

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

Mr. Kipling, on the supremacy of the man who does not particularly want money, was, as usual, exaggerated, but, also as usual, there was method in his mirth. He was speaking to the students of a University in Montreal, and he warned them that when they got into the open for work they would have to face an organised conspiracy which would try to make them believe that to get money is 'the chief end of man.'

He did not go on to talk goody-goody platitudes about it. He simply warned them that in the push and pull of life the man who did not particularly want money would come out on the top. He might not be deemed 'smart,' but he would be strong and a power. Watch that man, he said: or, better still, be that man. It really does not pay to be obsessed by the desire for money as money. Then he said:—

If more wealth is necessary to you, for purposes not your own, use your left hand to acquire it, but keep your right for your proper work in life. If you employ both arms in that game you will be in danger of stooping; in danger also of losing your soul.

But, in spite of everything, you may succeed, you may be successful, you may acquire enormous wealth; in which case I warn you that you stand in grave danger of being spoken and written of and pointed out as a smart man. And that is one of the most terrible calamities that can overtake a sane, civilised white man in our Empire to-day.

I regret that I noticed certain signs of irreverent laughter when I alluded to the word 'smartness.' I have no message to deliver, but if I had a message to deliver to a University which I love, to the young men who have the future of their country to mould, I would say with all the force at my command: Do not be smart. If I were not a doctor of this University with a deep interest in its discipline, and if I did not hold the strongest views on that reprehensible form of amusement known as 'rushing,' I would say that whenever and wherever you find one of your dear little playmates showing signs of smartness in his work, his talk, or his play, take him tenderly by the hand, by both hands, by the back of the neck if necessary, and lovingly, playfully, but firmly, lead him to a knowledge of higher and more interesting things.

The twenty 'Defenders of the Faith,' who lately came out with a new (and attenuated) Creed, for the chastening of brother Campbell and the New Theologians generally, are not having it all their own way. Here and there blithe spirits sing to these disturbed ones, from the trees, proclaiming that winter is over and gone, and the time of singing of birds is come. Thus saith a certain John A. Hamilton, of Penzance. Here is a stave from his song:—

We are rejoicing in what seems to trouble you—the unrest which has invaded the Churches. To us it seems like the unrest when Eldad and Medad were prophesying in the camp; like a

new fulfilment of the promise that the spirit should be poured on servants and handmaidens; like that disorder which was supposed by some to have been produced by new wine. We are inexpressibly thankful that the long night of torpor is passing away. We were so ecclesiastically correct and theologically dull and spiritually good for nothing until this unrest began. Have you considered sufficiently, dear sirs, that disturbance is unavoidable at a new creation—that the blessed spring is a time of turbulence, of stirring, throbbing, fluttering, rending of cerements, bursting of dead integument? Be assured that something far other and higher than mere 'theological unrest' has invaded the Churches. It is no question of how we shall define 'immanence' so as to do justice to 'transcendence,' not that at all. Men are filled and thrilled with the experience of the indwelling of God, recognising with humble and trembling joy that the good that is in them is none of their own but the proof that God is as near to them as to any, and the promise of far greater good to come.

The impression is gaining ground that it is foolish to separate the sacred from the secular. In any world that can be called God's world, everything must have in it a soul of divinity. On the theory of a Divine Life throughout the universe, even so-called 'secular literature' must have affinities with Religion, if only as expressions of some phase of God's manifestation in evolving Man.

As for the mystical Pantheist, he cannot be the atheist he is often supposed to be. He is always in harmony with the spirit, if opposed to the letter, of 'Revelation': and our spiritual poetry has, for some time, moved in the direction of Mystical Pantheism. Meanwhile, the extreme negationists refrain, as a rule, from the offensive scorn so habitual fifty years ago. They seem half inclined to be apologetic, and certainly do not propound annihilation with the hilarity that used to be so strangely common.

One curious symptom of this blending of sacred and secular is seen in a wide-spread reception of the view that our individual consciousness will be merged in a 'General Soul.' This may be called the Lower Pantheism, and is akin to the Pantheism of Buddhists,—a cold, hazy and unsatisfying alternative to belief in God and the immortality of man. It must, however, be confessed that the old 'orthodox' idea of a future life does not tend to make us anxious for it: but the more we advance in refined spiritual life the more we recede from that idea, and the more assured we are that all of us, whether secular or sacred, are safe in the all-enfolding wisdom and goodness of the all pervading Power we know as 'God.'

Is it possible to believe in true inspiration falsely expressed: or in veritable revelation wrongly conveyed? Assuredly. 'The inspiration of the Almighty giveth understanding,' said the old Hebrew writer: 'understanding,' not infallibility: and then the understanding has to work within human limits and under human conditions.

There is a providential history of the world, but under conditions of limitation. It is inevitable. We see it is so in the world of matter: and it must be so in the world of mind. We do not understand the limitation of God, but we do see that it is inevitable if He is to have a world in the making, and a human race under conditions of

evolution. Hence the folly of only derision before the survey of old theologies and idolatries. Every one of them was a feeling after God and Truth. Every one of them was 'a schoolmaster to bring us to Christ,' and the external Christ is a schoolmaster to bring us to the internal Christ of the human soul.

