matter of mourning, however, a change has been going on for years, and the soul-depressing black has fallen in some measure into disuse, the sign of a change of thought and feeling in regard to death. Still the paper from which we have quoted has a certain amount of justification for its attitude. Black is still the mourning colour. Old and foolish customs die hard, but they do die.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 8TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR L. V. H. WITLEY

ON

"GEORGE FOX: PSYCHIC, MYSTIC AND FRIEND."

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held in the Salon on the following Thursday evenings:—

April 22.—Rev. J. Tyssul Davis, B.A., on "Mockers, Doubters and Believers," or "Some said it thundered; others, an angel spoke."

May 6.—Surgeon George L. Ranking, B.A. (Cantab.), M.R.C.S., L.R.C.P. (Lond.), on "The War: My Psychic Experiences." (Surgeon Ranking is now on active service with the Royal Navy.)

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FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Wednesday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALES WITH A SPIRIT CONTROL.—No meeting on Wednesday next. On Wednesday, April 14th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

PSYCHIC CLASS.—On Thursday next, April 8th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph. D. Subject: "Perception: Nature, Sphere, Extent."

SPIRIT HEALING.—On Monday afternoons, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., from 3.40 to 5.20, for diagnosis by a spirit control and magnetic healing. For Members of the Alliance only. Reduced fees as usual. Appointments to be made.

MRS. FAIRCLOUGH SMITH desires attention called to the fact that she has changed her address to 30, York-street, Baker-street, W.

ON DREAMS.

By C. E. BENHAM.

It must be recognised that there is more than one sort of dream. Some dreams are distinctly instructive, and convey in clear symbol messages of practical value. Some are on rare occasions prophetic, and here again we seem to trace a guiding and intelligent power belonging to some other sphere and deliberately directing our thoughts. These are both of them the kind of dream, or vision, which the palmist seems to refer to when he inveighs against the futile stress of over-study and declares that the favoured few are given equal stores of knowledge even in their dreams—"so He giveth His beloved in sleep"—mistranslated in the authorised version "so he giveth his beloved sleep," a conclusion which has no bearing on the words that precede it.

But apart from these inspired dreams, which might rather be called true visions, there are the much more abundant and more perplexing fantastic dreams which are the common experience of most people. It is a popular idea that dreams only come in the morning hours. More probably they are with us most of the time we are asleep, but we only recollect those that we wake up out of and are therefore able to seize with the conscious attention before they have slipped away in oblivion. There is proof of this in the fact that a sleeper often reveals the circumstance that he is dreaming by gestures and even spoken words in the middle of the deepest slumber, and if we are awakened suddenly at any time in the night we almost invariably find that we are aroused from some fading scene which we can recall for a little while, more or less dimly, but which in the morning will generally have passed entirely out of recollection.

With regard to these fantastic dreams, what chiefly makes them seem so inexplicable is their incongruity and the fact that they so often betray no apparent connection with anything in our thoughts when we went to rest. Even when they do associate themselves with the previous day's experiences the mystery is hardly less, because there is no intelligible reason why yesterday's experiences should recur in distorted form when we fall asleep.

MEMORY IMAGES.

Some light on the problem is found, however, in the theory, now generally accepted by all leading psychologists, that memory images may be produced by association of ideas with functional states that had accompanied them originally. This principle is particularly strikingly illustrated, as Oliver Wendell Holmes and others have pointed out, in the case of memories associated with perfumes. If some experience of childhood was simultaneous with one's first experience of some particular perfume it is almost a certainty that whenever that perfume is scented in after life a memory of the childhood experience with which it is associated will automatically recur in the mind. Here we have a definite functional state—the excitement of the olfactory nerve—accompanying a certain definite experience, and the link of association is established, causing any repetition of a similar excitement of the olfactory nerve to recall to the mind the particular experience, whatever it may be, that originally accompanied that particular functional activity of the body. Now, what is so strikingly universal an experience in connection with the olfactory nerve is also true of other bodily activities. The body is a commonwealth of myriads upon myriads of physiological activities, most of which are carried on unconsciously or subconsciously, but any one of which may, if it happens to recur exactly, form a link of association with some sensation or experience that accompanied it on a previous occasion. If it happens that a whole series of functional activities recurs, the link of association will be proportionately stronger, and if it happens that there is a simultaneous recurrence of two or more separate functional activities, each linked by association with quite different experiences, there will be a medley of memory images, or a composite image.

Except in the case of the olfactory nerve states, which form such particularly strong links of association (for reasons which Oliver Wendell Holmes ingeniously traces to the fact that that

nerve alone is a prolongation of the actual nerve substance itself) the memory images formed by the association of functional activities with the impressions that originally accompanied them are generally far too faint to create perceptible images in our waking states. They are altogether eclipsed in most cases by the direct sense impressions that occupy our attention throughout our conscious hours, but in states of unconsciousness, when we are free from the glare of outward impressions, these memory images may become vividly apparent—much as the stars, though above us in the sky all day, are not visible until the fuller light of the sun is removed, and their gleams are able to impress our vision.

DREAMS AND CELLULAR ACTIVITIES.

The clue here suggested seems to afford a fairly complete explanation of most of the phenomena of ordinary fantastic dreams. In the course of all the kaleidoscopic changes of the active functions of our complicated bodily mechanism, with its innumerable processes of digestion, secretion, assimilation, and other organic changes, it must obviously happen very frequently that some little group of cellular activities will repeat the self-same round of physiological movements that were performed on some previous occasion—it may be yesterday, it may be last year, it may be long years ago. With that repetition of a fragment of a cycle of cellular activity come up, by our law of association, the same impressions or experiences as those that actually accompanied it on a previous occasion. It matters not that on that previous occasion the cellular activities may have been quite subconscious; they were real nevertheless, and they suffice to form a link of association, so that if when they recur external stimuli are quiescent, as in sleep, we dream the old experience, we see the person who was then present, or do the things that we were then engaged in doing. But these functional activities of ours are so infinitely numerous that it more frequently happens that two or more recur simultaneously, bearing each its own several associations and producing a composite memory image in the dream state, full of incongruities and even of impossible situations, such as we are all familiar with in dreamland. The medley may be such a compound of fragmentary impressions as to seem as if it were actually an altogether new experience, something we had never seen or imagined in our lives, but if we could analyse the jumble of images now unified into some incongruous whole we should find its elements were all derived from association with detached and diverse sense impressions of one kind and another.

This view goes far towards solving a mysterious problem in a rational manner. The chief wonder of it all is the marvellous registration of events which it involves—the activities of a gland actually reproducing, when they themselves are reproduced, the particular experiences that accompanied them, it may be ten or twenty years ago. Yet wonderful as such a registering may be, it is by no means incredible. On the contrary, it is in full accord with much that psychology has established beyond a doubt, and the single instance of the marvellous power of the sense of smell in recalling past memories is in itself sufficient warrant for the inference that other functional activities may have no less potency under favourable conditions such as those of sleep.

A THEORY OF TRANCE MESSAGES.

To the Spiritualist the question will naturally occur as to whether this theory, if accepted, requires that we should take into consideration the possible application of similar principles in the case of trance mediumship. Here, as in sleep, we have the requisite condition of quiescence of consciousness that enables memory images to assert themselves. Will it not happen that the genuine visions of a seer may be disturbed by these conjured up dream-images borne in upon the mind by association with physiological processes? It must be admitted that there is every probability that they may be so disturbed, and the fact has not, perhaps, been sufficiently allowed for. Just as we sometimes dream true and sometimes dream fantastically, so the trance medium's revelations may be at one time illuminated by genuine inspiration and at another vitiated by purely physiological association images. So far from ignoring this possibility it is one that should be carefully considered as having an

important bearing on the problems of trance mediumship, and as being perhaps a simple explanation of the great inequalities of value in the results obtained, inequalities that cannot be denied, and that without some explanation of this sort are entirely unaccounted for.

THE LAND NOT VERY FAR OFF.

The two striking discourses by the Rev. G. Oswald Bainton, of Streatham Hill Congregational Church, which have been published under the title "The Other Side" (Robert Banks and Son, 3d.) might well have been preached on an Easter Sunday, so appropriate are they to the coming season. Mr. Bainton holds that the "happy land" of the children's hymn is not "far away," that "those we have 'loved long since' and may be 'lost awhile' are near, nearer than sometimes we have dared to dream." After citing Sir Oliver Lodge's recent affirmation at Browning Hall as to the possibility of communion with friends in the unseen he declares that he would not have quoted that affirmation if he did not know it to be true. We take the following passage from the sermon entitled "The Choir Invisible":—

It is an article of my creed that the dead have not ceased their communication with us though the visible chain is broken. Is it wrong to attempt to listen, to use such means as we can? There are those who say we are not meant to—that God has set a "thus far." But has He? You already experiment so largely in the realm of the unseen that I cannot feel it were wrong to do so here. There are many who love to lay bare hidden secrets by the use of the Röntgen ray. Others rejoice in transmitting messages by wireless telegraphy. Others again will cluster round some experiment that deals with the mystery men call radium. Others, again, are dabbling with the possibilities of liquid air. Why should you not experiment with the efficacy of prayer and the power of faith, and the joy of spiritual renewal through the Divine grace? For the heavens are still open, and the angels of God are ascending and descending upon the sons of men.

