

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,319.—VOL. XXVI.

[Registered as]

SATURDAY, APRIL 21, 1906.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	181	Proposed Myers Memorial	188
L. S. A. Notices	182	The Will to be Happy	188
An Interesting Séance—and After!	183	Faith and the Body	189
Discovery of the Undiscovered		Out of the Body	189
Country	184	Love: The Key to the Kingdom	
A Believer's 'Terror'	184	of God	190
An Easter Dialogue	185	Are 'Inquirers' Sham?	190
'The "Hell-Fire" Cycle'	185	What Spiritualism has Done	190
Angels at Church	186	A Spirit Identified	191
A Deathbed Vision	186	The Resurrection of the Body	191
The Holy Ghost; the Comforter	187	Society Work	192

NOTES BY THE WAY.

A few years ago, ministers of religion who fought Spiritualism were usually brutally irritating. Later on they became stupidly tiresome. To-day they are mostly mildly amusing. Here, for instance, is the Rev. Dr. Stark, of Aberdeen, whose lecture on Spiritualism, at Elgin, is reported in 'The Northern Scot.' The canny gentleman did his best to occupy two stools at once, and only became, as we say, amusing.

Here are some of his duplex statements:—

'Many opinions which were once regarded as superstitions are now generally admitted as probably sound and true; but, as for table rapping and mediumship, how unlikely it is that spirits would choose such unintelligible and awkward ways of communicating!

'Certain eminent authorities had denounced the scourge of rampant Spiritualism: but there are undoubted phenomena which will be dealt with by competent inquirers.

'We do not know all things; but the old active Spiritualism is doomed as a mixture of fraud and delusion.

'It is our duty to prove all things; but we must not pick locks for which our Maker has not given us keys.'

The reverend gentleman has probably learnt something from his national sword dance, and we admit the nimbleness of his steps. Still, it is evident that he has a lively consciousness of his danger, and we advise him not to go on too long. He distinguishes between 'the effects of a fertile and often wicked imagination and incontrovertible phenomena.' We trust he will give his attention to the 'incontrovertible.'

Miss E. M. Holden, already welcomed for the sake of her two beautiful books, 'The Songs of Christine' and 'Songs at Dawn,' reappears with a short poem, in pamphlet form, entitled 'Argemone' (London: A. C. Fifield). It is characterised by her well-known felicity of expression, and by her really remarkable splendour of phrasing. The meaning is not always clear, but the music is lovely, and, as it was with Shelley, the impassioned poet must not be judged by our cool commonplaces. The last verse (unfortunately not one of the best) sufficiently suggests the theme:—

Celestial beings make their downward flight,
And flood the avenues of sin and grief;
White lilies spring and carrier-doves alight
Along their rainbow paths of all relief—
As still they throng o'er mountain, mead and mart—
Their errand—Love; their home the human Heart.

The same publisher sends us No. I. of 'The Non-Church goers series.' It consists of a prayer, a hymn, and a sermon, all by the late T. T. Lynch. What the Non-Church goer wants with these we do not know: but, on the whole, he would be better for absorbing them. The hymn, however, is not particularly attractive. The sermon is on 'The Divine Lord.' Here is a rather good specimen of its thought and tone of style:—

We must Christianise civilisation. We must bring the spirit of the eternal mother into the son, and then there will be a respectful remembrance of our immediate mother, that Christianity of yesterday, to which the civilisation of to-day owes so much. Let us know the Christianity that cannot change, and then that changing Christianity, to which, nevertheless, we, as children in the world, owe our parentage and our nurture, will have due honour from us, and we shall come, as civilised, into great serviceable fits of repentance, and our affections will grow very pungent; and, until they are pungent, they will never be purified; and then we shall say, 'What are we all doing? Glorifying ourselves in gas and in steam, and in the cable and the wire, and in the modern defences against disease, and so on; and our heart getting dull, our sense of the Power and Goodness on high fading out, our inner charity no more a fount fed by rains falling on the high celestial hills, and so sure to well up and to flow forth on its downward course, even to the lowest levels of the world?' The declaration to be made at this time is, that Christianity is an ordinance of behaviour for men and nations; not to be preached for believing simply, not to be preached for comfortable enjoyment simply; but to be preached that our behaviour may be under its inspiring control; to be preached so that men may cheat no more, and lie no more, and be admired no more for glistening falsities, and be honoured no more for the successes and the excesses of base appetite, as if the hugest storehouse for the viands of the world, and the biggest and most ardent desire to eat and drink them, were the very glory of mankind. The great land-eater, or money-eater, or pleasure-eater, is not indeed a man.

A book on 'The Fatherhood of God,' by A. Lincoln Shute, advocates a thought of it which at first sight is rather repelling. It protests strongly against the notion that the Fatherhood of God is universal in relation to mankind, and argues that 'sonship is by grace and not by nature.' 'The doctrine of the universal Fatherhood involves horrible absurdities,' he says, 'is fraught with the gravest dangers because of its fundamental relation to unscriptural systems of theology, and therefore is a most cruel and deceptive doctrine. On the other hand, the doctrine of moral, spiritual, and conditional Fatherhood and sonship, is consistent with Scripture and reason, meets all the requirements of the case, fits in perfectly with all correlated facts and doctrines of experience and revelation, furnishes the only basis for the solution of earth's social problems, and presents a hope worth entertaining and bounded only by man's insanely wicked determination to choose Satan instead of God to be his Father.'

This view is not without confirmation in the New Testament, which frequently calls us to sonship and distinguishes between the children of God and the reverse. The fact is that the Fatherhood of God is only a symbol, and it may have several meanings. It may, for instance, only mean the tracing of our common origin to God, or

it may mean that we are the objects of His loving care. Beyond that again it may mean that we are spiritually allied. It is in this sense that Mr. Shute regards the phrase, and in that sense there is something in what he says, though what he says is very uncompromising, as in the following passage:—

All schemes of social regeneration and theories and doctrines of brotherhood are fundamentally deficient which do not recognise that the reason why there is a burning social problem is that the nature of man is wrong, that there is a radical difference in the essential nature of the two groups of men known in Scripture as the children of the devil and the sons of God, and that this difference of nature arises from a difference of nature between the father of one class and the Father of the other. Unbrotherliness will not cease till the unbrotherly spirit, arising out of a disordered and essentially depraved nature, has been removed by the divine begetting of a new spirit, a new nature. . . . A new brotherhood is a necessity, a brotherhood which is the outgrowth, not of an imaginary universal Fatherhood that calls men the sons of God by physical relationship, but of a real moral and spiritual relation of sonship that involves a participation in the moral character of the divine Father.

We have received with pleasure and read with pain Mr. Edward Carpenter's two lectures on Vivisection (London: A. C. Fifield):—with pleasure at the coming into the field of a combatant so wary, so cool, and yet so strenuous; and with pain because the subject, deal with it as we will, is so painfully distressing.

Mr. Carpenter gives the vivisectioners and their work no quarter. In his opinion, they and it are bad and wholly bad, as misleading as they are cruel, and as vicious as they are misleading. Here is his conclusion:—

No, let us use all good sense and reason and humanity in this matter. The laws of Health are by no means too well known yet. Let this feverish energy which now goes to Vivisection devote itself in calmer, stronger fashion to studying the best methods of health, of diet, of life, of light, of exercise, &c., in our bodies, and in spreading these methods among the mass-populations. Here is a grand and endless work, and only just begun—only truly it might not lead to the conferring of so many honorary degrees or the wearing of so many scarlet gowns.

The way of Health is open to us—a lovely and glorious road for mankind to walk in. If we would pause but for a moment in the mad scramble which arises partly from our unworthy fears and terrors, and partly from our petty egotism and ambitions of distinction, we should see that it is so. And it is one of the reasons—apart from the care for the animals themselves—why it is a joy to combat Vivisection, that by closing *that* door, we compel men into the road of sanity, and deliver them from wandering around in darkness, and losing their way in the endless labyrinth of a false trail.

This, by Emerson, is a happy and fruitful after-Easter thought. It might be called 'Nature's perpetual resurrection':—

Let me go where'er I will,
I hear a sky-born music still:
It sounds from all things old,
It sounds from all things young,
From all that's fair, from all that's foul,
Peals out a cheerful song.
It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard,
But in the darkest, meanest things,
There alway, alway something sings.
'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.

SIR OLIVER LODGE'S 'BELIEF.'—'I am for all personal purposes convinced of the persistence of human existence beyond bodily death, and although I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence—that is, it is based upon facts and experience.'

LONDON SPIRITUALIST ALLIANCE, LTD.

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 (near the National Gallery), on

THURSDAY EVENING NEXT, APRIL 26TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. HUNTER, D.D.,

ON

'MODERN INSPIRATION.'

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

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

May 10.—MR. L. STANLEY JAST, on 'The Spiritual Significance of Symbols.' At 7 p.m. for 7.30.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mrs. Atkins, on Tuesday next, April 24th, and on May 1st, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., will kindly conduct a class for *Members and Associates* at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship, on the afternoon of Thursday next, April 26th. The class will commence at 5 p.m. and close at 6, and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoon, May 3rd, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous Monday, stating the time when they can attend, so that an appointment can be arranged. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, April 27th, at 3 p.m., prompt. *Visitors should come prepared with written questions*, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are *free to Members and Associates*, who may also introduce non-members on payment of 1s. each.