When the full-grown sceptic says that the priests invented Religion for their own ends, he talks nonsense. The priests have exploited Religion for their own ends, but it was the prophets, the poets and the mystics who invented or, rather, revealed Religion. No: we cannot deny and we cannot repeal the providential history of the world, especially in relation to Religion: but we must deny finality or infallibility in Religion, just as we deny it in relation to everything else,—Science, Politics, Sociology, everything. 'It is the belief of all primitive nations,' said Theodore Parker, 'that God inspires the wise and the good.' Why do we not believe that now? But the inspiration must ever be regarded as received and used under human limitations.

The following from 'Munsey's,' by Edward Wilbur Mason, is very tender and beautiful:—

When he came home at night the birds were still;
But he cared naught who walked across the hill.
The laughter of his baby through the dark
Made glad his silence like a singing lark.

His was the soul of earthly toil and care
That sees but shadows round the heavens so fair;
Yet after supper, in his baby's eyes,
Smiling, he saw the stars of paradise.

'Twas thus that Nature taught him beauty:—now,
Beside the little grave beneath the bough,
Weeping o'er violets in the grass, he hears
The music of the silence and the spheres!

SPIRITUAL PRAYERS.

(From many Shrines.)

Lord, who searchest the heart, and understandest our thoughts from the beginning, I beseech Thee, for Thy fatherly goodness' sake, to save me both from false peace and from unreasonable alarm. Enable me to discover and cast out whatever is displeasing to Thee in my heart, and to amend whatever is amiss in my life; and do Thou, who lovest us better than we know, forgive me all the past, both blotting out the stain and setting me free from the power of evil. For the future, persuade me of Thy goodness, that Thou canst neither hate nor hurt Thy children; and with such faith let me walk on my path in unshaken calmness, having committed my soul to Thee. Amen.

A SPIRIT PHOTOGRAPH RECOGNISED.

In the course of the discussion which followed the interesting personal experiences related by Mr. Biden Steele and Mr. Angus McArthur, at the meeting of the London Spiritualist Alliance on March 5th, Mr. McArthur, in response to some observations made by Mr. Mackenzie, said that his wife, only a few days previously, had visited a well-known spirit photographer, and had received a picture which showed the face of her little son, who passed over some twelve years ago. The boy bore the most exact and striking resemblance to his younger brother (still on this side), and as the photographer was a perfect stranger to all concerned, and had never even seen any of the family except his (the speaker's) wife at the time when the photograph was taken, he considered this to be a very remarkable result.

THE PAPAL 'AUTHORITIES,' according to Dr. Hurley, 'are unanimous in pronouncing it (Spiritualism) superstitious'—'very well,' as Gerald Massey says, 'our superstition will be the death of yours'!

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING NEXT, APRIL 2ND,

WHEN AN ADDRESS WILL BE GIVEN

BY

MISS LILIAN WHITING

(Author of 'After Her Death,' 'The World Beautiful,' &c.),

ON

'THE LIFE RADIANT.'

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

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

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

Apr. 30.—MR. JAMES I. WEDGWOOD, on 'Auras, Halos, and the Occult Significance of Colours.'

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

May 28.—MR. GEORGE P. YOUNG, President of the Spiritualists' National Union, on 'The Physical Phenomena of Mediumship in the Light of the Newer Chemistry.'

AN AFTERNOON SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., on April 9th, at three o'clock.

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

CLAIRVOYANCE.—On *Tuesday next*, March 31st, Mrs. Annie Boddington will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. April 7th, Miss Florence Morse.

TRANCE ADDRESS.—On *Wednesday next*, April 1st, at 6.30 p.m., Mr. E. W. Wallis on 'What went ye out for to see?' Admission 1s.* Members and Associates free. No tickets required.

PSYCHIC CULTURE.—On *Thursday next*, April 2nd, at 4.45 p.m., Mr. Frederic Thurstan, M.A., will conduct a class for *Members and Associates* for psychic culture and home development of mediumship.

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

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

A VALUED correspondent writes: 'As I read the entire movement from the initial "rappings" of 1848 to the present, it started with the *crudest* order of manifestation—the appeal to the physical senses—as that was the only way in which the attention of the public could be arrested. From that phase the manifestations became constantly finer and more subtle, and more wholly an appeal to the mind and the spiritual perception. A heavy table transcending all the known laws of physics by floating without physical contact or support is certainly an arresting spectacle; but a message from a friend, spoken or written, that appeals to the mind—that commands intellectual attention—that meets the demands of affection and fulfils a thousand subtle proofs of identity of character and personality, is as much finer and more forcible as electricity, as a motive power, is finer and more forcible than an ox-cart.'

THE LIFE BEYOND.

The current number of the 'Christian Commonwealth' (March 25th) contains the report of a sermon by the Rev. R. J. Campbell on 'The Life Beyond,' from the text, 'I am he that liveth and was dead; and behold I am alive for evermore' (Rev. i. 18). Mr. Campbell said that he had often been asked 'to state in public his views as to the experiences which await the individual soul in the life beyond the grave, if there be such a life. The point of the request usually is something like this: If the orthodox Protestant belief in heaven and hell, conceived of as two entirely separate states of existence, and only two, is no longer admissible to enlightened thought, what are we to put in its place? Have we good grounds for believing in an after-life at all? If so, what becomes of the soul in that mysterious region?' Many people, said Mr. Campbell,

have given up all hope of arriving at anything like a settled conviction in regard to the life to come. They would tell us that we have no proof, however much we may desire it, that there is such a thing as continued self-conscious existence after death. Many people are constitutionally almost incapable of realising that there can be an existence apart from the body. When they hear the dreadful words spoken at the graveside—'Earth to earth; ashes to ashes; dust to dust'—it is practically impossible for them to resist the feeling that this is indeed the end, and that nothing more remains of him or her whom they have loved. . . . Others cling to the hope of immortality without finding much consolation in it; when death comes to those they love, they feel the separation to be as absolute as though there were no such thing as re-union in some fairer world.