If death ends all, I struggle in the dark. But if death be passage to a larger life, my hundred failures here are all worth while; for beyond the veil where Christ and the angels are, the broken melody shall be a song at last.

In the course of the second sermon, "The Keys of Death and Hell," Mr. Bainton eloquently defends prayer for the dead and asserts his belief in spiritual progress for all beyond the grave. "The Christ I know," he cries, "could not be Christ if one single life were to be lost in a torment of hell for ever. Thank God we have done with that!"

A VINDICATION OF MR. GEO. D. JONES.

The Rev. Susanna Harris has received the following, which she sends us for publication, as it concerns the character of one of her principal controls:—

Columbus, Ohio, U.S.A.

February 28th, 1915.

To Whom it may Concern:

We, the undersigned, desire to state that we were personally acquainted with Mr. George D. Jones, who was probably the foremost Trumpet and Slate-Writing medium in the United States of America.

He studied for the Catholic priesthood, but upon completing his studies refused to take the oath prescribed.

He was well known throughout this country as being honest and upright in all his dealings, and, in fact, was all that a man, a gentleman, should be.

Rev. H. E. BOERSTLER, President Official Board,
West Side Spiritualist Church, Col., O., U.S.A.

JNO. BRICKMAN, Treasurer Official Board, West Side
Spiritualist Church, Columbus, Ohio.

E. STEPHENS,
S. D. SWENY,
A. W. CLARK,

} Trumpet Mediums, Springfield.

Professor W. C. PECKHAM, 1030, Fair Avenue,
Columbus, Ohio, U.S.A.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The Thirty-first Annual General Meeting of the London Spiritualist Alliance, or the nineteenth since its incorporation under the Companies Act, was held on Thursday afternoon, March 25th, at 110, St. Martin's-lane, W.C., Mr. H. Withall, the acting President, in the chair.

Mrs. Finlay, Mr. Kensett Styles and Mr. J. H. Wilkins, retiring members of the Council, who had been nominated for re-election, were, in the absence of other nominations, declared duly elected.

The Chairman, in commenting on the annual report and balance-sheet, alluded to the transition early in the past year of Mr. E. W. Wallis. It was felt then that the Alliance would have great difficulties to overcome through the loss of his services, but it had, nevertheless, continued on its way—thanks, doubtless, to the influence and support of its friends in the unseen. In some respects, indeed, it had made some little advance. A change introduced into the Psychic Class had converted it into more of a feature in the weekly programme of meetings, and he thought it a matter for congratulation that the Alliance had secured the services of Mr. J. H. Van Stone and his brother, Mr. W. J. Vanstone, whose Addresses had been greatly appreciated. When the war first broke out, they had no idea of what its effect would be on the Alliance. However, they had received the subscriptions of the majority of the Members and Associates, although the sum was still very far short of that subscribed in the corresponding period of last year. It was a gratifying fact that, whereas the balance-sheet for 1913 showed a deficiency of £18, that for last year showed a tiny balance to the good. To a certain extent they always suffered from a want of money, but this year some of their friends, anticipating the effect of the war conditions on the funds of the Alliance, had been kind enough to help them by special donations. Thus, one Member, instead of sending a guinea, had sent ten guineas. It was clear, then, that there were some people who were anxious that the Society should succeed. The effect of the work of the Alliance was not confined to those attending its meetings, but extended to the whole movement. Through the reports of Addresses published in *LIGHT*, it influenced all the provincial and foreign societies, even reaching those who were not Spiritualists, but who were merely interested in the subject. On reference to the accounts an item would be seen of £52 received from Mr. Percy R. Street for the hire of the room in which he saw his patients. Owing to the success he had achieved, Mr. Street had found it necessary to move to larger and more convenient premises, but he kindly offered to continue to help the Alliance by attending at its rooms one or two days a week to treat its Members and Associates at reduced fees, such fees to go to the funds of the Society. It was to be hoped that Members and Associates would take full advantage of the opportunity thus afforded. For this privilege alone it would be to the interest of many to join the Alliance. The success of medical treatment largely depended upon correct diagnosis of the disease, and the proof of the correctness of the spirit diagnosis given through Mr. Street had been shown by the ever-increasing number of his patients.

The adoption of the report and balance-sheet was moved by Mr. Bush, seconded by Mr. Thurstan, and, after some discussion, carried unanimously.

The proceedings closed with votes of thanks to the spirit helpers of the Alliance and also to the staff for their valuable services.

The following is a copy of the thirty-first Annual Report of the Council:—

In its review of the year 1914, the Council has first to refer to the transition, on January 11th, of Mr. E. W. Wallis, the hon. secretary. In its last report it alluded to the heavy loss thus sustained by the Alliance and the movement at large. So much has been said and written upon the subject that it is not necessary for the Council now to do more than to place on record its deep appreciation of his loyalty, courage and steadfastness, and its assurance that in another plane of life all those qualities which made him so invaluable a worker are still in active exercise on behalf of the movement to which he devoted his best powers here.

At the meeting of the Council held on January 23rd a resolution was passed in which, after expressing the regret, appreciation, and sympathy appropriate to the occasion, the Council recorded its desire that there should be some memorial to Mr. Wallis which, it was suggested, should take the form of a fund to be devoted to the benefit of his widow. The Acting-President brought the matter forward at the close of the lecture delivered by Miss Ward at the Salon of the Royal Society of British Artists in the evening of the same day, and a subscription was opened, the Alliance and the Proprietors of *LIGHT* heading the list with a donation of £20. Thereafter the matter was taken in hand by *LIGHT*, and a sum of approximately £360 was collected and handed to Mrs. Wallis.

As regards the progress of the Alliance during the year, there is little else of conspicuous interest to record. There was an increase in membership of nine, which, however, was about balanced from the financial standpoint by a decrease in Associates of twenty-one.

The fortnightly meetings at the Salon in Suffolk-street were uniformly well attended, and the following lectures and addresses were delivered:—

"Some of My Ministerial Experiences as to what Spiritualism has done to Brighten Human Life," by the Rev. Arthur Chambers; "Paracelsus—a Pioneer Occultist," by Miss Edith Ward; "Practical Issues of Spiritualism," by Dr. George L. Ranking; "Colour Therapy, Its Practical Application" and "Facts and Fads of Modern Health-Hunting," by Mr. Percy R. Street; "Jeanne d'Arc: Her Visions and Voices," by "L. V. H. Witley"; "The Time of Day, Retrospect and Prospect," by Mr. Ralph Shirley (Editor of "The Occult Review"); "Ghosts and Dreams," by Mr. W. B. Yeats; "My Psychic Experiences," by Major-General Sir Alfred Turner, K.C.B.; "Practical Work of Ministering Spirits on the Battlefield," by Mrs. M. H. Wallis; "Impressions on a Study of Spiritism," by Sir William Vavasour; and "Witchcraft," by Mrs. St. Hill (President of the Cheirological Society).

As already notified in *LIGHT*, a number of the "Note-books" of the Rev. William Stainton Moses ("M.A. (Oxon)"), have been typewritten and bound and placed in the library for the use of readers. This will, of course, be a very valuable acquisition.

Fortunately the transitions during the year of friends and adherents were not numerically large. In addition to the departure of Mr. E. W. Wallis, we lost in February a very old member by the decease, in her eighty-seventh year, of Mrs. Ellicott, widow of the late Bishop of Gloucester. Another venerable figure, who passed from our midst, at the age of eighty-four, later in the year (November), was Dr. W. T. Fernie, who, it is stated, was amongst the sitters with Viscount Adare (later Lord Dunraven) at one of the séances with D. D. Home, when the medium's body floated out of one window and back through another. A link with the long past was also broken by the death in June of Mrs. William Tebb, who with her husband was associated

with the Alliance from quite its early days. (Mr. Tebb is still a member.) The governess and friend of H.M. Queen Mary, Mlle. Hélène Bricka, who passed away in September, was also for many years a member of the Alliance, and a reader of *LIGHT*. At the beginning of the year news was received of the transition, in the preceding October, of Mr. W. H. Terry, an old pioneer of Spiritualism in Australia, and founder of "The Harbinger of Light." He was followed in January by another Australian pioneer, Mr. J. Nelson Jones.