'A GRISLY GHOST-STORY' is the name given by Mr. Stead, in the April number of the 'Review of Reviews,' to a tale brought back to his mind by reading Mr. Reginald B. Span's 'Glimpses of the Unseen' in the 'Occult Review.' Mr. Stead says: 'Some years ago the tenant of a house in the North-west of London brought me a weird and terrible tale. Everyone who slept in a certain room in that house was awakened up by the attempt of some invisible spectre to strangle him. The haunted room became uninhabitable, and my visitor abandoned the house. The story ran that early in the last century a little French girl, of the name of Ursula, had been foully murdered in that room, and that the spirit of the murderer, being unable to leave the scene of his crime, perpetually attempted to repeat it. He is probably doing it to this day, but I lost all trace of the case ten years ago. . . . A similar case was reported to me last month by the châteline of a country house in the Eastern Counties, where the haunting, strangling ghost still awaits exorcism.'

AN INTERESTING SÉANCE—AND AFTER.

By 'AN OLD CORRESPONDENT.'

On the evening of Saturday, March 3rd, I had a séance with Mr. Alfred V. Peters, by appointment. I only once met him previously, at a séance in the house of a friend about three years ago, where I formed one of the sitters. He knew nothing of me or my family, so that the results obtained at the sitting now to be detailed were, to me, eminently satisfactory. The only persons present besides the medium were my clairvoyant daughter and myself. Mr. Peters passed very quickly under control, and one of his guides, who first spoke to me, observed that there was one spiritual person present in the room who was specially anxious to speak to me. I looked at my daughter and asked if she saw anyone, and she nodded and whispered 'Mamma.' Thereafter the medium was controlled by a person who spoke in an audible whisper in what seemed to me to be a female voice, and the message then given me could only, I am convinced, emanate from one who was very dear to me. She stated that she was glad to come back and speak through this medium, although she could not control his vocal organs like those of a female. I asked her a question as to the health of a relative now ill with a bad leg, to which she answered that she had little power, but would reply to me through the control. My daughter was then somehow impelled or impressed to take a ring off her finger and lay it on the table in front of us, whereupon Mr. Peters lifted the ring and put it on what would be a lady's engagement finger, and then he held up his hand to me. I recollected that this ring was the first I had given my late wife in the sixties, and that shortly before her demise three and a-half years ago, she had presented it to my daughter as a gift. This appears to me a good test of identity. The controlling spirit then affectionately shook hands with us both, and the guide ('Moonstone,' I think he is called), said, 'Madame having ceased I will answer any questions you choose to put.' I then asked the control what was likely to be the outcome of the illness of my relative, and if the sea voyage he was about to take would cure him. The reply was 'No, it may help; but he must go through a course of electrical massage, and when the medium comes out of trance, if you ask him, he will give you the name of a successful London operator of that kind.' The control then dealt correctly and most specifically with the local malady, and informed me how it had come about—all as I knew from the patient himself. The guide then said, 'You have a sick daughter here just now.' I replied in the affirmative, although I certainly say he could by no mundane means have come to know of it. He correctly diagnosed the ailments and said she would be all right soon, just as the 'earthly doctor' said when he called next day; and, in point of fact, she is now convalescent. The control then began to describe to me the face of a lady, and on turning to the medium she said, 'Z.' (a pet name of a sister-in-law) 'is here.' I at once recognised her by the description which followed.

He next described an older lady with a peculiar way of dressing her hair, but long ere he had done the clairvoyante murmured to me 'Grandmamma,' and the description was clearly recognised. Mr. Peters (still under control) then began to curl and dress his hair in front and back and pointed to my daughter, and we both knew what this referred to, as in her later years she had dressed her mother's hair very frequently, and I consider this was also a good and convincing test from a stranger to us.

Next followed a description of two gentlemen, one with spectacles and one without, the latter having a deep moustache, and having the name of Brown printed over his head, and my daughter whispered to me 'Mr. S. and Mr. B.'—two old friends of ours who had passed on within the year, and who knew nothing of spirit return, though (as was mentioned by me in 'LIGHT' at the time) Mr. Brown came to another daughter of mine in the country (who is clairaudient) the night he passed on and said, 'I never was more surprised in my life.' On this occasion I chaffed him by saying, 'Bob, you cannot get any golf where you are now,' and his reply by the control of Mr. Peters was, 'Don't be too sure

of that, we can get a great deal here you are not aware of.' I may mention here incidentally that this friend was one of the keenest golfers I ever met, and that I always refrained from being his partner in a foursome, because he was so frightfully reproachful over a bad stroke of his partner, or of himself, as to make the game too serious a pastime for me to play along with him.

The medium was then controlled by a rather powerful male personage, who shook my hand with great fervour; but before he could speak my daughter whispered: 'It is Uncle John,' and I soon had evidence of that, as he launched again into the subject of his failure to be able to tell us where he had put his will. He referred to a certain occasion in August, 1902, when he told me he had written it out, and lamented that he could not recollect now where he had put it, but said he was glad I had got the rest of my family to carry out his often expressed intention to leave all he had to our clairvoyante, who was his particular favourite when here. His reference to the date (August, 1902) when he spoke to me as to his will, was quite correct. He also stated that he would have remained much longer on the earth plane to try to discover this document had I not solved the difficulty in the way indicated. He also informed me he had visits from all his relatives at intervals, but was now going higher towards where they were.

The next person controlling Mr. Peters seemed to be in a state of doubt as to his identity and surroundings, and my daughter could not help me, as she saw nothing. He asked where he was, and I said in my drawing-room, giving my surname, and he said, 'Oh, then I must be dead'; and the next instant my daughter gave a great cry, turned very pale, and put up her hands in front of her face, as if to prevent the sudden arrival of a spirit person close to her. This incident only occurred to her once before in my presence in a wood near Lanark, in 1896, and it is as well to recall it here. On that occasion we were going through a wood close to the militia camp there, when she was similarly affected. This was by an officer killed in the Afghan campaign (Colonel B.) and who then had frequent talks with her and had written messages by her hand, and who suddenly came upon us and wanted to take her through the camp. Well, on March 3rd, the phenomenon was the same; but she speedily recovered and said to me, 'This is old Mr. G.,' a gentleman who passed on five years ago and with whom I had a life-long friendship. He was well-known to her by sight, and has once before come to her and said, 'Tell your father about me and about the wines I used to buy for him and myself,' which was quite accurate, as he was a great buyer of wines at public sales of cellars in auction rooms.

'Mr. G.,' after some personal remarks, presently ceased control, and Mr. Peters' guide said to me, 'You have a son in the spirit world and he is often with you and has manifested to you from his boyhood until he has become a man in the spirit world.' I turned to my daughter, who said, 'F. is here with mamma.' This completed the demonstration; and the coincident and specific recognition by my daughter of the spirits just as they came up for description is emphasised by the fact that (as has been often mentioned before in these columns) she is stone deaf (through measles since the age of nine), but retains her gift of speech, while her clairsaudience is very distinct, and this must be entirely due to spiritual action.

This concluded what I consider to have been a most successful and convincing séance, and Mr. Peters then emerged from a trance of about an hour's duration. On his becoming normal, and on my telling him the incident as to electrical massage for my relative who was ill, he gave me the name and address of a gentleman in London who has been most successful in treating this local malady.

On the evening of Thursday, March 7th, my daughter brought to me a letter of ten pages of notepaper, purporting to emanate from 'Dr. R. R.,' her control. The caligraphy is exactly the same as formerly. The message reviewed the séance, spoke of some of the persons who appeared, and also said my wife was unable to write me at present, but begged of me to get another medium whom she will more readily speak

through, as she was anxious to talk with me of many things of importance. This I hope to do with Mrs. Treadwell early next month. The letter begins: 'Dear —' (my name), 'I am in a fever of excitement to pen this, as I longed to do sooner. Influence is very fine on the medium to-night.' The letter then goes on to say that my wife was disappointed that my two sons were not present. That was undoubtedly my fault, as I wanted the séance practically for myself; but that can be remedied next time I have a sitting. I need not go further into the details of the letter, which dealt confidentially and accurately with a great deal of matter connected with my family of seven, beyond saying this, that 'Dr. R. R.' has been, like his predecessor, 'Dr. S.,' a very watchful friend over my interests, and has given me most excellent advice on which I will always be glad to act.

I have deemed it necessary to advert to this letter because, to my mind, it largely corroborates the incidents of my séance with Mr. Peters and shows that 'Dr. R.' must either have been personally present or had an interview after its close with my wife and other persons who came to me. This letter, again, has afforded me clear evidence (if such were necessary) that spirit return and intelligent communication from those who have gone before are clearly to be deduced from sittings with reliable mediums, and also by automatic writing emanating from spirit entities in the other world.

DISCOVERY OF THE UNDISCOVERED COUNTRY.

In one of his able sermons the Right Rev. Dr. Davidson, Archbishop of Canterbury, touched upon a vital truth when he said that if we could personally question Jesus, even for an hour, the questions that would 'rush to our lips' would be: 'The life beyond—what is it? What is its bearing on these present working years? What is its relation to the life about us?'

Commenting in the 'Banner of Light' on the Archbishop's words, Miss Lillian Whiting says:—

'These are the questions which all humanity is asking of the Christian Church and the Christian ministry. . . .

'Spiritualism, in its higher significance, is answering these questions. It recognises the processes by which those in the unseen realm signal and flash messages to those here. It recognises the perpetual ministry, given personally to each and to all, in suggestion, sympathy, counsel, and guidance.

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

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

'Yet proofs and tests do come. Not only are spiritual things spiritually discerned, but there are conditions under which the average perceptions discern and recognise the

realities of life in the ethereal realm. Any person so constituted as to have a preponderance of the luminiferous ether can, by virtue of this, receive and register impressions from the ethereal realm. And every person can, undoubtedly, so cultivate and train his psychic faculties as to be increasingly able to recognise psychic realities. Science has opened the way as well as spiritual discernment. Science has postulated and revealed the existence of the ether which fills all space, which permeates the air. Here is the extension of the physical realm. The intense potencies in the ether are being increasingly drawn upon for use in this world. It is the discovery of the undiscovered country.'