Although to the wearied and worn-out body death comes just as naturally and desirably as sleep, and some may not feel that they desire immortality, yet the ordinary civilised human being would be glad to be assured of the truth of the immortality of the soul; not so much for the preservation of the *ego* as for the perpetuation of the higher relationships of human experience. Some, like Theodore Parker, had desired 'to live on in the good they had wrought for mankind—a lofty and honourable sentiment, but what kind of a moral universe would it be from which such a man could be blotted out? What would his work be worth if he could be spared from it? Why, he himself is its greatest product!' This is the evidence for immortality which best satisfies Mr. Campbell. He says that he is not a Spiritualist; he has no knowledge of the subject except what he has heard and read, and he has 'a profound distrust of most of the so-called evidence of spirit return.' Still, he joins in the hope expressed by Sir Oliver Lodge, and asks whether his hearers are prepared for the readjustment in the religious point of view which must inevitably follow from such a scientific demonstration of a future life, if it ever comes.

Already, the conventional heaven and hell must be relegated to the limbo of superseded forms of thought. The only reasonable belief that can be substituted for them is that the law of cause and effect must hold good in other spheres than this. We cannot expect to escape the consequences of our follies, or to reap where we have not sown. This is no individualistic gospel, for it recognises that we may be each other's burden-bearers, and that the nearer we draw to the moral likeness of Christ the more we will wish to be such.

No man becomes a Christ at a bound. From what we know of life here it is therefore fair to assume that we may go on helping one another and suffering for one another in the life beyond the grave, but we shall have to grow our individual spiritual character exactly as we are doing now under the guidance of the Holy Spirit of God. We shall have to renounce the false ideal and turn to the true. All the petty vanities and conceits which are absorbing so much of our energy now will be seen in their true colours then, and we shall despise the folly that led us to prefer them. We shall see our life just as it is, with no possibility of self-deception about it. We may be slow to acknowledge that we have been wrong, but if so we shall have to wait outside the gates of blessedness until a better spirit awakens within us. There will be no one to fawn upon and flatter us, for the things will be absent that give us any material advantage here. Death will strike away most of the externals which deceive men in their own eyes or give them a fictitious prominence and value in the eyes of the world. The miser will have his miser's soul, but not his hoarded gold. The sensualist will keep his cravings, but not

the means of satisfying them. The coward and the oppressor will find that there never has been any gain worth sacrificing a fellow man for. Eternal love will teach them these things, but the lesson may begin in pain.

One thing we shall all have to learn, and that is that our heaven is within us before it can find outward expression. Even in this world that is true to a greater extent than most people dream. Once get a man at peace with God, free him from all fear for his own self-interest, and you will find that circumstances have very little power either to make or mar his happiness. He may sorrow, but never as those without hope. In the world to come we shall find our heaven on our appropriate moral level; the soul and its environment will correspond in a fuller degree than here. The richer and fuller the love within us, the grander and wider the expression it will find. And with the ascent of the soul will come a sweeter perception of our essential unity with all mankind and a greater willingness to give all we have and are in order to hasten the perfect realisation of that unity.

Earthly love shall find its fruition in the world which neither death nor sin can enter. Those we call dead are more alive than ever, and if they ever loved us they have not ceased to think of and pray for us. The meaning of life is clearer to them now, and probably they are able to help us by their prayers on our behalf in a far greater measure than was possible to them in the prison-house of the flesh. The universe of God, visible and invisible, is a garment woven without seam throughout. 'In my Father's house are many mansions,' but it is still one house, the temple of the living God.

All of this is excellent Spiritualist teaching, and we are glad that Mr. Campbell has, from a religious, theoretical, and intuitional basis, arrived at conclusions with which a large section of our readers will be in hearty sympathy. It would have made Mr. Campbell's case more convincing for some if he had been able at the same time to point out that if all the evidence for spirit return be not unexceptionable or satisfactory to the public, much of it is intensely convincing to those to whom it is addressed, and who are able to appreciate, as others cannot, the full force and applicability of the messages they receive, often so exactly suited to their personal needs. Let us encourage the production of phenomena, especially in the home circle, but let us never lose sight of the great truths to which those phenomena are but the prelude and elementary introduction. We can begin with the evidence of the continued life and interest of the departed, and go on to find in that survival an incentive to personal progress and a testimony to the unity and brotherhood of all that lives and moves and has its being in the spirit.

 'SATANIC SPIRITUALISM.'

Mrs. Brenchley, of 73, Margery Park-road, Forest Gate, replies in the 'Daily News,' of March 18th, to Father Vaughan's recent denunciation of Spiritualism. Having been brought up as a strict Catholic, she says, she is 'not without information as to the benefits or otherwise of Catholic influence.' Replying to Father Vaughan's confident assertion that 'no man could really identify the spirit visitor,' Mrs. Brenchley says:—

Spirits have come and spoken through my organism to their relatives and friends in languages of which I have not the least knowledge, such as Russian, Polish, Servian, Arabic, Hindustani; and in one most striking case an American received a communication from his nurse in a Mexican patois, which he said not more than five thousand people living could have known.