Needless to say, the year in its general aspect was rendered one of tragedy for the whole world by the outbreak of the great war in August. So far as the fortunes of the Alliance are concerned, the full effects of the calamity cannot yet be gauged. But the Alliance, although confronted, like every other enterprise, with the most tremendous ordeal which the civilised world has yet had to face, will, the Council has reason to believe, weather the storm, for the facts and principles for which it stands are those which are best calculated to meet the needs of the world to-day.

In May last Mr. H. Withall appointed the Alliance co-Trustees with himself of the journal *LIGHT*, together with certain securities, which he had held on its behalf for many years.

Mr. Percy R. Street continued his work of healing under spirit influence throughout the year with the usual markedly beneficial results to his patients, but his practice having grown so large as to necessitate his establishing his own consulting rooms, his arrangement with the Alliance was terminated at the close of the year under review. Recognising, however, that a complete severance with the Alliance would be detrimental to its finances, he generously offered to attend at 110, St. Martin's-lane on Mondays and Fridays to see a limited number of patients, the Alliance to have the fees received, an offer which was gratefully accepted by the Council.

The various meetings and classes held in the Rooms of the Alliance for clairvoyance, psychic development, and kindred subjects by well-known mediums and speakers were well attended, and appear to have given general satisfaction. The thanks of the Alliance are due to these and other friends for their services at these gatherings.

Grateful for the loyal support of both Members and Associates, and especially for the good offices of those who give the Alliance active service, the Council yet earnestly appeals for all the co-operation that its friends can extend in view of the trying period through which we are passing and the still more severe ordeals which may yet await us. The proposal of the Acting-President that Associates should become Members (and thereby gain the additional advantages which are more than commensurate with the slight increase in subscription, while benefiting the Alliance) has met with a gratifying response, but there is still scope for much additional support in this direction. So far, the difficulties of these abnormal times have been surmounted with success. The Council, while full of hope for the future, would leave nothing undone to make this hope into an accomplished fact.

Signed on behalf of the Council,

HENRY WITHALL,

February 20th, 1915.

Acting President.

LONDON SPIRITUALIST ALLIANCE.—On Tuesday afternoon, the 23rd inst., at the rooms of the Alliance, Mr. J. J. Vango gave demonstrations of clairvoyance with his accustomed ability, and on the following afternoon the usual "Talk with a Spirit Control," through the mediumship of Mrs. M. H. Wallis, proved especially interesting and instructive.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 4TH, 1885.)

The service which Mr. Gladstone has done to the cause of Spiritualism, and also of open-mindedness and a philosophic spirit of investigation, has been of great service to the truth all over the world, in so far as it has caused men to think. No doubt it has induced thousands to read and hundreds to examine. Position brings responsibility as well as power, and open-mindedness is in a fair way to become a fashionable accomplishment. One result is an index to many. The "Weekly Register," said to be the special organ of His Eminence, Cardinal Manning, gives more than a column to "The Premier and the Spiritualists."

Irish ghosts are said to be as pertinacious as the Home Rulers—and in one case, going the rounds, they seem to have ruled one home until they ruined it. It was the case of an ancient house on Stephen's Green, Dublin, at one time the residence of the gay and beautiful Lady ——. After being long empty it was taken by some ladies for a school. It was quiet except on certain nights of the week, when the doors were shut and opened; numerous footsteps heard with the unmistakable sound of high-heeled shoes on the floor, and the rustle of silken trains, and all the noise of the arrival of a numerous company of well-dressed guests. Nothing was ever seen, though people watched constantly. The ladies had to decamp, and a gentleman, who laughed at the idea of ghosts, took it, but he laughed too soon, for the nocturnal uproar became so unbearable that he, too, had to depart. The house was then taken by some nuns, who doubtless thought that their presence would soon quell the unholy tumult. But they were mistaken; the gay company still held high revel on their accustomed nights, till, as a last resource, the house was pulled down, and the Loretto chapel stands in its place. This is a good case for the ghost department of the Psychical Research Society.

—From Editorial Notes.

NO STRANGE COUNTRY.

When at first you enter spirit life, it may seem to you that there is very little difference between that life and the world you have just departed from; to all appearance people will seem much the same to you, the outward circumstances of their lives will have strong marks of similarity, and the general condition of the world itself will be so similar to the general conditions of the world from which you have departed, that you might almost think that you had fallen asleep in one country on the earth, and awakened in another. Yet this remarkable similarity is a wonderful beneficent providence upon the part of the Eternal Wisdom; for if the translation from one world to the other involved a sudden and complete change and alteration in conditions and relationships, why then so sudden a change would result in such a shock to the consciousness that in all probability people would be seriously affected by the suddenness of the transition and its consequences. Divine beneficence thus works to meet the requirements alike of the meanest and the greatest of humanity; for when the average individual awakes and finds himself surrounded with scenes somewhat similar to those with which he has been long acquainted in the world he has left behind, the shock is lessened and he feels how natural it is that he should be living in this new world, and he says, "It seems to me I have been here before; I am familiar with the scenes and people, and really it is a natural place for me to be in"; and there is something of truth in this supposition. In the hours of sleep, when curtained slumber has enclosed the outward mind and sense, the soul is sometimes awakened to the glories of the life beyond and has then caught faint glimpses of its beauty, and mingled, perchance, with its people. Therefore, when he comes to the soul world, indistinctly at first, but gradually disclosing itself, he recognises that the familiarity of the world about him arises from the fact that he has seen and known it before he actually became a permanent resident therein.

—"Practical Occultism," by J. J. MORSE.

OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 3RD, 1915.

Light:

A Journal of Psychical, Occult, and Mystical Research.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

THE SPIRIT OF EASTER.

It is a significant thing that so much in the ritual and ceremony of religion should have grown out of Nature worship. By those who have studied the matter in its outward aspects this has been held to constitute an indictment against religions—they are so clearly the relics of old savage and ignorant superstitions. The medicine man and the tribal priest of the past, we are told, survive in the ecclesiastic of to-day. It is a shallow piece of reasoning, although plausible enough to those who do not stop to examine it, or to consider that an instinct which survives all the intellectual progress of many thousands of years must have its root in the constitution of humanity.

From the very dawn of human intelligence there was the recognition of an unseen world, of the presence and activity of gods and spirits. The notions held of the nature of these powers were grotesque enough, but they represented a dim perception of realities. The animal with its limited needs and narrow vision was being outgrown, the instinct of worship—the religious instinct—was beginning to awaken. Rite and festival and what was frequently an astonishingly complex system of symbolism grew up. It was not given to primitive man to express in words his recognition of that Spirit in Nature which Wordsworth celebrated in his famous lines, but he felt its presence, built his rugged temples and altars and appointed his priests from amongst those who seemed to be most closely in touch with the mysteries around him. Ignorant and barbarous, he yet had glimpses of Nature on its sacramental side. His intuitions had free play; that the ideas which they gave him were uncouth and fantastic simply meant they were as yet unchecked by the intellectual faculties. These were of later growth, and in the course of ages, by their incessant occupation with the external side of things, they came near at last to extinguish the light derived from the interior faculties. The inner meaning of the old religious symbols became lost to all but the few—only the forms remained.

Let us take an instance of which the presence of Easter is a peculiar reminder—the Resurrection. To the Nature-worshipper of old, death was less of a terror and a mystery than to his highly civilised and intellectual descendant of thousands of years after. In the Celtic language—one of the oldest—there is actually no word for death as applied to a man or woman. The phrase used indicated a change of life, a change of state, a journey. The old Celts knew better than to judge by outward appearances. The "march of intellect" changed the conception. The intellect, so dull to interior realities and so keen and alert to the external

and superficial side of things, discovered that things are what they seem. Continual contact with the material aspect of the world might have led it at last to a complete denial of any future state, but sufficient of the spiritual sense remained to modify its attitude. And lo! in the course of ages grew up the idea that the survival of death was bound up with the resurrection of the physical body. Such was the monstrosity evolved by a religious creed in which intellectual apprehension took the place of intuitional perception. Is it not strange that a school of thought which prided itself on its reasoning powers should have shown itself so credulous? It was for ever rebuking the credulity of those who believed in ghosts; it filled books with contemptuous denunciation of superstition! The extent to which it had lost touch with Nature was pathetically shown by its doctrine that the Creator has no method of perpetuating the life of man except by using over again the crude earthly moulds in which the life had first taken individual form.