A BELIEVER'S 'TERROR.'

The Rev. Arthur Chambers' book, 'Our Life after Death,' was reviewed recently in a curious little magazine called 'The Earthen Vessel and Gospel Herald,' and the writer expressed his wonder that Mr. Chambers should entertain the opinion that there is hope for the wicked after death, and that their sufferings are remedial and lead to repentance and spiritual progress. This writer believes that 'the eternity of future punishment' is 'the teaching of the Scriptures,' but it is to him 'of all revealed truths the hardest to hold in acquiescent faith.'

Could there be a more pathetic confession of the bitter consequences of a too literal reading of certain passages of Scripture than the following admission: 'We have but one retreat from the terror which the thought of it (eternal future punishment) excites in our poor shrinking heart. "Shall not the Judge of all the earth do right?"' The irrepressible conflict between creed and love, theology and religion, tradition and spiritual faith is revealed in this man's 'terror' of, and 'shrinking' from, the thought of eternal and utterly purposeless (and therefore useless and unrighteous) infliction of punishment for punishment's sake.

We see no reason why this writer should do violence to the God-implanted moral and spiritual intuitions which cause his heart to 'shrink' in 'terror' from this doctrine of eternal hate. Why should he acquiesce in a dogma which is being abandoned as unspiritual and untrue by an ever-increasing number of earnest thinkers both in the Churches and out of them—a doctrine which is disproved by all present-day revelations from the 'other side'?

There is a jarring note of 'this-worldliness' in a 'personal paragraph,' in which a 'valued friend' is commended to the 'sympathy and prayers of those who know how to "do business" at the "throne of grace."' The phrase is unfortunate, to say the least, and savours of commercialism rather than true spiritual and religious feeling.

MR. SIGURD TRIER'S POSITION.—We have received from Mr. Sigurd Trier, in answer to the article on p. 148 of 'LIGHT' for March 31st, a long letter explanatory of his position in the Eldred affair, in which he says that he did not know Mr. Everitt personally, and therefore could not judge whether his height was the same as that of the form he saw, which he states to have been three and a half inches taller than Mr. Eldred, accounting for the difference in size by the infinite subtleness and elasticity of the astral body; he also repeats that the form called 'Everitt' materialised and dematerialised in full view of all present. Mr. Trier asks, 'How would it be possible, by any hypothesis of fraud, to explain the (about) forty different phantoms which I saw, as different among themselves as people in the street?' As to the various handwritings, Mr. Trier claims to have compared them, with the aid of a long row of works on graphology, which he has studied since 1897, and claims to find some resemblances between the true and alleged handwritings of Mr. Everitt; but they are such as can appeal to no one who has not a preconceived idea that they are the same. To our indication of the obvious resemblances between Eldred's writing and that of the form, Mr. Trier merely replies that 'the intimate connection between medium and phantom is to be taken into consideration.' Yes, indeed, quite too intimate. That is what we complain of, and though we do not say that Mr. Trier is greatly to blame for having been deceived, we consider that the evidence that the form in question was really the 'medium' himself is much greater than that to the contrary.

AN EASTER DIALOGUE.

The April number of the 'Hibbert Journal' contains an important presentation of the time-worn yet never finally settled subject of the Resurrection, as understood by the original writers of the New Testament. By 'original writers' we mean those who took down, from the lips of the Apostles themselves, the earliest written narratives which formed the basis of our Canonical Gospels. The fact that the Gospels stand first in order among the books of the New Testament has led to the almost inevitable and perfectly natural popular conclusion that they were the first books written of that collection. But when we come to consider that it is even doubtful whether any of the Gospels were written within the lifetime of their reputed authors, while on the other hand St. Paul's Epistles, if they are personal documents from his hand, must have been written while many of the original Apostles were still living, it is evident at once that Paul's Epistles must rank as earlier documents than the Gospels.

Paul's attitude with regard to the Resurrection is easily deduced from his writings. In the first place he attaches supreme importance to Christ's resurrection as a promise of a resurrection for all His faithful followers. Christ was 'the first fruits of them that slept,' the first well-authenticated case of survival of human personality. If Christ be not risen from the dead, says St. Paul, our hope is in vain. All depends on that. Our rising from the dead is indicated by Christ's, and therefore the manner of the resurrection is the same for Him and for us.

What that manner was we can trace out with regard to both sides of the question, supplying missing links by remembering that the process in both cases is the same. In the well-known chapter in Corinthians, St. Paul is quite impatient with all who take a literal and materialistic view of bodily resurrection. Instancing the seed, from which a new living plant springs, he shows that it is not the seed itself in its old form that is raised, but that its essential life causes its transmutation into another and a new bodily form which serves as a vehicle for that life which could not further express itself so long as the seed remained in its original state. This casting off the outer husk to decay in the ground, while the latent inner kernel is caused to unfold as a means of expression for the life-force within, is a metaphor which, without being taken too literally, deserves to be most carefully studied.

When Christ was 'raised on the third day' we are told by Paul that he 'appeared unto Cephas, then to the twelve . . . and last of all . . . he appeared to me also.' Since this last appearance was not, on any hypothesis whatever, one of the physical body which had been laid in the tomb, and as no distinction is made between the appearances to Peter and to Paul, *i.e.*, before and after the Ascension, we may fairly conclude that the former were as much supernormal as the latter. Consider what any theory that Jesus arose in His physical body would necessarily involve. It would mean that all those days—some accounts hint at years—before the final departure from the earth-sphere typified by the Ascension, that physical body was being housed and fed in some retreat so secret that not even the nearest and dearest friends of the Master knew where he abode. In such a case the word 'appeared' would be inaccurate and the phenomenon, when it took place unexpectedly, would not have produced the feeling of awe to which it evidently gave rise.

If, then, there is any consistency in St. Paul's language he means to imply that there is good evidence that the personality of Jesus survived bodily death; that this is also a promise that we shall similarly survive; and that in both cases there will be no resumption of the old material envelope but a passage of the life into forms hitherto latent, concealed by that envelope, but now developed so as to afford a sufficient means of expression for that life.

Such, somewhat elaborated for clearness, is the standpoint from which, in the 'Hibbert Journal,' this Easter Dialogue—this Laymen's Dialogue on the Resurrection—is written. There remains to be discussed the question of the empty tomb. We think that this is the least profitable portion of the whole

matter, because, once we are convinced that the material body was not reassumed by the Personality, it is of little account what became of it.

We have alluded to the fact that our present Gospels are not direct first-hand narratives by eyewitnesses; they are rearrangements of the original accounts, which may not have been written down until long after the events. Such rearrangements almost inevitably betray tendencies arising from the particular point of view of the compiler. Much of the spiritual essence of the events had faded from men's minds, and even what was left could not well be embodied in writings for general circulation. So that, perhaps insensibly, a materialistic interpretation began to be hinted at in the form of the narrative; partly, indeed, from the desire to give material evidence of the reality of the spiritual facts involved. Thus when Thomas is made to touch the materialised body, the presence of the wounds is regarded by the reader of the narrative, if not by the writer or compiler, as proving the identity of the body with that which had been laid in the tomb; whereas all that is really shown is identity of *personality*, by evidence such as modern Spiritualists expect to receive at séances. The words 'a spirit hath not flesh and blood as ye see me have' are probably merely introduced to show that the 'form' was objectively materialised, and not a mere clairvoyant or ecstatic vision; but here again a materialistic interpretation has been given to them, resulting in the almost total loss of the lessons intended to be conveyed by the evidence presented.

'THE "HELL-FIRE" CYCLE.'

The modern pulpit emphasis upon the love rather than upon the wrath of God is not entirely satisfactory to the Rev. H. H. Barstow, who predicts in 'The Westminster' (Presbyterian, Philadelphia) a return of what he terms 'the hell-fire cycle.' 'We ministers,' he writes, 'have easily caught the cue from the popular demand and have fed the people on the love of God and the beauty of holiness and the doctrine of sweetness and light—shall I say it?—*ad nauseam*.' But now, he believes, 'the pendulum has touched its limit in that direction; and the cycle of hell-fire—figurative, yes, but for that reason all the more awful and appalling—is due once more.' He says:—

'I firmly believe that the hearts and consciences of the people are ready for the preaching of judgment on sin, without dilution or reservation, given with the clear note of Christ to the Pharisees and laid hot upon life for this world and the future: "How can ye escape the damnation of hell?" Let love glow undimmed—but let justice flame. The fear of the Lord is still the beginning of wisdom; and some will never learn wisdom unless fear be stirred. The Felixes of the home, the mart, and the throne need to tremble at the message of righteousness, temperance, and judgment to come, and we all have them in our congregations. Let the hell-fire cycle strike once more.'

'MAGIC, BLACK AND WHITE,' was the subject of an address by Mr. Robert King at the Westminster Palace Hotel, on the 11th inst. He described the alleged qualities and powers of amulets and charms, and gave a much-needed warning against tampering with practices which, he said, would bring the student 'in touch with powerful spirits, who, unless he was very careful, would influence him to an enormous extent.' We prefer to give these spirits, whatever they may be, a wide berth; they are not our own departed friends, and we are content to take Mr. King's word for their existence and powers, relying upon his concluding words, that 'one of the best means of protection against black magic was to have perfect faith in God's law.' The prohibition by religious people of witchcraft, sorcery, necromancy, and other 'diabolical practices,' said Mr. King, 'was none too strong,' and we agree with him. We are doubtful whether the present-day tendency to revive old-time occult practices may not lead to injurious consequences, and whether, in spite of his warnings, Mr. King may not appeal to and encourage the curiosity of a class of people who, disregarding his warnings, may be willing to run the risk to serve their own ends. It cannot be too emphatically stated that neither witchcraft, sorcery, necromancy, charms, nor spells, form any part of Spiritualism, which is the art, or practice, of holding rational and helpful intercourse with exanimate human beings.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, APRIL 21st, 1906.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

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.