Beside the language test there is the peculiarity and mannerism of the control, which is a greater guide to identity in cases of intimate personal knowledge. I admit that in some circles—and especially in those most unscientific bodies of psychical researchers—such identifications are difficult to obtain, but that is due to their methods of approaching and handling a medium.

As to the insinuation that Spiritualism is filling the mad-houses, religious mania is a complaint too well known and long standing to warrant a second thought on the matter. And I would, before closing, most humbly ask Father Vaughan how he would account for the fact that where ignorance thrives there Christianity flourishes.

MARCH 31st, 1848-1908.

Within a few days, on the 31st inst. in fact, the sixtieth anniversary of the advent of Modern Spiritualism will have been reached. Those who proclaimed the glad tidings that 'the dead,' so-called, had been heard from, that they had signalled from the unseen that they were alive and well, did not meet with the cordial reception which might have been expected. Instead of responding to the invitation of those who could say, 'Rejoice with me, for this my son who was dead is alive again,' the world shrugged its shoulders and passed on. Materialists cried 'impossible,' 'contrary to the laws of Nature,' 'unscientific,' spoke of superstition and folly, and hinted at lunacy, while orthodox believers adopted and echoed the materialistic objections, or attributed it all to the devil. 'Good spirits,' said they, 'will not wish to come back and bad ones will be in hell, and, therefore, unable to return, so that it *must* be satanic—if there is any truth in it at all.'

After sixty years we still have Reverend Fathers and others who make the same old objections and Canute-like try to stop the flow of the advancing tide—but their renewed activity and opposition only indicate that they realise how rapidly Spiritualism is spreading, and it is, therefore, an unwilling testimony to the spirits' triumph against the allied forces of materialism and dogmatic theology.

The fact is, the trend of modern thought and philosophy is more and more decidedly in our direction, and intelligent and well-informed thinkers are inquiring in ever-increasing numbers. Spiritualists may, therefore, welcome this anniversary with gladness, and rejoice that the spirits' message of hope and comfort has not been sounded in vain. The progress which has been made is surely prophetic of still better things to come and should give us all courage, so that we shall not grow weary in well-doing, but press forward with renewed energy and devotion in the service of the angels—for humanity and the truth.

PSYCHIC EXPERIENCES A HUNDRED YEARS AGO.

The following communication has been sent us by 'D.W.'

A German writer, Wilhelm von Kuegelgen, born at the beginning of last century, left a record entitled: 'An Old Man's Recollections of his Youth.' Among the many interesting subjects referred to in this book, which has never been translated into English, there is but little of a psychic nature; that little, however, will doubtless be of interest to the readers of 'LIGHT.'

After telling of an angelic little sister who died before his birth, the author says:—

But her memory was not buried, and lived as vividly as though she had never died, especially with our mother. And more than her memory; the blessed little sister herself came now and then into the family circle. At least, my mother often related how, shortly after each younger child's birth, a form of light was seen shining on and greeting the new arrival. This appearance was not analogous to anything in the material world, yet our mother recognised her spirit child. She had prayed that it might be a guardian angel for any other children that God should send, and she doubted not that her prayer would be granted. Be that as it may, mother had, after my younger sister was born, a witness for this lovely vision, as the nurse, who alone was with her in the room, also saw it. So we often spoke of the departed one, and I well remember that as a small boy I was frequently deterred from wrongdoing by the fear of troubling my angel sister.

While Wilhelm was still a child he was much struck by hearing of a phenomenon, which at the time roused general interest, because, as he states, it was considered a final proof of the soul's existence apart from the body. He says:—

A certain young girl had had a tedious illness, from which she at last recovered in a mysterious manner. Her mother, it seems, had made passes over her until the patient fell into a peculiar condition, when her spirit, without the aid of the senses, had a clear perception of the material world, and she had during this clairvoyant state prescribed for herself magnetic treatment which her mother could carry out. A wonderfully strong and tender sympathy was in consequence established between mother and daughter. The two, while becoming more and more closely attached, had, as it were,

their soul life in common. During magnetic sleep the invalid could see her mother's spirit glorified beyond description. Strange to say, she always spoke of the death-like magnetic sleep as of being *awake*, while our normal waking condition she termed *eating-sleep*. During convalescence, when for the last time in this (according to her) waking state, she lamented bitterly that the vision of her transfigured mother must now be lost to her. 'Only in Heaven, mother,' said she, weeping, 'shall I see thee again so beautiful, so supremely beautiful!' The girl is now quite well, and in uninterrupted eating-sleep.

Here ends the quotation from Von Kuegelgen. I find in the book a cutting from 'LIGHT,' date unknown, evidently testimony from the other side, the words being as follows:—

G. B. says: 'I am far clearer on all points than I was whilst shut up in the prisoned body. You see I am more awake than asleep'; and he speaks of those still in the flesh as in 'dream-life,' 'friends sleeping in the material world, you to us are more as we understand sleep.'

THE CARE OF THE BODY.

The symposium on 'What to Eat, Drink, and Avoid,' commenced by Mr. Stead in the 'Review of Reviews' for February, is continued in the March number, which contains opinions and experiences from such notable men as General Booth, Mr. Thomas Hardy, Dr. W. G. Grace, Lord Rayleigh, Professor Sayce, Sir Oliver Lodge, Professor Ramsay, Sir H. H. Johnston, Rev. Silas K. Hocking, and numerous dramatic authors and exponents. As in the previous series, noticed on p. 105 of 'LIGHT,' we find that these distinguished persons are almost unanimous in counselling a wise and careful moderation in diet, and something more than moderation with regard to alcohol and tobacco.