There is no need to-day to attack that tiresome old superstition—it is dying, if it is not quite dead—none so poor to do it reverence. The very spirit and meaning of Easter-tide all the time rebuked it. The fresh arising of the spring, the new leaves budding from the old sheaths, the new flowers emerging from the old roots—these were all fair and beautiful parables. Nowhere in Nature did her ancient worshippers find anything but the true idea of Resurrection—resurrection *out of* the body, not resurrection of the body. The old materialistic dogma had its birth in the cloister and the study, not in the fields. Even Paul saw it truly, although, tinctured with some of the learning of the schools, he expressed it rather ambiguously. But he made at least one definite statement which only sophistry can obscure: "There is a natural body and a spiritual body." In the modern recognition of that simple, reasonable teaching we see the resurrection of a truth that once seemed to have died—we see the spirit of Easter emerging from a worn-out form.

ARABIA.

THE SOUL OF ISLAM.

Mr. W. J. Vanstone gave a lecture on the above subject before the Psychic Class on Thursday, March 25th. He said the history of the Arabs could be traced back to 1,000 years B.C., but only very vague details could be gleaned till a much later period. Assyria, Babylonia and Persia each in turn conquered the country, and before Mahomet the Arabians were of little importance either politically or spiritually. The ancient religion and literature was of poor character; neither Judaism, Christianity nor Zoroastrianism had any real effect upon the people and they were sunken in ignorance and superstition until Mahomet arose protesting against idolatry and infanticide, proclaiming the unity of God, the efficacy of prayer and the immortality of the soul. The new doctrines aroused the bitterest antagonism at Mecca, but escaping to Medina Mahomet succeeded in establishing his first mosque and ultimately gained spiritual and political supremacy which in due course extended to Mecca and ultimately to the whole Empire.

After sketching the growth of Islam down to the time of Omar the Great and Haroun al Raschid, Mr. Vanstone gave a description of the splendours of Bagdad and Damascus when at the zenith of their prosperity. The Saracens in Arabia and the Moors in Spain astonished the world with the vast number of their colleges and schools and their high attainments in the study of grammar, philology, logic, rhetoric, mathematics, geometry, calligraphy, metaphysics and architecture.

Comparing the past with the present, the speaker said that the Arab nation was now like a man in a trance; the body was asleep but the Islamic soul was awake to God in prayer, and surely the dawn of a new Arabian era was not remote.

THE PROBLEM OF THE RESURRECTION: A PSYCHIC SOLUTION.

By MR. ANGUS MCARTHUR.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 18th, 1915, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, acting President, in the chair.

(Continued from page 153.)

Having said so much, St. Paul goes on to deal with a difficulty. Let us have his argument in his own words, modernised from Dr. Weymouth's New Testament, so that we may not be misled, as we are occasionally apt to be, by the obsolete language of our beautiful authorised version:—

But some one will say, "How can the dead rise? And with what kind of body do they come back?" Foolish man, the seed you yourself sow has no life given to it unless it first dies; and as for what you sow, it is not the plant which is to be that you are sowing, but a bare grain, of wheat (it may be) or of something else, and God gives it a body as He has seen fit, and to each kind of seed a body of its own. All flesh is not the same; there is human flesh and flesh of cattle, of birds and of fishes. There are bodies which are celestial and there are bodies which are earthly, but the glory of the celestial ones is one thing, and that of the earthly ones is another. There is one glory of the sun, another of the moon, and another of the stars; for star differs from star in glory. It is the same with the resurrection of the dead. The body is sown in a state of decay, it is raised free from decay; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; *an animal body is sown, a spiritual body is raised.* As surely as there is an animal body, so there is also a spiritual body. In the same way also it is written: "The first man, Adam, became a living animal" [Gen. ii. 7]; the last Adam is a life-giving spirit. Nevertheless, it is not what is spiritual that came first, but what is animal; *what is spiritual came afterwards.* The first man is a man of earth, earthy; the second man is from Heaven. What the earthy one is that also are those who are earthy; and what the heavenly One is, that also are those who are heavenly. And as we have borne a resemblance to the earthy one, let us see to it that we also bear a resemblance to the heavenly One. (1 Cor. xv. 35-49.)

What does this come to? Simply this, that resurrection means a future life in a body, but not *this* body. The bare seed that you sow has no resemblance to the plant that grows from it. The seed, the husk, the mortal body, *must* perish. The body with which the dead are to be endowed in the resurrection is of another sort entirely from that which is put into the grave. It is as different from the physical body as the plant from the seed. You cannot point to a beautiful plant and say "That is the seed I put into the ground." You did not, as Professor Bowen puts it, writing on this passage, sow the plant that should be. Nothing can be clearer, nothing more definite, than the language of verse 44. St. Paul does not say, "It is sown in corruption, it is raised in incorruption, it is sown in dishonour, it is raised in glory, it is sown in weakness, it is raised in power." These words with their succession of "it" as the apparent subject of the sentence, have created in millions of minds the idea that all the "its" are the same: that the identical "it" which is sown in a state of decay is raised free from decay. People think the "its" all refer to the body. But all the "its" here are impersonal, just like our "it rains" or "it snows," where the "it" has no reference to any specific person or thing, much less to a suggestion that the "it" which rains is the identical "it" which snows also. It would be quite accurate to translate "there is sown a decaying body, there is raised one free from decay; there is sown a natural (*ψυχικόν*) body, there is raised a spiritual (*πνευματικόν*) body." All this is scientifically sound to-day just because it *is* scientific, just because the greatest apostle is also the greatest Spiritualist. All our psychic science adds not one iota to what this wandering tent-maker had learnt on the road to Damascus, and proclaimed to a thirsty world. It points clearly to St. Paul's realisation of the reality of a spiritual body. It was that body of Jesus, clothed so as to be visible to human eyesight, which he *saw* on the road to Damascus, which Peter *saw*, and the twelve, and James, and the

five hundred brethren at once. But whatever it may have been, that body was not physical. "This I tell you, brethren, that flesh and blood cannot inherit the Kingdom of God, nor will what is perishable inherit what is imperishable."

Where, then, is the spiritual body coming from? Turn to the second epistle to the Corinthians, Chapter v., and see the answer:—

For we know that if this poor tent, our earthly house, is taken down, we have in Heaven a building which God has provided, a house not built by human hands, but eternal. For in this one we sigh, because we long to put on over it our dwelling which comes from Heaven—if indeed having really put on a robe, we shall not be found to be unclothed. Yes, we who are in this tent certainly do sigh under our burdens, for we do not wish to lay aside that with which we are now clothed, but to put on more, so that our mortality may be absorbed in Life. And He who formed us with this very end in view is God, who has given us His Spirit as a pledge and foretaste of that bliss.

Our permanent spiritual dwelling, therefore, comes from Heaven, and does not rise out of the ground. St. Paul is nowhere concerned with either the physical body or the grave in which it lay. The great apostle seems to have hardly been conscious that there was such a thing as a grave, or such an act as that of burying. In all his writings he only once uses the verb *θάπτειν* to bury (1 Cor. xv. 4). He uses the compound *συνθάπτειν* once figuratively (Rom. vi. 4), in the sense of being baptised into burial with Christ, and he quotes himself in this sense, using the same word in Colossians ii., 12. The Greek word for a tomb, *τάφος* (plainly visible in our word "epitaph") he never uses of his own accord, though in Rom. iii., 13, in quoting verbatim a passage from the Greek version of the Psalms (v. 9), he is forced to employ a term which he obviously disliked and avoided. The word *μνημεῖον*, a tomb or sepulchre, freely used by other New Testament writers, never once comes from St. Paul's pen. Evidently the burial of Christ was an incident which had only the very slightest significance for him. He realised, as we all realise, that the physical frame was the mere tool of the soul, and that its fate was a matter of no serious concern when once the soul had left it. St. Paul's phrase, always some combination of the verb *ἐγείρω* with *ἐκ νεκρῶν*, has reference, as Professor Stevens says, "neither to resurrection of the body nor resurrection from the ground in which the body is buried, but to a rising of the personality from the realm of death into the realm of light and life whereupon the spirit is clothed with its heavenly habitation." This intellectual attitude of the great Apostle is to me extremely suggestive as an unexpressed and indeed unconscious, but nevertheless most forcible hint of the triviality of body in comparison with spirit.