ANGELS AT CHURCH.

In one of the 'Daily Chronicle's' discussions of the case of the boycotted vicar of Holton, the vicar was quoted as saying that he was consoled and sustained in his solitude by the presence of angels. Referring to this, we wrote to him asking for details, and, in reply, received the following letter:—

Holton St. Nicholas Rectory,
Near Wincanton.

DEAR SIR,—I have been away and only on my return saw your note. I have here passed through more or less of a great conflict; and my persuasion has been the very great need to realise God's presence continuously, and especially in the actual Offices of Religion as I have learnt them, and I must write that I have indeed experienced corresponding aids, and been preserved in a manner that otherwise I could not have expected, and which, I dare not doubt, have been vouchsafed through God's ministry of Angels.

The Holy Scriptures suggest their presence in holy worship. Even the Mercy-seat was overshadowed with actual figures of Cherubim for this purpose; under circumstances, too, when all figures generally were reprobated.

In the Catholic Church the presence of Angels has always been recognised, from the very earliest times, I believe, and especially at the Altar.

Many expressions in the Psalms point to the ministry of Angels, and such an expression 'so, as I have seen thee in the sanctuary,' points to illumination, brightness, and calm, which can consistently come from the companionship of Angels.

At the several crises of Christ's life in connection with this earth, Angels exercised a special ministry.

God's will to be done on earth, in the prayer of the Faithful, 'as it is in heaven,' must point to the aid of Angels on earth, no less than to their exemplary service in heaven.

As we have to learn much from Angels, so Eph. iii., 10 instructs us that, through the Church, Angels on their part have to learn 'the manifold wisdom of God.'

What important correlative duties belong, therefore, to men and Angels! St. Paul writes, 'because of the angels,' in connection with meeting for holy worship.

I, therefore, think it was not an idle expression used by me, that Angels are always present in my experience at worship in Church.

Pray pardon this rather discursive piece of writing—which I send off without premeditation and recourse to books.

Yours truly in Christ,
JOSEPH SORRELL.

We cannot help wishing that the vicar's experiences had been more personal, but his justification is complete so far as Scripture is concerned, and, if he had chosen, he could have filled pages with quotations even stronger and clearer than those he recites.

By the way, his last citation is probably faulty. It is found in I. Cor. xi. 10. It is the puzzling verse which has worried no end of commentators, 'For this cause ought

the woman to have power on her head, because of the angels.' It is almost certain that the meaning is, 'For this cause (that is, because the woman is man's inferior) the woman ought to wear a covering on her head in the church because of the ministers (or attendants).'

But that is a small matter. The great matter stands that Scripture teaches the presence of angels in the Church. What more likely? Are we not told that 'we are surrounded with a great company of witnesses'? and that they are 'all ministering spirits' sent forth to help in our salvation?

It is worth remarking here that, a very few years ago, a London seeress, under direction, visited a large number of churches and chapels in London, and with strange results. She saw angels everywhere, but by no means as she expected. In the great thronged conventional and fashionable places there were very few of the spirit-people, but in some half deserted places where thoughtful advanced teaching was given, with very little, if any, ceremonial, there were crowds, most of whom were uninstructed spirits brought for education by angels.

This may or may not be true, but we do not mind admitting that we see nothing unreasonable in it. If we care to be very frank about it, it must be acknowledged that much of what goes on at the thronged conventional churches is simply entertaining, and that what is called 'The Service' is simply spectacular and musical. What have the angels to do with that pretty formality?

But where a heart is bowed down with care, or a man who tries to do his duty and makes mistakes is sorely smitten, or where a resolute thinker listens to the call of the spirit and goes forth, even though it be to the wilderness, or where two or three longing and hungry souls watch for the morning, we can quite understand that the angels may be interested and may be there.

Ah, yes! we have much to learn about these angels. We are apt to think of them—and the painters and poets have taught us to think of them—as splendid beings who are lost in splendour; ay! selfish beings who are lost in heavenly joys, indifferent to earth and callous as to hell. What if it is all a huge mistake? What if the highest angels are in the thickest of the battle smoke and dust? What if Jesus Christ himself is what he was on earth,—one who came to seek and to save that which was lost? and what if that means he is at times in whatever hell there is in the unseen?

But short of that, it is surely a right idea of angelhood if we associate it, not with outward show, but with inward reality; and if we think of angels as those who spiritually discern everything, and who therefore reverse much that blinds our eyes and holds us fast with merely pleasant things.

Still as of old it is true that the kingdom of heaven cometh not with observation, and that there are first who will (in the all-revealing world) be last, and last who will be first. It may indeed be well for us to accustom ourselves to a possibly great surprise concerning angels, when we pass beyond the veil.

A DEATHBED VISION.

The 'Daily News' correspondent, telegraphing from Accrington on Monday last, said:—

'A week ago Isaac Marsden, aged fifty-three, disappeared from his home in Stevenson-street, leaving behind a daughter of twenty-five dying of consumption. She was greatly distressed, and on Saturday, after declaring that she had seen her father's form by the bedside, informed those about her that his body was in the water at Aspen Bridge, Oswaldtwistle.

'An hour or two later the girl died, and yesterday her father's body was removed from the canal at the precise spot named.'

THE HOLY GHOST; THE COMFORTER.

BY THE REV. J. PAGE HOPPS.

An Address given to the Members and Associates of the London Spiritualist Alliance in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, on the evening of April 12th, 1906; Mr. H. Withall, Vice-President, in the chair.

I.

THE REV. J. PAGE HOPPS said: The phrase, 'The Holy Ghost; the Comforter' is used in the Book of Common Prayer, in the Order of Confirmation, but it has the authority of words attributed to Jesus Christ in the Gospel according to John; and, though another translation of the word *παράκλητος* is suggested, we may reasonably retain the familiar and gracious word. Is it not, then, a strange thing that the very people who believe, or think they believe, in a Holy Ghost, pity us as simpletons for believing in ghosts at all? I make that remark because I want at the outset to force the reflection that the ghost-world is the most real world, for, if there is a Holy Ghost at all, it is a presence or a power in the God-sphere, the sphere of creation. In truth, it is God, acting creatively in the sphere of ethics, and for the evolution of holiness. But, with our poor human faculties, it is not possible to grasp the fact of an everywhere-present Holy Ghost. The ghost of a man or woman, localised and limited, is quite thinkable, but the omnipresent Ghost is not. So then, if it is to be a question of reasonableness and comprehension, the believer in the human ghost has the advantage.

Here, then, right at the beginning, we come upon the vast difference between to-day's thought of God and the thought of fifty years ago. To put it quite frankly, the personality of God, in our human and limited sense of the word 'personality,' is fast going, and the intellectual world is rapidly coming round to Herbert Spencer's confession of faith in 'the one absolute certainty that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed,' of which he says, 'that the Power manifested throughout the Universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness.' That is surely as far as we can go: and, for the rest, we can only say, 'Who by searching can find out God? Who can understand the Almighty unto perfection?'

But Herbert Spencer's phrase does not necessarily go beyond the bare facts of creation, providence and the emergence of consciousness. Beyond that, however, there are the vast unfoldings of Ethics and Religion, and we must add to Herbert Spencer's phrase the splendid definition of Matthew Arnold, 'The Power, not ourselves, which makes for righteousness.' That carries us up to the thought of God as a Holy Ghost, and completes the conception of 'the Infinite and Eternal Energy from which all things proceed': as Archdeacon Wilberforce says, 'The Holy Spirit is the outflowing life of God, in sanctifying, inspiring contact.'

The Holy Ghost, then, is the ever-present 'Infinite and Eternal Energy' working in the human mind as the discernor between truth and falsehood; in the human conscience as the sense of right and wrong; and in the human affections as pure, unselfish love; and everywhere it is the Holy Ghost, the Comforter, the Fountain of every influence for good forth-flowing from Nature and human nature, the Source of all the healing, brightening, purifying, and consoling forces which help the evolution and uplifting of man.

'Forthflowing from Nature,' I say: for is there not in Nature something mysteriously comforting, like the inflowing of healing balms for all our sad decays? Like that bush which, it is said, glowed as with fire, in which God appeared, so comes that bush every May to bless the earth. Douglas Jerrold's lovely picture of a summer day is a picture of the working of the Holy Ghost, the Comforter, in Nature:—

Did God ever walk the earth in finer weather? How gloriously the earth manifests the grandeur of His presence! It sparkles in the myriad flowers, consuming itself in sweet-

ness. Every little earth-blossom is as an altar, burning incense. The heart of man, creative in its overflowing happiness, finds or makes a fellowship in all things. In all, he sees and hears a new and deep significance.

That is not only pleasant sentiment; it is actual fact. The sea breezes, the mountain air, the smell of the sweet earth, the kindly fruits, the glory of the dawn, the placid starry and moony night, all tell of the presence of the Holy Ghost, the Comforter.

But not only is the presence of the Holy Ghost revealed in Nature's beautiful things,—in the emerging of things brought to their blossoming; but, if we look long and wisely enough, we shall see that the Holy Ghost is specially the Comforter in relation to the unlovely and struggling side of Nature. Emerson went down very deep when he said:—

'Tis not in the high stars alone,
Nor in the cups of budding flowers,
Nor in the redbreast's mellow tone,
Nor in the bow that smiles in showers,
But in the mud and scum of things
There alway, alway something sings.'