Many of the writers (especially Sir E. Ray Lankester) point out that other factors, such as constitution and general habits of life, enter into the question of dietary, and exercise is mentioned by several as an important means of keeping up the bodily vigour. Sir Oliver Lodge says that he has no time to think about food, and eats 'whatever comes—too much probably,' while there are others who carry absence of anxiety on the matter almost to the extent of indifference or carelessness. Professor Sir W. M. Ramsay, of Aberdeen, comes out with a pointed epigram which has much truth in it: 'Under the age of thirty eat as much as you can; above the age of (approximately) fifty eat as little as you can. Between thirty and fifty do as you like.' Sir Harry Johnston goes further and says, 'Eat little rather than much after twenty years of age.'

As we noted with regard to last month's replies, there is much difference of opinion as to the advisability of meat-eating. There are, however, important confessions, though often quite involuntary and unwitting ones, to be read between the lines of some of the opinions. Mr. Benjamin Kidd finds well-cooked lean meat the most easily digested food, and that on which it has been possible to do the best intellectual work. But Mr. George R. Sims finds that beef and veal cause him discomfort, and suggestively adds: 'I only eat roast pork when I have the rest of the day off.' He confesses that he goes out in an afternoon to take exercise, because he finds it difficult to work after eating meat. His meals are, breakfast at 9.30 and dinner at 2 o'clock, with a light supper about midnight. We think he would do better to postpone the dinner until later and take no supper, replacing it, if needful, by a lunch (without meat) early in the afternoon. Professor Sayce 'reserves the heaviest meal of the day to the time when the work of the day is over.'

These opinions, taken together, seem to confirm us in the belief that it is just because meat is quickly digested that it is a bad food to take in the middle of the day. Under the stimulus of a meal in which meat figures largely, the stomach calls for a large supply of nervous force from the brain, and the strength at the disposal of the body is diverted from mental channels into physical processes. If the stomach is but partially responsive or soon tires, the further stimulus of bodily exercise may be needed to keep it at work until the meal is disposed of, and soon a feeling of hunger returns; while with a vegetarian, cereal, or fruit diet the digestive process goes on regularly, if more slowly, and does not drain the energies available for mental work.

B. S. F.

JOTTINGS.

'You will admit, I think, that anything which goes to strengthen our realisation of the life beyond death cannot fail to be other than good.' So said the Rev. R. J. Campbell recently, according to a report of his sermon in the 'Christian Commonwealth.' But surely this is a slip of the reporter, or Mr. Campbell did not correctly express his meaning. Evidently he meant that whatever strengthens our realisation of the life beyond death cannot fail to be good, or cannot be other than good. Spiritualism has strengthened that realisation for thousands of earnest truth-seekers and has compelled materialists and agnostics to recognise the fact of human persistence after bodily death, and therefore it has been a power for good.

A silly article appeared in the 'Daily Mirror' of Friday, the 20th inst., in which the writer pitted religion and Spiritualism against each other and mixed up palmistry and fortune-telling with Spiritualism as if they were identical. This farrago of nonsense is beneath contempt. A correspondent who furnishes us with the cutting from the 'Mirror' says that it is 'very misleading, may do much harm, and ought to be refuted,' but there is nothing to refute! Those persons who would be affected by such manifestly absurd statements, and driven away from the study of Spiritualism, are better away, as they are not prepared for so serious an investigation, since Spiritualism *does* demand the high moral purpose—the self-knowledge and self-control—which this 'Mirror' writer seems to think are not required by the student in this realm.

Speaking on 'Human Togetherness,' the Rev. J. Page Hopps, in his 'Coming Day' for March, says: 'We profess to believe in a world beyond the present, where the union between God's children shall become one of an infinitely nearer kind, where the distinctions of the present sphere will disappear, where, in truth, the rich man may be a beggar, and the poor man a king, where all pride and self-seeking must come to an end or shut us out, and where, in a supreme sense, we shall meet together. They who cherish such a faith would do well to prepare themselves for its fulfilment; and how could this be better done than by recognising and blessing here those who will be our comrades and brothers there? Ah me! when we come to see all these things in the perfect light of the heavenly land, how altered in many things will they appear! Of only one thing may we be sure—that we shall never regret the kindness we showed, the thought we spent, the work we did, for the struggling and the poor.'

A case of actions performed in sleep or trance, which in some respects resembles the remarkable trance-activity of Mollie Fancher, is related in the 'British Medical Journal' by Dr. James Russell, of the Birmingham General Hospital. A girl aged twenty-one was sent to the hospital on account of her 'sleepwalking.' In this state she does crochet work well and correctly, reads, writes postcards and letters in English and German, composes intelligent essays on musical subjects, and all this in the dark, although in her normal state she cannot write in the dark without running one line over another. The doctors talk about 'abnormal acuity of vision in the somnambulistic state,' and have examined her eyes without finding anything to account for it; but in these cases, as Spiritualists know, the vision is superphysical, and of a clairvoyant nature. Whether there is also spirit control or not, the report is not sufficiently definite to enable us to decide.