It was in consequence of these sound and scientific views that St. Paul found himself confronted with a difficulty. Like the early Church as a whole, he seems to have been persuaded that the re-appearance of Christ in judgment was a pending event. Whether he was mistaken, or whether, as has been argued, there really *was* a local return of Christ about the year 70 A.D., we need not pause to enquire. But it is evident that if St. Paul had held the ordinary view of the resurrection of the body, this difficulty would never have troubled him. On that view, the problem is no problem at all. The *dead* bodies rise out of the graves, while the *living*, who have no need to rise, join them in standing before the judgment seat. In the one case the mortal dust is collected together again, bone to his bone, and the dead stand upon their feet, an exceeding great army. In the other, no resurrection is necessary, for the various individuals are already alive and in the body. But that was not St. Paul's opinion. Nothing can be more plain and consistent than his utterances on this point. "We shall be changed," he says (*ἀλλαγόμεθα*). "We shall be *exchanged*" would be a better rendering. We shall exchange one form for another, but the identity will remain the same. "I would that I were with you," says he to the Galatians (iv. 20) and could change (*ἀλλάξαι*) my voice, my tone, for I am perplexed about you. The voice is the same, but the tone is different. Even so in the Resurrection: the identity is the same but the body is different. "This corruptible thing must put on incorruption and this mortal thing must be clothed with immortality." These allusions to an "exchange" give no countenance to the usual idea that there

will be no change at all, but simply a perpetuation of the mortal body. Yet it is most remarkable that while the "exchange" is impressed upon us, there is a corresponding effort to avoid any suggestion of a discontinuance or disconnection of identity. When I addressed you on the Transfiguration, I pointed out to you how carefully St. Luke, writing for Greek readers, avoids the Greek verb corresponding to the modern word "metamorphosis." It would have suggested to Greek readers the fabulous transformation of human beings into beasts, stones, trees, fire and water, with which their mythology had made them familiar. Therefore, he avoids it and substitutes another term. St. Paul, in all his writings, only twice uses this verb. He tells his Roman converts (Rom. xii. 2) to be *transformed* by the entire renewal of their minds; but here there is no danger of misunderstanding. He exhorts the members of his Corinthian Church (2 Cor. iii. 18) to be transformed from one degree of holiness to another—where, again, there is no possibility of misconception. But in Philippians iii. 21 (the last of his words which I propose to quote to-night) he comes, as it were, to the very edge of the misleading word—one might almost say that he half writes it—and then it flashes upon him that this will not do. Christ, he says, "will transform the body of our humiliation until it resembles his own glorious body." St. Paul gets as far as the *μετα*, of "metamorphosis"—and then flies off to another word, *μετασχηματίζει*, which means to change the figure, the outward seeming, the *scheme* of the body without disturbing or altering its identity. That is no fanciful suggestion of mine. Archbishop Trench suggests that the one verb was used instead of the other so as to express "transition, but no absolute solution of continuity . . . the spiritual body being developed from the natural as the butterfly from the caterpillar." But that is Spiritualism pure and simple, whereas the common belief in a bodily resurrection requires the resumption of the caterpillar form.

These, then, are St. Paul's views. On this great central theme he writes from first to last as a scientific Spiritualist. When he leaves the central theme, and touches upon allied topics, he remains perfectly consistent. He mentions (1 Cor. xv. 29) a custom apparently prevalent at Corinth of vicarious baptism on behalf of the dead. The meaning of the custom is so obvious to an audience like this that I will not pause to indicate it. But the commentators have exhausted themselves in their efforts to get away from the obviously spiritual significance of the words. Robertson declares that in their ordinary sense the words point to a "superstition so abject that St. Paul could not have spoken of it without anger." One of the latest of the critics, however—Rev. J. Armitage Robinson, then Dean of Westminster—points out that St. Paul "neither commends nor rebukes it." He was a Spiritualist, and he knew that there was nothing to rebuke. Again, "We are made a spectacle to the whole universe," he cries (1 Cor. iv. 9) "both to angels and to men"—that is to say, all the great lessons taught by the evolution of our race are being observed by the spirits around us, as well as by men themselves. And the author of the Epistle to the Hebrews, whoever he may have been, holds fast to the same idea. "We are compassed about by a cloud of witnesses." They are not far away in another world, but here, surrounding us like the spectators in a theatre almost surround the stage.

But here we turn once again to modern critics of the story. Their case is, remember, that all these *sights* of the risen Lord were purely subjective—there was no physical reality. Unhappily, as they tell us, in the years after St. Paul's teaching, people drifted into the error that there actually had been a physical resurrection of Christ. His human body had actually left the grave in the world's first Easter Sunday. When this error gained acceptance, it was necessary to accommodate the gospels to it. Consequently, when, in later years, they were written, their authors fell into the error of accepting and recording the mistaken tradition of a physical resurrection, and for nearly two thousand years have led the world astray by their error.

Referring to the appearance of Jesus to Mary Magdalene in the garden the lecturer commented on Mary's supposition that she was speaking to the gardener. If the received view of the Resurrection were the correct one, the form before her was that

which only two days previously she had seen hanging on the Cross, but in this supposition that He was the gardener was there not a plain suggestion that His appearance was an imperfect materialisation put together hastily by the manifesting spirit and therefore at first unrecognisable even by His most intimate friends? Dean Alford had explained the fact that Mary did not know Him on the ground that she did not expect Him to be there. A learned German critic said: "Her tears wove a veil which concealed Him who stood before her." Farrar referred to the non-recognition as due to some accident of dress or appearance. But as he had just previously told us that "there was something spiritual, something not of earth, in that risen and glorified body," that explanation would not do. As regarded Mary's recognition of the Saviour by His voice where His mere appearance had evoked no response, Mr. McArthur called attention to the warning which at once followed: "Touch me not!" "Do not handle me!" or (best of all renderings, perhaps), "Do not cling to me!" This again suggested a weak and imperfect materialisation, one that might have fallen to pieces at a touch—particularly at so electric a touch as that of Mary in her ecstasy.

Dealing with the walk to Emmaus, the lecturer remarked that the first essential of a successful materialising circle was complete harmony on the part of the sitters and in this instance the conditions were so good that it was necessary to prevent recognition—"their eyes were *holden* that they should not know him." The conditions would improve as the fellow travellers, in earnest discussion, came into closer and more cordial sympathy with each other. So that there were in operation two different psychic forces, the one represented by the efforts of the controlling spirits to prevent recognition and the other the strong tendency towards the increasing perfection of the materialisation. One of these forces was bound in the long run to triumph. At last the crisis came. He took bread and blessed it and brake it and gave to them, and in that supreme act of sacrifice and remembrance, the loving harmony of the little circle reached its climax and the materialisation became simultaneously perfect. Their eyes were opened and they knew Him; and then the "power" faded, "and he vanished out of their sight." "How natural," exclaimed the speaker, "it all is—how exquisitely life-like to those who have witnessed the process of materialisation and know the truth of that survival of which it is the evidence!" But it was to be noted that in the mention of His disappearance there was nothing about *sight*, save inferentially, in the Greek version. Mr. McArthur believed that here, as in the account of the Transfiguration, St. Luke deliberately cast about for an expression which would exclude possible misapprehension and indicate the actual character of the incident to those of his Greek readers who had any acquaintance with psychic phenomena. What St. Luke really said was that "He became invisible from them." Alford found in this anomalous use of *from* an indication of actual removal of the personality from that spot to another, but was it not as likely that St. Luke was here endeavouring to convey the idea of gradual dematerialisation till nothing was left where a few moments before there had been a palpable presence? From his own experience of similar phenomena Mr. McArthur regarded the description "became invisible from them" as extremely apt to the circumstances contemplated by that hypothesis.

Coming to the *séance* at which Thomas was present, Mr. McArthur pointed out that the Greek word variously translated "behold" and "see" was one employed of vision in the intellectual sense—to discern, examine, observe, become acquainted with a thing by experience—and Dr. Weymouth had therefore translated the passage, "Reach hither thy finger and feel my hands." The implied promise of the morning that there would be abundant opportunities of touch before He ascended to the Father was in course of fulfilment. The incident of Thomas was utterly inconsistent with the traditional interpretation of the words, "Touch me not, for I am not yet ascended to my Father."

Then there was the materialisation of the risen Lord in the broad daylight just outside Damascus, so that one could trace a regular progressive movement in each successive stage of materialisation until the perfect result was reached. We had

first the hardly recognisable materialisation to Mary in the garden, then the more recognisable manifestation to the other Mary and Salome, subsequently a manifestation permitting of the examination of the wounds in the materialised body, and at last the materialisation of the full form in daylight.

Again, in the account of the Ascension—"as they were looking up, a cloud received him out of their sight"—the Greek word translated *cloud* might just as well mean a mist or vapour. It was, in the speaker's view, simply a screen for the process of dematerialising the materialised body. There was no need to invoke the miraculous, to imagine the departure of a physical body to a physical heaven. Levitation and dematerialisation covered all the facts and necessities of the case.