'Sings'? Yes; and it is the Holy Ghost, breathing and throbbing with life in the mud and scum, who sings, comforting us with the thought, ay! the knowledge, that the very mud and scum are on pilgrimage. 'Was it not so with the planet itself, and with all forms of life upon it?' says the Holy Ghost, 'Did not you, you the poet, the artist, the refined onlooker or troubled sorrower, did not you originally come from the prehistoric mud and scum, over which I brooded, in the dark night before any conscious life existed upon the earth? and is it not your right, aye, and your duty, to hope and believe that what has been is that which is, and which shall be?'

II.

Then, leaving this which is external, come to the self, to the inner world of consciousness and affection. Nature—but why not say God?—is continuously working for the survival of the fittest; but the fittest for what? At the earlier stages, for the fittest in body, the strongest, as an animal. But that is not the end of the process. There are ethical and affectional developments, and 'the survival of the fittest' mounts up to these; the fittest to think and love, and no longer the fittest to kick and be kicked, to bite and be bitten.

John Fiske cites the conclusion of Alfred Russel Wallace as to the fact that a point must have been reached in the history of one of the primates when variations of intelligence were more profitable than variations of body. 'Forthwith, for a million years or more, Nature invested all her capital in the psychical variations of this favoured primate,' and her highest work has been the expanding and perfecting the psychical attributes of this creature. 'Thus,' says Mr. Fiske, 'in the long series of organic beings, man is the last; the cosmic process, having once evolved this masterpiece, could do nothing better than to perfect him.'

What we call 'The Creation' of man, then, has really been a process from within, not a making from without. Every organ and every sense has been gradually developed by 'the continuous adjustment of inner relations to outer relations,' to use Herbert Spencer's happy phrase: and, in the same way, every moral faculty and every moral impulse came into being. Conscience is as much the result of development as the eye; and spiritual aspirations are as truly the product of experiences and contacts as the sense of touch. Then, higher up, love is a finer product still, the development in Man of something which brings him nearest to the idea of God.

As to the first of these, the gradual development of the moral sense, it is here that we most clearly see the influence of the Holy Ghost, the Comforter, as ever the promiser and giver of better things; for it is here that the Creative Power manifests itself on the higher planes. In fact, we have here the great truth underlying the idea of the incarnation—the manifestation of the divine in the human. The incarnation of God in man is the incarnation of God in mankind. As Archdeacon Wilberforce puts it:—

We and the Infinite Spirit are one. We do not yet know it as a fact of conscious experience. The one Perfect Specimen of

the race did know it as a conscious experience. . . . But His perfection is the prophecy and guarantee of ours, for Jesus and humanity are the same genus. He spoke of the Absolute as 'My Father and your Father.' He claimed for us that we are brethren and co-heirs. We have the same origin, the same nature, the same future.

The Holy Ghost, then, is that mystic breath of moral life which is the spiritual creator of man; and its possession is known by the manifestation of a righteous spirit in a righteous life. 'If the Ghost that is in you,' said Ruskin, 'whatever the essence of it, leaves your hand a juggler's, and your heart a cheat's, it is not a Holy Ghost, be assured of that.'

It is in these regions of struggle and imperfection, but of progress, that the Holy Ghost is, in very deed, the Comforter. It soothes us before the distressing animalism that still so largely prevails,—the lust of the flesh, the love of money, the unbrotherly scramble for place and power, the eagerness for war, and the hot breath of the beast when it comes. It comforts us by bidding us learn the lessons of the past, how, from the slow but certain winnings of perished generations, we have reached the higher moral grade of to-day; and we are encouraged to look forward to greater gains beyond. As John Fiske says, in his enlightening book, 'Through Nature to God':—

The moral sentiments, the moral law, devotion to unselfish ends, disinterested love, nobility of soul,—these are Nature's most highly wrought products, latest in coming to maturity; they are the consummation towards which all earlier prophecy has pointed. Below the surface din and clashing of the struggle for life, we hear the undertone of the deep ethical purpose, as it rolls in solemn music through the ages, its volume swelled by every victory, great or small, of right over wrong, till, in the fulness of time, it shall burst forth in the triumphant chorus of Humanity purified and redeemed.

That is, so far as we can judge, the end and aim of evolution,—the creation, not only of an ideal Manhood, but of an ideal Society,—in fact, of an ideal Brotherhood, in the realisation of the Lord's Prayer, too frequently offered, I am afraid, with but little thought of its tremendous meaning, 'Thy Kingdom come, Thy will be done, on earth as it is done in Heaven.'

(To be concluded.)

PROPOSED MYERS MEMORIAL.

A proposal has been issued, signed by Sir William Crookes, Mrs. Sidgwick, Professor William James and others, that a memorial of Frederic W. H. Myers should be placed in the chapel of Cheltenham College, his old school. The upper portions of the arches in six bays of the chapel, above the stalls and below the windows, are to be filled 'with paintings illustrative of the principal instances recorded in Scripture of the contact of the spirit world with this world by the Service of Angels,' and each is to be a memorial to some old Cheltonian.

'Over the south door, as the crowning point of the whole, expressing the triumph of immortality, is to be painted the announcement by the Angel of the Resurrection of Jesus Christ. It is proposed that this picture should be the memorial of Frederic Myers, and the whole bay is to symbolise that confident hope of immortality of which, with infinite labour and patience, he sought to assure his fellow men.'

Over the door itself is to be carved a Tree of Life, representing a rose-tree, in remembrance of the description in Myers' autobiography of the garden at his old Keswick home. The design and execution of the whole is in the hands of competent artists, and the estimated cost is about three hundred pounds; donations are invited from admirers of the research into the mystery of human personality, and may be sent to F. J. Cade, Esq., The College, Cheltenham.

ARCHDEACON WILBERFORCE'S TEACHINGS.—Under the title 'Light on the Problems of Life,' a collection of suggestive thoughts gleaned from the teachings of Archdeacon Wilberforce, compiled by M. B. Isitt, will be published shortly by Mr. Elliot Stock. The work will contain striking extracts on subjects which are now engaging the attention of thoughtful people.

THE WILL TO BE HAPPY.

In 'LIGHT,' of December 2nd last, the first of two books, by Mr. Horace Fletcher, on 'Menticulture,' was noticed at some length, and Mr. Wake Cook's appreciative reference to Mr. Fletcher's works in his able Address on 'Christian Science' ('LIGHT,' p. 56, February 3rd) prompts me to draw attention to the second of Mr. Fletcher's works, which is entitled 'Happiness as Found in Forethought minus Fearthought.'

The word '*fearthought*' was coined by Mr. Fletcher to 'stand for the unprofitable element of forethought.' He defines it as 'the *self-imposed* or *self-permitted* suggestion of inferiority,' in order to place it 'in the category of harmful, unnecessary, and therefore not respectable things,' and claims to have demonstrated that 'the fear element *can be eliminated* out of forethought as soon as it becomes evident that it is unnecessary and eliminable, and that energy and desire for progress and growth are beautifully stimulated as the result of its elimination.'

In the course of a singularly adventurous career, Mr. Fletcher has 'passed through many of the conditions in which discomfort, fear and unhappiness breed, including the direst straits to which life can be exposed,' and has also 'been possessed, at different times, of the means of comfort and happiness which broad opportunity, keen appreciation, and affluence are supposed to furnish.' He says:—

'I was led to serious study of the causes and effects of happiness and unhappiness by observations of the pitiable neglect of the science of menticulture (which is the science of fundamental means), and the science of happiness (which is the science of ultimate desirable ends), in materially civilised communities, and by persons who have mastered, and are already possessed of, the physical means of comfort and happiness. . . . More than forty years of observation, and upwards of three years of study, analysis, and arrangement with a fixed purpose, have enabled me to suggest changes of attitude towards the problems of life that have not failed to bring more or less strength and happiness to all who have adopted them.'

The desire for happiness is perfectly natural, and therefore legitimate. Sorrow is, or should be, incidental and educational; not the normal or continuous state of mind for man. Happiness is relative; some persons can extract pleasure, enjoyment, and satisfaction from conditions which are repellant and hurtful to others. It is largely a question of attitude and mood as well as one of ethics and ideals. It may be described as the pleasurable sense of satisfaction consequent upon the gratification of one's keenest desires. It is mainly a self-regarding state of feeling—a contented enjoying of the sensations and emotions experienced by one's self. The altruist who takes delight in doing his duty and strives to 'do all for others,' pursues his ideal and secures his happiness—a more enduring and spiritually satisfying delight—just as truly as the sensualist.

A firm believer in the power possessed by all intelligent persons to work out their own salvation, Mr. Fletcher does not believe in the weakling's plea that he 'cannot' do things; or his attempts to excuse his shortcomings by making scapegoats of heredity and environment; on the contrary, he finds that:—

'The underlying cause of all weakness and unhappiness in man, heredity and environment to the contrary notwithstanding, has always been and is still *weak habit-of-thought*. This is proven by the observed instances in which *strong habit-of-thought* has invariably made its masters superior to heredity and to environment, and to illness and to weakness of all kinds, and has redeemed them from non-success and misery, to the enjoyment of success, honour and happiness. . . . Happiness is not dependent upon wealth, and wealth does not necessarily bring happiness, but both are dependent upon good-habit-of-thought; for *good-habit-of-thought* develops *appreciation*, which is the measure of all wealth, and *appreciation* leads to the *habit-of-feeling* and the *habit-of-action* which produce happiness. . . . I can assert, with all the assurance of firm belief, that "unto him who hath (appreciation and gratitude) shall be given; but unto him who hath not (appreciation and gratitude) shall be taken away even that which he hath."