The Bishop of Stepney, in a recent Lenten sermon at St. Mary Abbots, Kensington, joined in the clerical crusade against Spiritualism. Speaking from the text, 'Blessed are they that mourn, for they shall be comforted' (Matt. v. 4), which he rendered, 'Blessed are they who have sorrow, for they shall receive comfort,' he totally ignored the appositeness of this text to Spiritualism, and warned his hearers against 'those who are possessed with a desire to destroy the true spiritual structure [of the departed] by an attempt to drag them back to this realm of sight and touch.' This was no help, he said, but a cause of degradation. He did not deny that it brings us 'into the presence of deep appeals, of intelligences, perhaps, other than those of our so mysterious human life.' Time may reveal the deeper secrets of psychology, 'but just because it is all so baffling, so mysterious, it is not safe for us to enter in. We know little, and there, more than anywhere, a little knowledge is a dangerous thing.' We might reply that scientific men formerly said that they could not account for spirit phenomena, therefore they did not really exist, and now the clergy find it easy to forbid others to go where they cannot lead.

Mr. Arthur Hallam, the hon. secretary of the Psycho-Therapeutic Society and Editor of the 'Health Record,' lately delivered interesting and well-appreciated lectures on Psycho-Therapeutics before the Brighton Psycho-Therapeutic Society, of which he is a vice-president, and before the H.P.B. Lodge of the Theosophical Society. The latter lecture elicited a number of critical questions, all of which Mr. Hallam answered satisfactorily. At the close of the discussion he remarked that most of the objections which had been raised were due to the fact that his hearers had only a theoretical knowledge of the subject; if they would take a practical interest in it, and investigate for themselves, he was quite sure that all their doubts and fears would be superseded by a profound belief in, and sincere appreciation of, Psycho-Therapeutics when rightly applied.

A report in the 'Daily Chronicle' of Monday last shows that Father Vaughan has once more seen fit, or deemed it necessary, to 'breathe out threatenings,' if not slaughter, against Spiritualism. He threatened the inquirer with 'loss of physical control, loss of mental balance, and loss of moral sense,' and with the liability 'to spend his last days in the madhouse': but he 'hedges' by asserting that it would seem that there are 'more insane people outside asylums than inside,' an astute way of putting it—as the official figures regarding the causes of insanity do not hold Spiritualism responsible to any appreciable extent—but it is not convincing. He defied science to prove that the spirits were not lying monsters. But it rests with Father Vaughan to prove that they *are* the lying monsters he represents them to be. He condemned Spiritualism as 'the religion of superstition.' On the principle that 'those who live in glass houses should not throw stones,' this is one of the last missiles which a representative of Rome should use. We do not regret this outburst of condemnation, for an open foe is better than a secret enemy. The Pope's ban, and the curses of his mouthpieces, prevent any misconception regarding the official attitude of the Romish Church towards Spiritualism and Spiritualists.

The data regarding manifestations from the unseen, accumulated during the sixty years which have elapsed since 1848, would have been deemed more than sufficient to establish the truth of a new theory in any other realm of scientific research. In astronomy, for instance, the fact that the sensitive plate of the photographer registers stars that no telescope has ever yet been able to reveal to the eye, is taken as absolute proof of the existence of these bodies. In every other direction of science evidence that has stood the test of proof is accepted by the ablest men, but in the psychic realm it is not so regarded; scientific men persist in treating the subject as an open one and as though nothing had been discovered or proved. Yet the fact of communication between those in, and those free from, the physical body is by no means a new idea. It is as old as the history of the world. Psychic phenomena far antedate the time of Christ, and the Bible, both the Old and the New Testament is full of records of such happenings. Oriental philosophy and ethics are full of them; indeed, the experience of humanity, from remote antiquity down to the present hour, has been more or less constantly attended by manifestations of energy and of intelligence, indicating that those in the unseen were co-operating with the intelligences on the physical side. —L. W.

Lecturing on 'Religion and Health' at Caxton Hall on Monday last, under the auspices of the Psycho-Therapeutic Society, the Rev. Conrad Noel said that under a rightly organised society egoism and altruism would be identical, as the fullest development of each is only obtained in the mutual service of all. A high degree of spiritual health reflects itself on the mental and physical planes; mental tangles and worries begin to smooth out and disappear, bodily diseases to vanish, for man is a tri-unity, of which body, mind, and spirit are eternal aspects. He sympathised with the society he was addressing in their attempt to combine a right spiritual and mental attitude on the part of patients with fresh air, simple diet, observance of sanitary laws, &c. No serious thinker held matter to exist only as that ponderable mass, which the 'man in the street' believed in. Doubtless it is true that neither persons nor things exist exactly as our senses register them; but do they register delusion and nothingness, or do they imperfectly register objective realities? If the latter, are not these objective realities creations of God's thought, and therefore divine creations? In a word, is not all that we touch, and taste, and see, and hear a sacrament of outward and visible signs, half revealing, half concealing, the inward spiritual reality which is God?

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THE CATHOLIC BAN.

Dr. Hurley, Priest of the Diocese of Elphin, publishes, through Messrs. Browne and Nolan, Dublin, a learned but lively book, entitled 'A Commentary on the Present Index Legislation.' In 1897, the then Pope, Leo XIII., issued a Letter, as a Preface to certain Rules which had been adopted and approved by the Congregation of the Index in reference to prohibition and censorship of books. These two documents, says Dr. Hurley, together with the *Sollicita ac Provida* of Benedict XIV., 'bring the Church's legislation on the Index up to date.'