To the inquiry as to what became of the historic article of the Apostles' Creed, in which the faithful were required to enunciate their belief in the resurrection of the body, Mr. McArthur replied that if the materialisation theory were sound, it might be argued that the words in the Creed represented no more than a misapprehension with regard to the real character of the Resurrection. The theologians who formulated the Creed were accustomed to materialisation, and realised that the appearances of the risen Lord were instances of this phenomenon. They supposed, however (on the hypothesis now offered), that the Resurrection was a *permanent* materialisation in which the form would not be dependent for its existence or permanence on the intervention of a psychic. This was probably the key to their statement concerning the resurrection of the body as one of the essential articles of Christian belief.

In conclusion, Mr. McArthur said that as regarded the Resurrection story the Gospel records rang true—they agreed with our scientific knowledge on the subject. We must either accept their statements as facts and believe that materialisation phenomena went on then as now, or we must suppose that the narratives were forged by persons who drew on their imagination for accounts of a phenomenon which they had never seen and of which they had no experience whatever, and quite by accident described the whole process. That theory of coincidence could not be entertained for a moment, and we were therefore driven back to the alternative hypothesis that these records of materialisation in the Gospel were true and that psychical laws were as operative two thousand years ago as they were to-day, and as they would be two thousand years hence. (Applause.)

In the discussion which followed, Mr. McArthur, replying to a question concerning the mark of wounds on the materialised body, said that at first a materialised body necessarily took on all the circumstances of the physical body in life, but as the process of materialisation was repeated these limitations of form were outgrown. In like manner it was not unusual for a spirit on first manifesting at a séance to repeat its own death scene and appear to suffer again the pain of dissolution. But that condition also was outgrown with repeated manifestation.

DR. ABRAHAM WALLACE, referring to the extent to which the quality of a materialisation depended on the conditions furnished by a medium and sitters, referred to an experience with Mr. Cecil Husk. There appeared, at first, the materialisation of a very diminutive face, but the conditions afterwards improving the face returned wearing the normal aspect. Dr. Wallace alluded also to experiments with the late Mr. George Spriggs in which the materialised forms were weighed, the weight increasing or decreasing according to the degree of materialisation. He wished there had been a good attendance of clergymen. The clergy were bound to take an interest in psychic phenomena if they were to retain their status in society as teachers.

MR. MEADS, while agreeing in the main with Mr. McArthur's address, contended for the view that in His reappearances to His disciples and others, Jesus had appeared in the body which He used on earth. That body was unique in its nature—a body the like of which the world had never known. Jesus descended from above to the earth, whereas humanity came from lower levels of life and ascended. He came with no earthly body, but with an organism free from all taint and imperfection, and perfectly subject to His will. It was too pure to suffer decomposition in the tomb. They would remember His saying, "A spirit hath not flesh and bones as ye see me have," and how on one occasion

when He reappeared after the crucifixion He ate a piece of broiled fish and some honeycomb. True, these were only questions of detail, but it seemed to him that their work as Spiritualists was not to attack the Church but to strengthen it. Therefore they should endeavour to show how closely the facts and teaching of Spiritualism coincided with the teaching of the Church on these subjects. They had had a delightful address and he moved a cordial vote of thanks.

Answering an inquiry as to the period during which the natural body of Jesus was employed after His crucifixion, Mr. MEADS said he had been told that the physical body was used between the Resurrection and the Ascension.

The resolution of thanks having been seconded and cordially adopted, Mr. McARTHUR said: I am extremely obliged to you for the courteous way in which you have received my remarks. Next to the pleasure of expounding an agreeable subject is the pleasure of putting it before an appreciative audience, and that has been my privilege to-night.

FED OF THE SPIRIT.

THE SOUL'S SECRET FARE.

One of the most arresting stories in the Gospels is that of the conversation between Jesus and the woman of Samaria at the well. In some respects it is the most spiritual of all the Gospel stories, if only because it contains that great saying, "God is spirit, and they that worship Him must worship Him in spirit and in truth." But in other respects it is profoundly spiritual. The writer presents Jesus as a mystic or a medium in semi-trance. Beginning with the simple request, "Give me to drink," Jesus immediately goes off to speak of the "living water" he had to give—the water that would for ever hold off thirst—and that would be in the soul like a spring, welling up to everlasting life. Then follows the great thought concerning God, ending with the revelation of himself as the Messiah—altogether a very characteristic Johannine record which, to speak candidly, probably has more of John than Jesus in it.

The disciples, who had gone to the town to buy food, returning, scarcely availed to bring him back to earthly things; for, in reply to their entreaty, "Master, eat!" he only murmured, "I have meat to eat that ye know not of." Then they said one to another, "Has anyone given him food?" and Jesus, still in the spirit-realm, explained, "My food is to do the will of Him that sent me, and to finish His work," a saying which has wonderful depths of meaning in it, but a meaning which the world can never understand, deeming him at least half insane who lives chiefly for unseen things, and who, in pursuit of them, disregards the solid food that appeals to the senses and for which the senses compel the spirit to crave.

But we need not go to a great Christ, a supernatural Christ, to see how true it is that there is a sustaining power in a commanding thought, a heaven-seeking aspiration, a spiritual purpose, a lofty ideal. Nor, among ordinary men and women, need we look to the great thinkers, the inspired seers for proofs of this. The simple mother, watching by the bedside of her ailing child, the common working man fired with zeal for some dream of social reform, the homely Salvation Army lass hovering about public-houses or dismal slums, the angel district sick-nurse going from house to house to minister to the very poor, the ill-paid preacher, burning with "zeal for souls," the absorbed experimenter, all might say, "I have meat to eat that ye know not of."

It is told of Edison that when pursuing some promising line of thought or hopeful experiment, he is, or was, apt to neglect both sleep and food; and we know how, through the world's history, men and women have marched and fought and suffered, borne up by some inner hidden force that made them almost independent of physical needs. Jesus was no exception. "Elder brother," yes; but supernatural exception, no. The frowardness of human nature and the pressure of the world often avail to defraud us of our saints and saviours, but still there stands the truth that a great ideal is a mighty sustaining power.

Of course, the saying of Jesus was truest only in the sphere of spirit. It need not be weighted with the literal sense that surrender to the work and will of God made him independent of earthly food, though even that may be largely true; but the real significance of the saying is that the work and will of God come first. "Master, eat!" said the disciples; and the entreaty seemed to drag him down to earth and break the magic of his dream; and it was as though he said, Compared with the spirit's longing for the Father's work and will, how small and poor this feeding of the body is! And so it is: and our emphasis is all wrongly placed when we restlessly ask, "What shall we eat and what shall we drink?" and care so very much for the body, often to the exclusion or forgetting of the soul. Think of London's emphasis; the emphasis of the great hotels with their frequent semi-barbaric extravagances of eating and drinking, and the really frightful waste of care and money over costly pamperings of the body. Think of the use to which our precious Sundays are being put in those gorgeous palaces devoted entirely to subtle contrivances for gratifying the artificially produced cravings of the flesh, without a thought of the work and will of God.

There need not be a trace of Asceticism, not a frown of Puritanism, not a tone of Sanctimoniousness, in saying this: but it is every word true on the commonest ground of rational living and making the best and the most of it: and it is not to be doubted that tens of thousands of so-called prosperous people—that is to say, people who have managed to pile up money—are living to-day, for all their finery, like mere creatures of the flesh. Many a simple rustic, many a hard-working sweated woman, many a toiling ploughman's wife, well content with homely fare and just the common homely love of husband, wife, and child are unspeakably nearer God and Heaven.

Many great empires have been "dragged down to dusky death" by luxury, by splendid animalism, by what the rough old prophets called "forgetting God"; and this British Empire of which we are so dangerously proud, and of which we so perilously boast, has no right to expect for itself a severance between effect and cause. The same folly will produce the same dry-rot, and the same dry-rot will end in the same crash. "Can the fig grow without water?" said Bildad (Job viii.). "While it is yet in its greenness, and not cut down, it soon withereth. So are the paths of all who forget God." It is an old creed, but it never ceases to be true.

This restless and hungry generation is turning away from spiritual things, and much of its scorn of our testimony is induced by its estrangement from the spiritual world altogether: and, as a consequence, it neither understands nor wants religion. But it will come back, or some future generation will. There is a hunger of the heart that will some day crave the food that was relished by the men of old. The old sorrows and longings will bring back the old quest, and the old desire for the food that once was called "the bread of life." J. P. H.

[The above was written for LIGHT long before the outbreak of the great war. It reads strangely and significantly in the light of the events of to-day.—ED. LIGHT.]

PROPHETIC MESSAGES BY TELEGRAPHY.