The main contention of Mr. Fletcher is that: 'There is a way to individual happiness *even under existing conditions*, and

also that the present acceleration of progress and certain already accomplished tests of possible industrial and economic reform, coupled with an optimism that has for its motto, "All can be, and, therefore, shall be well," not only promise but assure to mankind, in a not remote future, equal opportunities for securing happiness by means altogether honest and altruistic.'

After pointing out that 'mind is the great machine behind all other machines,' and that 'fearthought, anger and worry produce wear and waste,' our author claims that 'if fearthought and its various expressions are eradicated, or, more correctly speaking, are not sought and nursed, as they always are, nothing can prevent Growth and Service and Happiness from occupying their own; and if the carbonic acid gas of passion is kept out of the mental atmosphere, a vitalised, altruistic and spiritualised energy will take its place—for, *good comes to whoever is prepared for it.*' Further, he contends that 'effective methods are always easy methods.' While repression acknowledges, and therefore strengthens and therefore perpetuates, that which is sought to be repressed, eradication—which is the simple method of ceasing to import or admit evil counsel or report—is the only effective method of mind (or self) culture.

'I have seen whole families,' says Mr. Fletcher, 'who were suffering from self-imposed humiliation and depression, leap into new life, new growth, and new happiness at a change of the point of view. . . It is better to have an intelligent and optimistic command of the point of view and hold title to nothing, than to have possessions valued at millions, and not count this as the richest possession of them all. If anything seem to be wrong with you, first examine the point of view. If you do this conscientiously, you will probably find the fault therein and seek the remedy by *changing the point of view.* . . In cultivating Appreciation all the possibilities of Happiness are opened to you.' This reminds one of the reversal of an old adage, which, in its amended form, reads: 'Be happy and you will be good,' and Mr. Fletcher's advice seems to be practically summed up in this phrase—Maintain a happy, optimistic, appreciative frame of mind and all other things will be added unto you. In any case it can do no harm to face one's troubles 'with a resolute heart and cheerful' and try to believe that one is happy, for in that way one's best passing mood may be prolonged and become the continual attitude.

READER.

FAITH AND THE BODY.

One by one the several aspects of Spiritualism and New Thought are coming up for careful and serious consideration by leaders of religious thought in the pages of the 'Hibbert Journal.' Faith-healing is taken up in the April issue, and in the process it is almost converted into a Christian dogma.

The writer of this article on 'The Salvation of the Body by Faith' only indicates his identity as 'The Author of "Pro Christo et Ecclesiâ."' He begins by hinting that those who live merely to preserve or restore health would, if they attained to the perfection after which they strive, 'have reached only a condition which they would share with almost all animals.' Health must therefore be made a means, and not an end. He points out that Jesus began his public ministry by caring for the bodies of men, giving physical health, and casting out all such evil forces as were not under the control of the will. The abundant supply of wine at Cana, the writer thinks, 'was typical of the era of exalted physical life which it was part of Christ's mission to proclaim.'

References to Christ's works as one with the working of the Father are interpreted as signifying the necessity for this vitalising force; the 'intention of Nature to heal' being another name for God's law and will in the matter. 'We can never drink to the full of the spiritual salvation brought by Christ until we have recognised the bodily salvation he also brought.' The writer concludes that neglect of the laws of health is a sin; that health is the heritage of Christendom, and that disease is due to lack of faith.

OUT OF THE BODY.

The 'Progressive Thinker' lately reproduced from the 'Sunday School Times' a 'life experience' written by a valued contributor who, in a letter to the Editor of that journal, said:—

'I am dubious about offering this, even as my own enlightening and comforting experience, and yet, because we know so little, each real and attested bit of knowledge, so hardly won, may do something for other people. Give it no signature if you use it, and if you return it, at least remember that it came from one who feels like Lazarus—freed for ever from the fear of death.'

The 'experience' referred to is not particularly new to Spiritualists, but it is valuable as an additional and corroborative piece of testimony, from an independent source, to the occasionally transcorporeal activity of the spirit. It is as follows:—

'The doctors and nurses stood about the bed. The matter had passed beyond their control and they were waiting. She, too, was waiting, consciously, indifferently, in some shadowy region between the land of struggle, of acute sensibility, of the torture called Life, and that other region which she named to herself as Death, and concerning which she felt little interest.

'Vaguely aware that before the mighty Presence there was no such dread as had lain always beneath the gladness of life, she waited; and then, because she was weary, she slipped away, and, in the darkness, a grateful wind blew in the face turned without fear to the night. The tormented body lay quiet on the bed. She was not conscious of leaving it; she knew only that it was quiet, and that it had been left. Great fields of black broken ice lay beneath, as the soul, the spirit, the subliminal self, this freed being—call it what you will—moved slowly on in utter content, in absolute loneliness, unhurried, unlighted, unafraid, across the wind-swept land of the Outer Dark. There was no body, no desire for one, no need of one, but there was a recognition that this was not a loss, but a gain, in that the freed soul, knowing itself with swift, sure knowledge to be ever and unchangeably itself and no other, rejoiced in its emancipation.

'On and on through the wide, wind-filled silence and the clear, unobscuring darkness, toward the lights that lay at the black horizon line; on and on over the broken ice, through the unpeopled spaces of the Land Between. At last, first faintly borne and then more clear, came a voice on the wind—a voice unvoiced; and the message was terribly, bitterly human, and smote the hearing with a pang of forgotten pain: "Two motherless, two motherless."

'And for human love and longing, love stronger than death, longing keen as life, the soul, once so content, took up anew the burden, consciously, reluctantly, and turned with a sense of failure and of defeat back over the dark way it had come, to the light which in some inner fashion it knew to be the light of earthly love and home.

'Everything was as it had been. The soul stood pitiful, aloof, at the foot of the bed, and watched the body as it lay still as the bodies of the veritable dead. To this separate vision the most trivial details were clear. The eyes of the body were closed, but the soul saw all that went forward—saw futile effort and useless remedy, saw the bowed back of one who sat with his head buried in his hands, saw from the foot of the bed, as the body, even with senses keen and eyes wide and conscious, could not have seen.

'The soul moved forward, and was enshrouded in red mists of pain, caught in the agony of renewed struggle, and after endless striving, like the fighting upward of those who drown, once more the eyes of the body unclosed, the soul looked forth, and adjusted its strength anew to the burden of living.

'And out of it all—what? An unshakeable belief in the immortality of the soul; a joyous realisation of the naturalness of death—death now known to be life from its outer side; a conviction of the permanence of personality,—"I shall know, even as also I am known"; a freedom for ever from an inner haunting dread, the dread of those "who through fear of death were all their lifetime subject to bondage."

TO CORRESPONDENTS.

'EARNEST INVESTIGATOR,' 'AGNOSTIC,' and JAMES WILSON.—It is necessary that you should supply us with your names and addresses, not necessarily for publication, but as a guarantee of good faith.

LOVE: THE KEY TO THE KINGDOM OF GOD.

Spiritualism emphasises the fact, if it does not reveal it, that man is a spiritual being—now and always. Definitions of religion are as numerous, almost, as blackberries in autumn, but there could be no religion if man had not the religious consciousness. Some of our friends declare that 'There is no religion higher than truth'; others say, 'Religion is the consciousness of the Fatherhood of God and the brotherhood of man manifested in all service for human welfare.' But 'truth' is an empty term unless there is an intelligent consciousness of what it is and a recognition of personal responsibility; so, too, with regard to 'the Fatherhood of God and the brotherhood of man,' there must be the capacity in the spirit itself to realise these relationships and recognise the duty of allegiance, before there can be the manifestation of fealty in the life. The Rev. B. Fay Mills says: 'Religion is that fine sense of soul which connects the individual with Universal Purpose, or God,' and someone else has said: 'If I were to define religion I should say it is the science of ideal development, and its product is a character in which duty is the first thought, because the spirit has been kindled by fire borrowed from the altar of God.' Here, again, we must recognise the innate divinity of the spirit, and its capacity of being kindled. The attainment of 'ideal development' can only result from the inner self awaking to the consciousness of its true nature and hungering and thirsting after righteousness because of its inherent love of love, and of purity, truth, and goodness. The fact is—

'The heart of man is a universe,
With heaven in a blessing, and hell in a curse.
In the thought of a man lies ever his fate:
There is life in loving, and death in hate.
He will rise or fall, he will soar or sink
Always and ever as he may think,
And the key to all mysteries here or above—
Aye! the key to the kingdom of God, is LOVE.'

ARE 'INQUIRERS' SHAMS?

'Inquirer,' writing to the 'Daily Telegraph' of the 11th inst., under the heading 'Is Spiritualism a Sham? A Plea for Inquiry,' draws a sharp distinction between the physical and spiritual classes of 'psychic evidence.' The former class he considers to be well authenticated by the testimony of distinguished investigators, while

'against it there is, it must be confessed, no evidence of any scientific inquirer who has really followed up the investigation. Tyndall went to a séance, which was an utter failure, and he poured out some of his polished scorn on the affair. Faraday and Huxley were equally scornful, but neither of them made any serious inquiry into the pretended phenomena.'

The writer mentions the divergent views taken by Mr. and Mrs. Browning, and quotes Mrs. Browning's remark that 'the idea of looking for theological or any other sort of teaching to these supposed spirits would be absolutely disastrous.' But, says 'Inquirer,'

'It is precisely this disastrous effect which the revival of Spiritualism would mean. Whether the distinguished men whom I have mentioned really did see tables and chairs moved about, whether Lord Lindsay and Lord Adare really did see "Home floated out of one window and in at another," is of small consequence, but it concerns many thousands of persons most deeply whether mediums can communicate with the dead, and whether their revelations are trustworthy.'