The Index referred to is, of course, what is usually known as the 'Index Expurgatorius,' the catalogue of books, &c., under the Church's ban. Dr. Hurley's summaries and comments are models of simplicity and lucidity, and perfectly *naïve*. Without hesitation, as without shrinking, he tells his story, and, even when describing excommunication and the actual and reputed effects of it, he does not flinch, but discusses the matter as another man might discuss the properties of a metal or the proceedings of a worm. If you disobey the 'Index,' that is to say, if you read certain proscribed books, or keep them sympathetically or out of curiosity in your possession, or if you cultivate Spiritualism, you may be excommunicated. But you will escape if you keep the books only while you are engaged in binding them, or distributing them in business.

Excommunication is a very severe thing, says Dr. Hurley. The person under the ban is deprived of all the 'means of grace' while he is alive, and of Christian burial when he is dead. When Church and State were so connected that the State was the right hand of the Church, that hand came down upon him, armed. 'The writings of the heretics of the early Church (how early?) and of the Middle Ages were given to the flames, and they themselves imprisoned until they made a full and public retraction of their erroneous teachings,' says Dr. Hurley. 'But nowadays things are changed,' he coolly adds: and 'the State no longer tenders to the Church that allegiance and obedience to her, that it did in former times,' when, 'after the Church had pronounced a person guilty, the State was ready to use the scourge.' Alas, for those good old days!

The documents under examination are almost entirely concerned with books. Books appear to have always been the bogey of the Papacy. Even the Bible had to be

the right version or the right translation. It was a sin and a crime to read any other unless you were a professional theologian, using it for critical and educational purposes. Here is a portion of Dr. Hurley's summary of the Index on this point: 'Are we free to read and use editions of the original texts of the Sacred Scriptures published by non-Catholics? No: such editions are strictly forbidden to the general public. Would we be permitted to use them if they appeared to be whole and entire and faithfully and conscientiously edited? No: even then they would be forbidden. All translations made by non-Catholics are also strictly forbidden, especially those made by Bible Societies.'

Even manuals of devotion, or books treating of morals, &c., are 'proscribed' if they are published without the approval of legitimate authority. As for non-religious books, the condemnation is by classes and not by single works. For instance, Socialism comes under the ban, and all books explaining and commending it are forbidden. The same applies to Freemasonry, which is regarded as 'hostile both to Church and State.'

It may be granted that, from the point of view of keeping the flock in the fold, all this is extremely adroit, but men are not sheep, and if the human flock is all along being penned in the fold, that will neither make for its health nor for its advancement.

The ban against 'Spiritism' is sufficiently severe, but there is a little relaxing as regards Hypnotism, the reality and gravity of which Dr. Hurley fully recognises. Dealing with the hypnotic stage of 'Claire-Voyance,' he says: 'When this stage is reached, a person may read in a language quite unknown to him, may diagnose diseases, explain their causes, prescribe remedies, and use throughout the most correct and apt phraseology; he can predict the future illness of even an absent person; can foretell future events; is frequently rapt in ecstasy, and, while in this state, will oftentimes make the most marvellous revelations.' What an admission!

Notwithstanding all that, the conclusion is that the Index proscribes at least books teaching and commending experiments in Hypnotism so far as 'Catalepsis' and 'Claire-Voyance' are concerned: though other authorities decide that books teaching and commending the use of Hypnotism under *any* form, either for surgery or amusement, are proscribed.

Another class of books appear to be banned wholesale, namely, 'those that narrate new apparitions, revelations, visions, prophecies and miracles; and those that introduce new devotions.' The Church appears to have had enough of these; and certainly, in the past, it had a perfect gorge of 'apparitions, revelations, visions, prophecies and miracles.' It was perhaps time to stop. But, considering how long the Church enjoyed its 'Spiritism,' it is a little ungrateful and inconsiderate to say of it now, as Dr. Hurley does, that 'books teaching and commending it are proscribed, and that all the authorities are unanimous in pronouncing it superstitious.' What about Satan reproving sin?

One more specimen of banning and damning will suffice; and it is a curiosity. We will give the passage entire, and then leave it and the subject to the judicious reader's reflections:—

After having treated of the more common public prayers, the legislator now considers handbooks of devotion; and, with regard to these, he prescribes that no one shall presume to publish, without the permission of legitimate authority, prayer books, or books treating of piety or Christian doctrine, or books treating of morals, asceticism, mysticism, or any other similar subject, although they appear apt to foster and promote Christian piety. Should any books treating of those subjects be published without the approval of legitimate authority, they shall be proscribed.

THE SPIRITUAL TEACHING OF WORDSWORTH.

BY THE REV. JOHN OATES.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, March 19th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, Vice-President, in the chair.

THE REV. JOHN OATES said : There is no more interesting reversal in literature of a critical verdict than in the case of William Wordsworth. We have only to glance into the shambles of the 'Quarterly Review' of his day to see the maimed progeny of the poet. Lord Jeffreys, descending into the arena of vulgarity, pronounced his famous verdict, in terms of lunacy, that the poet was a 'drivelling idiot'! The critics, generally, in sympathy with this verdict, began 'a raging and tearing' onslaught on the great Lake poet. Taking his own theory of poetry, that it should 'be the language really spoken by men with metre super-added,' and applying it to such an unpoetic jingle as 'The Idiot Boy,' they revelled in their slaughter—yet they had not the insight to see that the poet, finding his own theory of the use of common speech fail, when he would express the deep emotions that Nature stirred within him, ceased to apply it; nor were they able to appreciate with their mechanical theory the poetry of one who had 'felt the deep pulsations of the world' and knew that Nature was not the product of mechanical energy, but of an active 'spiritual principle.' Certainly they did not value, at its true literary worth, the return of the poet, in theory and in form, to simplicity and naturalness, as opposed to the artificial glitter of ancient phrase, a spirit that lived in the past of history and of fiction, while it might be wedded to this 'goodly universe in love and holy passion.' Thus the poet makes it his definite aim, by simplicity of speech and by contact with the common objects of life, to wed the spirit of man to the spirit of Nature :—

I, long before the blissful hour arrives
Would chant, in lonely peace, the espousal hour
Of this great consummation—and by words
Which speak of nothing more than what we are
Would I arouse the sensual from their sleep
Of death, and win the vacant and the vain
To noble raptures.