Referring to our remarks in the last issue concerning messages obtained by a circle in Detroit through an ordinary telegraphic instrument, Admiral Moore has kindly forwarded us one of a series of books containing records of the messages thus received. It deals with some of the occult sciences, and in two places makes some statements in the nature of prophecy. Thus in one case it is stated that most wonderful conditions will prevail between 1912 and 1920, the allusion, as is made evident by the context, being to discoveries in wireless telegraphy, aerial navigation, and mental and psychical matters. In another portion of the book is a reference to a coming general contest—"Armageddon"—as a prelude to a higher development of the race. The book was published in 1910.

"Don't wrap your talent in a napkin. It is horribly dangerous to do that. The talents we have and refuse to use, mortify, putrefy, taint all our lives with a hateful death scent of failure and regret."—LUCAS MALET.

THE SOUL OF PRUSSIA.

A STUDY IN NATIONAL PSYCHOLOGY.

By L. V. H. WITLEY.

The strength and the weakness of Prussianism arise from, and are bound up with, one and the same cause. St. Paul wrote: "When I am weak, then am I strong." Prussia might say, "When and where I am strong, therein and thereby I am weak." Just because, and just so far as, Prussianism is strong, materially and materialistically, just there it is weak spiritually.

Patriotism has developed very strongly and deeply in the Prussian nation, but the patriotism of Prussia is different from the patriotism of Belgium, of Switzerland, of Denmark, or Norway. The patriotism of Prussia after Sedan is on a lower plane to the patriotism of Prussia after Jena. For the patriotism of Prussia after Jena, like the patriotism of Belgium and of other small peoples to-day, was not only a supreme consciousness of nationality and of nationhood, but it was essentially a passion for national freedom and liberty and independence. The soul of Prussia after Jena awoke, just as the soul of Belgium and the soul of Switzerland awoke, because of the attempt of another nation to dominate, if not to crush, it: it came into more real and more conscious possession of itself in and through suffering and sacrifice. Further, Prussia after Jena was smaller and more compact than after Sedan, and it would almost seem that the smaller the nation the more of its soul dwells in each individual unit.

The England of to-day is awakening to a new and nobler consciousness of patriotism, not simply because of national and imperial danger but because it has a strain of altruism in its co-operation with other nations against the militarism of Prussia. The England of Elizabeth was a tiny England compared with the England of to-day; in fact, it was so tiny then that the spirit of patriotism burned high and deep in every man's breast, and in the historical circumstances of the period the patriotism was necessarily insular. The patriotism of the England of to-day is neither so intense nor so individualistic nor so insular, and this because there are so many more Englishmen than in the days of Elizabeth to share the passion and also because to-day we are linked up so closely to and with other nations.

The weakness underlying the strength of the patriotism of Prussia is in the fact that it is prepared to ignore, or rather to attempt to crush, the patriotism of other smaller peoples. The Prussian is out not only for predominance but for dominance; he has so great and so overmastering a belief in his own "will to power" that he has actually come to believe that his nation is called to the overlordship, not simply of the Continent of Europe, but of the World. For a time he is prepared (or rather he *was* prepared) to share that overlordship with Britain, but only with a view to jockeying Britain on one side so soon as might be. The only true and worthy ideal of patriotism is a patriotism which, while expressing itself in and by love and devotion to its own country, allows equal right and place for similar patriotism on the part of other peoples, and, further, a patriotism which desires that any influence exercised by its own particular nation over the destinies of other peoples shall be such as shall tend to moral and spiritual uplift.

Concerning the Napoleonic Empire, Treitschke could say: "It was a sin against the spirit of history that the rich diversity of kindred peoples should be changed into the dreary uniformity of a world-empire." Yet, while he could see this "sin" in regard to the Empire of the French, he did his level best to urge the commission of the same "sin" in regard to the Empire of the Germans. What was a "sin" in the French was "righteousness" in the Germans.

The Prussianism of Prussian patriotism would be ridiculous if it were not so tragic, and if it had not led to such super-tragic results. In the first place, the Prussian mind lives in an exclusive world of its own, and, in the second place, for the German any race which is not Teutonic is quite a lower order of humanity. And this Prussianism and Germanism of mind and of patriotism carries with it a curious blindness of vision and limitation of out-

look—or rather insight. For example, there is the utterance of Field-Marshal von Schellendorf, a former Minister of War in Prussia, in his book, "Prussia Under Arms." "Lest some people forget it," he says, "let us make it known to all whom it may concern, that this nation has a right to a sea-coast, not only in the North Sea, but also in the Mediterranean and the Atlantic. We shall therefore absorb gradually all the provinces adjoining Prussia, and we shall successively annex Denmark, Holland, Belgium, Sweden, Livonia, Trieste, Venice, and, finally, the North of France, from the Somme to the Loire." For pride and arrogance and foolishness this would be hard to beat, and yet it is a typical expression and example of what patriotism stands for to the Prussian.

Out of this Prussian patriotism has grown the materialistic and masterful militarism which has resulted in the devastation of Belgium and Northern France. This militarism reigns (or at any rate *rules*) throughout Germany, and it so reigns or rules because it exemplifies and expresses patriotism as understood in Prussia. The German has to get away from Germany before he can see militarism for what it really is. Thus a German now resident in America writes: "The present state of affairs is the inevitable result of a militarism in its most crystalline, most complete, and most brutal form; a militarism born and reared on autocratic arrogance; a militarism which has exhausted the fields of invention in search of murder-machines and weapons to kill and destroy."

Materialism does not always result in militarism, but militarism inevitably gives birth to materialism; indeed, it may be affirmed that militarism is one form of that materialism to which human nature is so prone. The material and the materialistic advance in Germany since the inauguration of the Empire has been significant and immense—but here again we get the combination of weakness and of strength. It is possible, of course, to use material means and powers in a spiritual manner—or, at any rate, for spiritual ends—but that this has been the tendency or the result, in German national life, will hardly be claimed by those best qualified to judge.

Thus, Professor Rein, of Jena, says: "We Germans have ceased to be a nation of thinkers, of poets and dreamers: we aim now only at the domination and exploitation of Nature. . . In the nation, as in the individual, we see with the increase of wealth the decrease of moral feeling and moral power." The same feeling was expressed even more pungently by Herr Alfred Kerr, a great man of affairs in Germany, speaking to Monsieur Georges Bourdon. "The whole of Germany," said Herr Kerr, "is hypnotised by the golden calf of profit. Everything is subordinated thereto. . . In France you are blinded by illusions—you dream: you believe in justice, goodness, peace, fraternity; and that is a very dangerous state of things."

Can anything exceed the pitifulness of a state of mind, whether national or individual, which can picture "profit" as real, and "justice, goodness, peace, fraternity," as *illusory*? Or can anything be more pathetic than the growth of national pride in "the increase of wealth" and material power while that increase carries with it "the decrease of moral feeling and moral power"? Herein, once more, we see that the apparent strength of Prussia is, in reality, its weakness and its danger.

Other aspects in German life could be mentioned where strength really denotes weakness. There is the strict obedience and the iron discipline which necessarily result in lack of initiative and of self-reliance. There is the spy system, inconceivably vast and complete, and which is really, one must suppose, a form of patriotism as "made in Germany," but which must encourage and exemplify underhandedness and treachery of the basest type, and which, it has been said, "is a dissolvent of truth, honour, and the holiest humanities."

"The Germany of to-day," says Dr. David Starr Jordan, one of the greatest of living Americans, "is an anachronism. Her rulers have made her the most superb fighting-machine in a world soul-weary of fighting. For victors in shining armour the modern world has no place. It will not worship them, it will not obey them. It will not respect those who either worship or obey. It finds no men good enough to rule over other men against their will. A great nation which its own people do not control is a nation without a government. It is a

derelict on the international sea. It is a danger to its neighbours, a greater danger to itself."

We can but hope and pray that out of the present strife and turmoil there may arise a new Prussia and a new Germany with clearer vision and deeper understanding. For just as a diseased tooth is not only a danger in and to itself, but a danger to its neighbours, so a nation with arrogant aims and ambitions is a constant source and centre of unrest and of disquiet, both to its neighbours and to the whole race of humanity.

For mankind is one in spirit, and an instinct bears along
Round the earth's electric circle the swift flash of right or
wrong;
Whether conscious or unconscious, yet humanity's vast frame
Through its ocean-sundered fibres feels the gush of joy or
shame;
In the gain or loss of one race, all the rest have equal claim.

THE LINK OF TELEPATHY.

INTERCOMMUNICATION THROUGHOUT THE CONSCIOUS WORLD.

BY MILDRED DUKE.