The writer goes on to quote John Stuart Mill on the future life as a state in which the consequences of our actions will continue to follow us, and continues:—

'That is, I think, almost exactly what the so-called 'spirits' teach—no hell, but conscience and character; a state in which illimitable progress is possible. Having read much of what has been written on the subject, though I never knew a medium, I am convinced that these "spiritual communications" are absolutely valueless, are hypnotism, nothing more. That they are dishonest I will not assert, because if conscious fraud were present the "spirits" would, I think, have every reason to be orthodox. The matter is grave enough for serious investigation. It has been examined by the Dialectical Society, and the Psychical Research Society, both reporting in favour of the

genuineness of the physical phenomena. One would like to see a committee of scientific men, half of whom were sceptical, thoroughly thrash the thing out. If it be true, the truth should be known; if it be false, the sooner Spiritualism is crushed out the better.'

If 'Inquirer' is serious he really means that he wants an Inquisition established to proclaim J. S. Mill's and the Spiritualists' doctrine heretical, and to burn their books, if not to burn all followers of this pernicious heresy. The spirits are genuine for phenomena, but dangerous to look to for doctrine! We do not usually look to the same spirits for doctrine and for table-shifting, and if a deceased Indian can move a table why should not a deceased clergyman preach a sermon? Besides, apart from what the spirits say, who is to prove 'whether the revelations from the Beyond are trustworthy'?

WHAT SPIRITUALISM HAS DONE.

Twenty years ago, 'M.A. (Oxon.),' when referring to the progress which Spiritualism had made, said:—

'As a corporate organisation, the growth of Spiritualism has been out of all proportion to that of any body that has preceded it. Its adherents—infinately varying in minute shades of opinion, but of one accord in important matters—are numbered to an extent which no census can gauge in every country under Heaven. Even where open adherents are not found, secret belief obtains to an unknown extent. Even when no special profession of faith has been made, the belief of the Spiritualist has permeated the thinking classes, especially in respect of matters of religious faith. It has made, for instance, the old idea of God obsolete and repulsive, eternal fire a savage myth, and the hard literal interpretation of the Scriptures a crude and childish folly. It has refined, spiritualised, and elevated our conceptions. If it be contended that they would have been elevated any way by the progress of human thought, I am not concerned to deny it. I only say that Spiritualism has been one of the expressions of the progress of human thought. I do not believe in any progress of that kind apart from the inspiration of spirit.'

'More than all, it has cut at the very root of dogmatism and intolerance. It has taught a man to think aloud, to have the courage of his opinions, and to leave to others the responsibility for theirs; to lend an attentive ear to whatever of new truth may come from whatever unlikely source, and to cherish with loving veneration whatever of the old truth man has spared in spite of his theological systems.'

'Most of all, perhaps, it has made religion a matter of daily life to those who before regarded it as a thing for high days and holidays. For if a man makes his future by the acts and habits of his daily life, how should he not live always as in the very presence of death? This, in Eastern phraseology, is in part the doctrine of Karma—the accretion in the earth-life of an individuality which will survive the dissolution of the personality, and which will determine its own future state by the action of inexorable law. If this idea be once grasped as an energising factor in the daily life, most else may contentedly be left alone. Blessed would be the man whose acts were so governed! Blessed the State whose citizens were actuated by such potent motives!'

MUSIC AS A HEALER.—A recent number of 'Broad Views' contained a fascinating article on the varied powers of music, mainly taken from ancient authors, and especially from Iamblichus, who describes the system used by Pythagoras for driving away melancholy and other mental maladies by means of music. The same process appears to have been employed by Kirchner in the seventeenth century, and by Mesmer. Kirchner claimed that the sound of musical glasses has an attractive property; 'it draws out disease, which streams out to encounter the musical wave, and the two, blending together, disappear in space.' The influence of music appears to depend on the 'mode' or scale, upon the key or fundamental note, and upon the rhythm, as well as upon the instrument played; and this influence is clearly observable upon animals. The Egyptians are believed to have employed music in the healing department of their temples for a certain class of diseases, and magnetism, applied in various ways, for another class. The Indians trace a connection between music and the physiological conditions of the blood, which vary with the time of day, so that the melody must also be adapted to the time and season. Instances are also given of particular characters being ascribed to each note of the scale, and the 'keynote of nature' was recognised by the Chinese.

A SPIRIT IDENTIFIED.

The following evidence of spirit identity may, I think, be regarded as of interest to some of the readers of 'LIGHT.'

At a circle over which I preside, the medium (a lady) was controlled by a poor spirit who was under the impression that he was still in the body. He gave the name of James Boswell, aged about sixty-five, and said that he had sustained extensive injuries from burns. He believed that he was still an inmate of the Camberwell Infirmary, and that it was still the month of January, 1906. Hoping to obtain a test, I wrote to the secretary of that institution, and received the following reply by return of post :—

(COPY.)

'Parish of St. Giles, Camberwell. Board of Guardians.
'Infirmary, Brunswick-square, Camberwell, S E.
'7-4-1906.

'DEAR SIR,—In reply to your inquiry of the 6th inst., James Boswell, aged seventy, was admitted here on December 2nd, 1905, from 16, Crawford-street, Coldharbour-lane, Camberwell, S.E., suffering from burns, and he died on January 1st, 1906, and was buried at Forest Hill Cemetery by friends.—Yours faithfully,

'E. E. TURNER.'

Neither the medium nor any of the sitters had any prior knowledge whatever of the circumstances referred to. I am quite sure that Mrs. Wilson, the medium, had never heard the name mentioned before, nor had she read any account of the accident; neither do any of the sitters know, even now, if a report of the case ever appeared in print. Mrs. Wilson has never been to the locality in question, nor has any knowledge of the address given, beyond, of course, having heard of Camberwell, London.

W. D. L. HACK,

A Vice-president of the Portsmouth Spiritualists' Society.

'Dieudonné,' Herbert-road, Southsea.

We fully endorse the above.

C. E. LAWRENCE.

G. WILSON.

(MRS.) C. E. LAWRENCE. (MRS.) G. WILSON (Medium).

W. H. GAMLEN.

G. DAVIS.

G. A. CARNT.

(MRS.) G. DAVIS.

LETTERS TO THE EDITOR.

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

The Resurrection of the Body.

SIR,—In your interesting review of a volume of sermons called 'Credo,' which appeared in 'LIGHT,' of the 7th inst., you remark that there is something very painful, almost revolting, in the belief in 'The Resurrection of the Body.'

If by the words 'The Resurrection of the Body' you mean the doctrine that the very same particles, or atoms, which are laid in the grave, sunk in the sea, or carried by the winds to the ends of the earth, will be re-collected to form the resurrection body, I quite agree with you; there is something painful, almost revolting, in such a teaching.

But this doctrine is not, and has never been *de fide* in the Christian Church. Hence there is no reason at all why Canon Hensley Henson, or Archdeacon Wilberforce, or 'even the Bishops' should assent to it. It is certainly not to be found in the Bible. St. Paul's words emphatically contradict it; 'That which thou sowest, thou sowest not that body which shall be.'

As has been well said by Canon Mason, man's resurrection-body will be his 'own body,' but 'by no means on account of an identity of component particles, or of similar configuration, but because it is the only one which could issue out of that aggregate of faculties and relations called now his body, so employed as he has employed it.'

And again, in a thoughtful volume of sermons, 'The Life of Man after Death,' by Canon Lyttelton, there occurs this suggestive passage: 'We do not scruple to say that we have "the same body" as we had ten years ago, and yet not a single particle in it is the same. We need not surely believe that the resurrection-body will be in a more strict sense the same as that which was laid in the grave, than that body was "the same"'

as that which we had many years before. The identity consists not in the particles, but in the life of the body, the formative and continually self-originating and self-guiding forces, which make it what it is, and which, it cannot be denied, constitute its sole constant unity.'

These two quotations, I think, very faithfully and accurately sum up the teaching of the Christian Church on this point.

The doctrine underlying the words 'The Resurrection of the Body' is this: that at the Last Great Day 'every living soul will have his own bodily vesture, and spiritual and real incarnation, as strictly his own and no one else's as he had on earth.' How this will be brought about the Church is not concerned to inquire, being content to leave it in the hands of God.—Yours, &c.,

Alderton Vicarage, Wilts.

C. E. HUTCHINSON.

Ready to Investigate.

SIR,—I was much interested in Miss Bates' letter in 'LIGHT,' of the 7th inst. It puts forward a point of view which must commend itself to all thoughtful seekers after truth, and it explicitly states that it is possible to test whether materialisation be a scientific fact or not, if only a few intelligent and truth-seeking persons are willing to make some sacrifice of time, strength and even personal comforts.

I, for one, am willing to accept these terms and even much more arduous ones, if only I can witness a materialisation under conditions which afford scientific proof of its reality.

Will, then, Miss Bates favour me with the further details which are necessary to carry out her scheme, for while I am willing to give up much time and to exercise great patience, I want to be assured that I am on the right track and not find after months of waiting that some necessary condition is unfulfilled? I take it that Miss Bates will give full details; but, in particular, I should like to know how one can ascertain what is the exact quality of mediumship necessary and how it can be obtained among one's trusted friends. In conclusion, I can only say that should I become a witness of so marvellous a phenomenon as a materialisation, I should ever after regard it as a duty to be a living witness of such a fact to all those with whom I came in contact.—Yours, &c.,

W. B. FAULKNER.

Help for Mrs. Ayres.