The truth of the existence of telepathy as a means of communication between one man and another has been abundantly demonstrated. Those who, like myself, have frequently had the experience of knowing, without any feeling of doubt whatever, what the words or the actions of a friend or acquaintance will be *before* the words are uttered or the action takes place, do not feel that the fact needs demonstration. For others who have not had the same experience there are many accounts of such communication between mind and mind vouched for by persons whose evidence is entirely above suspicion. The possibility or, indeed, the fact of telepathic communications between ourselves and some of the higher animals does not seem to have had so much investigation.

McDougal, in his interesting book on Social Psychology,* referring to the methods of communication between one animal and another of the same species, says:—

I think the facts compel us to assume that in the gregarious animals each of the principal instincts has a special perceptual inlet (or recipient afferent part) that is adapted to receive and to elaborate the sense-impressions made by the expression of the same instinct in other animals of the same species.

To anyone who has observed the habits of animals, especially of gregarious animals, under varying conditions, it is quite obvious that they have some method or methods of communication other than sound or sight. The spread of the sensation of fear amongst a troop of horses cannot be accounted for simply by the sight of one horse galloping; there is some more subtle sympathy between them. Horses seized with such a panic lose the normal use of their faculties to such an extent that they have frequently killed themselves in an effort to jump an impossible fence; and yet they do not know what they fear—they only know that the other animals are frightened. It seems, indeed, as if the impression grows with numbers and that one horse receives the impression of fear from *all* its companions, the accumulated amount thus driving it frantic. It is well known that the sentiment of a crowd is often stronger than it could have been in the case of an individual—that is to say, a crowd will perpetrate deeds of horror or revenge that any single individual of that crowd would have shrunk from doing alone; it will also rise on occasion to greater heights of self-sacrifice, generosity, or courage. What is generally spoken of as the "feeling" of a meeting is a very well-known phenomenon, and this "feeling" is often swayed to hitherto unsuspected lengths by a single individual, not so much by his words as by his personality or magnetism. Is not this telepathy?

Sir Oliver Lodge gives three hypotheses for the method of thought-transference:—

Of physical modes of communication between mind and mind there are many varieties: none of which do we really understand, beyond a knowledge of their material details, though we are well accustomed to them all; but we know of one which appears not to be physical, save at its terminals, and

* "An Introduction to Social Psychology." By W. McDougal.

which has the appearance of being, in its mode of transmission, exclusively psychical. That is to say, it occurs as if one mind operated directly either on another brain or on another mind across a distance (if *distance* has any meaning in such a case); or as if one mind exerted its influence on another through the conscious intervention of a third mind acting as messenger; or as if mental intercourse were effected unconsciously through a general *nexus* of communication—a universal world-mind. All these hypotheses have been suggested at different times by the phenomenon of telepathy; and which of them is the nearest the truth it is difficult to say. There are some who think that all are true and that different means are employed at different times.*

The telepathy of crowds, whether of men or of animals, seems to be of the third kind. It is, however, interesting to consider whether there may not be a more direct and personal form of telepathy occasionally between man and some of the higher animals. Having had some interesting experiences of the kind myself I am inclined to believe that these, as well as the many telepathic messages I have received from human beings, cannot be, and are not, the result of chance or coincidence. To illustrate my meaning I will give one or two examples (these and others could be vouched for by those who were present at the time).

One night I was sitting up late, writing, and was quite absorbed in what I was doing when the idea came suddenly into my head that my cat wanted something. I accordingly left my work and went to look for the cat. After searching in vain in the house, I walked some way down the garden calling her, it being then midnight and quite dark. At last I heard a faint cry in the distance, which was repeated each time I called, but although the cat answered she did not come. So I went back for a lantern, and going through an orchard and into a field, found her sitting still and upright in the hedge, a rabbit wire, with a running noose, round her neck. If she had struggled or tried to get out she must have been strangled, but fortunately for herself, she sent a "wireless" for help instead. This was a very favourite cat which I still have, and on more than one occasion I seem to have had messages from her. A short time ago she was missing; I heard someone calling her in the garden; as if in a sort of mental photograph I saw her sitting in an empty room of the house, usually kept shut; the "vision" turned out to be perfectly correct. Did she send me a message to say she was shut in?

With regard to horses, I have often had the feeling of knowing what they want, or what they intend to do. Horses seem to be very sympathetic. It is remarkable how different their behaviour is with different people. An interesting illustration of this was published in a letter from "the front," in *LIGHT* a few weeks ago. We say a man "understands" horses—certainly they seem to know as soon as he enters the stable if this is the case—but this "understanding" is not a thing that can be learnt from books on stable management, or even from practice or instruction. I believe it to be nothing else than a case of communication between the mind of the man and the mind of the horse—a communication none the less actual because at present, with our limited knowledge of thought-transference, we find it inexplicable.

A mare I had at one time apparently sent me a message in the same way as the cat. Late on a Sunday evening the idea occurred to me that she was not all right. I got a lantern and hurried to the stable. The mare was lying down. As I entered she turned over as if starting to roll, and owing to the position she was in, became cast on her back and unable to move. We had to get assistance and a rope to get her free. The curious part of this message, as message it certainly seemed to be, was that it was sent in *advance*, for it was only as I came in that she got stuck. She never rolled in the stable before or since, and if I had not felt impelled to go down, she must have remained in that position all night, and would probably have been badly hurt.

Another happening with regard to a horse, for which I cannot find an explanation, was as follows. I was just going to start in a dogcart to drive to a distant town, when the idea came to me, for no apparent reason, that I should want a piece of

string; I went back to the house and found a strong piece of cord, which I took with me. In a lonely part of the road the horse shied suddenly, jerked the cart into the ditch, and broke part of the harness. At once the use of the cord was apparent, and after tying up the broken straps I was able to go on. The fact that I have had many experiences of the same sort makes the suggestion of coincidence, to me, quite improbable, if not impossible. Whether the horse had anything to do with the premonition in this case is very doubtful, but the fact remains that we know very little of the method of communication of animals and birds. What explanation can we give of the homing instinct of the pigeon or the instinct of those birds who, after wintering in a different hemisphere, find again in the spring their old mate, arriving from different continents at their old quarters *on the same day*? Some method of communication, some sort of brain waves or second sight, there must surely be, and may it not possibly be that sometimes and somehow (whether the animals intend it or not) we may catch some of these waves, and, what I think is much more common, that *they* are the recipients of some of *our* brain waves?

After all, from the lowest vegetable or the single-cell animal, to the highest brain yet known among men, we are all under the same laws of Nature or of Nature's God, and the ideas that come to us from we know not whither have yet some origin. And for those that have ears to hear there are messages waiting from surrounding Creation, and from Creation's Author, until we become indeed:—

—the crowning race

Of those that, eye to eye, shall look
On knowledge; under whose command
Is Earth and Earth's, and in their hand
Is Nature like an open book."

LETTERS TO THE EDITOR.

The Ethereal Transmission of Thought.

SIR,—Mr. Wilson may be on the brink of a great discovery or—he may not. It would seem that he is only at the outset of his experiments, so that we can hardly insist upon exactitude of description. Still, one would like to ask precisely what he means by the phrase "transmission of thought" and in what way he distinguishes between the ordinary wireless message—itsself in effect a transmission of thought—and a message purporting to come from supernormal intelligences. Does he claim that the latter operate his receiving instrument by some telepathic method—a mental process without the intervention of something analogous to the mundane transmitter? It would be interesting to know also, while admitting that speculation must precede experiment, just what Dr. Crawford means by a *psycho-plasmic* field. I would suggest that Mr. Wilson gives us the results of his more recent experiments.—Yours, &c.,

C. MCK. MACBRIDE.

March 22nd, 1915.

The Origin of Evil.

SIR,—Mr. C. E. Benham's observation that "it is just because we cannot trace evil to imperfection in the Creative Power of the universe that he classes the problem as insoluble" helps us at least to understand a given viewpoint. We should expect a perfect Creative Power to produce a perfect human society; but must it not have *time* for that accomplishment? Suppose that, as recorded in Genesis, "in the beginning" the Creative Power said "Let us make man," could that resolve possibly have resulted in the instantaneous appearance of beings possessing in absolute perfection and fulness all the capacities and qualities which a thousand years' experience would give them? Surely not. If, on the other hand, perfection and fulness can only be attained through experience, then it follows that in the earlier stages of his life man must experience "evil," for evil is inseparable from imperfection and limitation. May we not conclude, then, that what we call "evil" is just because it is inevitable, and encourage ourselves with the assurance that it is ever a stepping-stone to good, and that it will pass away when it has served that purpose?—Yours, &c.,

J. STODDART.

Falkirk, March 21st, 1915.

* "Man and the Universe." By SIR OLIVER LODGE.

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