SIR,—Kindly permit me to acknowledge in "LIGHT" the undermentioned sums which I have received in response to my appeal on behalf of Mrs. Ayres :—

West Ealing Spiritualist ...	...	£1	1	0
Miss Helen New ...	...	1	0	0
'M.' (Newton) ...	...	1	0	0
A Reader of 'LIGHT' ...	...	0	13	0
J. J. (Eastbourne) ...	...	0	10	0
'W. D.' ...	...	0	8	0
The Circle of Faith ...	...	0	7	6
H. T. S. ...	...	0	5	0
S. F. ...	...	0	5	0
Mrs. Vesel ...	...	0	3	0
Miss Windsor ...	...	0	1	0
		£5	13	6

I shall be happy to receive and acknowledge further contributions.—Yours, &c.,

W. L. HULL.

228, Old Christchurch-road,
Bournemouth.

SIR,—I do not know Mrs. Ayres or Mr. Hull, but I cannot bear the idea of the old lady going to the workhouse; it is a cruel fate, especially so in the case of a sensitive like Mrs. Ayres. It has occurred to me that if a number of your readers would spare one penny a day, and regularly every two weeks send a postal order for one shilling to Mr. Hull, they could easily keep Mrs. Ayres from the workhouse as long as she remains on this side. I will post my first subscription this week, and trust that at least forty others will do likewise, to Mr. Hull, 228, Old Christchurch-road, Bournemouth, Hants.—Yours, &c.,

EMMA S. WINDSOR.

South Norwood.

SIR,—Permit me to ask through 'LIGHT' if there is a circle in South Norwood which I could join. I am an old Spiritualist, and was a member of Mrs. A. V. Bliss's society at Forest Hill for many years.—Yours, &c.,

(MRS.) D. H. TURPIN,

Woodford, Sangley-road, South Norwood.

The 'Workshop of Religions.'

SIR,—I am obliged for your flattering notice of my spiritualistic romance, the 'Workshop of Religions' ('LIGHT,' April 7th), and I daresay that I shall seem ungrateful if I say that I am not quite pleased with the word 'sorcery' in that article. It is difficult to draw the exact line between black and white magic. Even the Jewish altars were smeared with the hot blood and intoxicants of the Indian Tantrika rites. My romance is a humble attempt to picture the Healers (Essenes) or Disciples of John, an effort which has cost me, off and on, some fifteen years of research. It is not too much to say that at the date of my story they exhibited a Spiritualism that was quite ideal, conversing with what Philo calls the 'upper world' at the tombs of the martyrs and using the strange rite of the Baptism of the Dead which St. Paul considered so important. I was in hope that this topic would meet with further elucidation in 'LIGHT.' The interpretation that I give came to me in my studies. The employment of a psychic was evidently the base of it. Clerical writers call it a disgraceful comedy, but if so why did St. Paul consider it of such vital importance in supporting the theory of the dead rising? Again, Smith's 'Dictionary of Christian Antiquities' shows that during the first three centuries it was widely spread in Christendom. I talked over the matter with a friend the other day, one of the oldest students of Spiritualism, and he was quite astounded that a detail so calculated to quicken the reluctant footsteps of the too 'orthodox' inquirer had been so overlooked.—Yours, &c.,

ARTHUR LILLIE.

Plato on Inspiration.

SIR,—The following explanation of inspiration put by Plato into the mouth of Sokrates in the dialogue of Ion, may be interesting to the readers of 'LIGHT':—

Ion, having said that he cannot explain the matter, continues: 'I only know that when I talk about Homer my thoughts flow abundantly, and everyone tells me that my discourse is excellent. Quite the reverse when I talk of any other poet.' Sokrates says: 'I can explain it. Your talent in expounding Homer is not an art, acquired by system and method, otherwise it would have been applicable to other poets besides. It is a special gift imparted to you by divine power and inspiration. The like is true of the poet whom you expound. His genius does not spring from art, system, or method, it is a special gift emanating from the inspiration of the Muses. A poet is a light, airy, holy person, who cannot compose verses at all, so long as his reason remains within him. The Muses take away his reason, substituting in place of it their own divine inspiration and special impulse, either towards epic, dithyramb, encomiastic hymns, &c., one or other of these. Each poet receives one of these special gifts, but is incompetent for any of the others: whereas, if their ability had been methodical or artistic, it would have displayed itself in all of them alike. Like prophets, and deliverers of oracles, these poets have their reason taken away, and become servants of the gods. It is not they who, bereft of their reason, speak in such sublime strains: it is the god who speaks to us, and speaks through them. You may see this by Tynnichus of Chalkis, who composed his Pæan, the finest of all pæans, which is in every one's mouth, telling us himself that it was the invention of the Muses—but who never composed anything else worth hearing. It is through this worthless poet that the god has sung this most sublime hymn, for the express purpose of showing us that these fine compositions are not human performances at all, but divine, and that the poet is only an interpreter of the gods, possessed by one or other of them, as the case may be.' (Grote's Plato: Ion.)

The continuation is also interesting; in it Plato says that Homer is inspired by the gods, Ion inspired by Homer,—and these two inspire the audience, much as a magnet attracts and holds up successive stages of iron rings. V.

MRS. ELLEN GREEN AT KIMBERLEY.—Mr. W. J. Indge, president of the Diamond Fields Spiritualist Association, sends us an interesting report of the good work accomplished by Mrs. Ellen Green at Kimberley. On Sunday, March 7th last, the Town Hall in that city was crowded, and Mrs. Green's address on 'Immortality' was attentively listened to, and her descriptions of spirit people, whom she clairvoyantly saw among the audience, were all recognised. In addition to four successful public meetings, Mrs. Green sat at many private sêances with good results, and helped to form a Lyceum. Correspondence on Spiritualism has been going on in the local Press, and much interest has been awakened, and it is hoped that a quickening of spiritual life in Kimberley will follow.

SOCIETY WORK.

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

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Underwood's address on 'Now and After' was much enjoyed and a good after-meeting was held. On Sunday next, at 7 p.m., Miss A. V. Earle will give a trance address.—J. P.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last very able and instructive addresses, followed by answers to questions, were given by Mr. Tayler Gwinn. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. F. Fletcher. Hall open on Thursday from 3 to 5 o'clock for inquirers.—C.

CHISWICK.—110, HIGH-ROAD.—On Sunday last the morning circle was well attended. In the evening Mr. J. Macbeth Bain spoke on 'Spiritualism and Easter,' and related instances of spiritual healing. On Sunday next, at 11 a.m., spiritual circle; at 7 p.m., Mr. G. H. Harris.—H.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Wednesday, April 11th, Mr. G. H. Bibbings gave a fine address on the 'Crucifixion and Resurrection.' On Sunday last Mr. R. Boddington gave an earnest address on 'Why Seek ye the Living amongst the Dead?'—W. T.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Walker's address and psychometry were well received. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. A. Savage. On Thursday, at 8 p.m., investigators' circle.—G.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Imison spoke on the 'Message of Easter,' and Mrs. Imison gave successful clairvoyance. Sunday next, at 7 p.m., Mr. Robert King. April 25th, at 8 p.m., at 39, Mildenhall-road, Clapton, Mr. J. Osborne, psychometry to members, to aid society funds.—N. RIST.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis gave a brilliant trance address upon 'A Spiritualist View of Easter,' which drew forth many marks of appreciation from a large and interested audience. Several strangers present expressed their pleasure at the manner in which the subject was handled. Sunday next, Mr. A. V. Peters, clairvoyance.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington's convincing address on 'What is Spiritualism?' was followed by clairvoyant delineations, nearly all of which were recognised. Mr. Burdee presided. Sunday next, at 11.15 a.m., Lyceum and public circle; religious service at 7 p.m., clairvoyance. Thursdays, at 8.15 p.m. (Room 3), psychometry and clairvoyance. Silver collection.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On the 8th inst. Mr. G. H. Harris delivered a fine address, and Mr. A. V. Peters gave some good clairvoyant descriptions. On Sunday last, morning and evening, Mr. Clarke and Mr. J. Sloan gave addresses and clairvoyant and psychometrical descriptions. On Sunday next, at 11 a.m., Mr. Clarke; at 7 p.m., Mr. H. Fielder on 'Divinely Human.' On the 29th inst., Mrs. A. Webb, clairvoyante.—L. D.

NORTHAMPTON.—ST. MICHAEL'S-ROAD.—On Sunday last Mrs. Cannock (of Coventry) spoke ably on 'He is Risen,' and 'Man, his Past, Present, and Future,' and gave well-recognised clairvoyant descriptions to appreciative audiences.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. W. F. Ruffle gave a splendid address on 'Why Seek ye the Living amongst the Dead?' and gave successful psychometric readings at the after-circle.—S. W.

SOUTHPORT.—HAWKESHEAD HALL.—On the 9th, 10th and 11th inst. Mrs. Dixon conducted a mission with success. On Sunday last Mr. F. Hepworth gave instructive addresses on 'The Resurrection and Ascension' from a Spiritualist's standpoint. Special hymns and music (Miss Wills, of Wigan, soloist) were rendered and the hall was decorated with flowers.

BOURNEMOUTH.—21, CHARMINSTER-ROAD.—On Sunday last we had the first visit of Mr. Sturgess (late president Southampton Spiritualist Society), now of Reading. His address on 'The Resurrection, When and How?' was much appreciated. At the after-circle Mr. Walker's control answered questions. A demonstration of magnetic healing was given.—S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. F. Fletcher opened an interesting discussion on 'Happiness.' In the evening Mr. May gave some new thoughts on 'Easter and the Resurrection.' On the previous Sunday Mrs. Effie Bathe attracted a good audience by her subject, 'Death and the so-called Dead,' and at the close of the lecture she ably answered questions.—N. T.