So because the critics of his day fell far below the spiritual plane of the poet's vision and experience, they failed to appreciate his return to simplicity and mocked his sacramental union with Nature. But we may forgive their hostile verdict now that Wordsworth has won his place on Parnassus and is crowned among the 'Immortals,' and yet we shall not find in our poet the glitter of Moore, nor the passion of Byron, nor the sensuousness of Keats, nor the melody of Tennyson; while once and again we may find the art-form defective, the magic phrase wanting, and the music marred by some maimed metre, yet we shall always feel, as we travel with the poet by the streams of his loved dales and by the daffodils, by the lakes and through the woodlands, and up the silent mountains, that we are gently led by the 'High Priest' of Nature into a mystic shrine, where the Living Spirit of the universe thrills through all our being, and we know that Nature is no dead world—no beautiful corpse—floating in a vast ocean of mechanical ether, but a *living* world, where 'spirit with spirit may meet.'

The ever-living universe,
Turn where I might, was opening out its glories,
And the independent spirit of pure youth
Called forth, at every season, new delights,
Spread round my steps like sunshine o'er green fields.

It belongs to Wordsworth more than to any other of our poets, to have felt with such mystic joy, and expressed with such radiating clearness, the spirituality of Nature. But before I develop this thought it is necessary to glance at the influences that shaped the spirit of the poet. He never wholly lost the impression of Nature received in his early life among

the dales of Cumberland, where her forms and images began early to possess him. A rollicking boy, descended from the class of sturdy yeomanry, in the rivers he fished, on the lake he rowed, in the fields he raced, and on the mountain, up among the crags, he scrambled for the raven's nest; and all the while, in the subliminal consciousness of this daring, but sensitive, lad, the spirit of Nature was registering itself and consecrating him by silent vows as priest to serve in the temple where mighty pines make the cathedral aisles; where the choristers are glistening mountain peaks; where the incense is the sweet fragrance from the altar of every woodland and from the heart of every flower, and where God, most Beautiful, is always in His temple. Yet the wild, disobedient boy was all unconscious of the working of the mystic power within him; as he sings in the 'Recluse':—

Nothing at that time
So welcome, no temptation half so dear
As that which urged me to a daring feat:
Deep pools, tall trees, black chasms, dizzy crags
And tottering towers: I loved to stand and read
Their looks forbidding, read and disobey.

From these scenes of daring and delight Wordsworth came up to Cambridge, but he never loved the college and the cloister, and cared less for the prizes that glitter in the eyes of the student. Meeting with other youths from the North, he has told us in 'The Prelude' how he drifted with them along the pleasant stream of social life :—

If a throng were near,
That way I leaned by nature; for my heart
Was social, I loved idleness and joy.

While a 'freshman' he powdered his hair and wore silk hose, and flamed as a dandy in the cloisters of St. John's. In his later student days, becoming more serious and subjective, he began to renew his rapture at the springs of Nature, and to taste afresh the nectar of his boyhood. During the vacation we find him on a tramp, with a friend, through France and Switzerland and North Italy, when there came to him, inspired by the white sublimities, gleaming cascades and quivering 'afterglow,' that sense which was to give to the poetry of England a new feeling and a living vision—the sense, which itself is a revelation, that *Nature is alive!* He says when hurrying down the slopes of the Alps that the woods 'decaying never to be decayed,' the drizzling crags, the cataracts and the clouds appeared to him no longer material things, but spiritual entities—characters in a dread Apocalypse.

After taking a common degree our poet left Cambridge for London to find, if possible, the work of his life, but this he was not destined to find in the roar of the City. At this time Wordsworth, with Coleridge, Southey and other friends, had their eyes filled with the morning glow of the French Revolution. It seemed to Wordsworth that the ragged peaks of Humanity were all aglow with the dawn of a new era of human rights and social equality, and that the long ages of 'man's inhumanity to man' were at last to close, and in this auroral dawn of liberty arise the fair fabric of the brotherhood of man. Alas! the tender dawn that inspired such hope grew swiftly to a day of storm-clouds gashed by lightning, and then as swiftly set in the crimson pools of the Reign of Terror. When, in Paris, amid scenes of carnage, he passed the prison where the King was a prisoner, and saw the spots where the dead had lain with their white faces—a ghastly mockery of his earlier hopes—at night he could not sleep for the vision of the massacre; he would hear the rumbling of the waggons of the victims of Robespierre and the dull thud of the guillotine, or he would be pleading for the life of a friend, or listening to the frenzy of a carnival of fiends. From Paris he returned to London almost in a mad despair with a well-nigh tragic revolution in his own being, wherein the moral foundations of history and of society were in danger of being overturned. His golden dream of a regenerated humanity being swallowed in the 'jaws of vacant darkness,' he was left shivering in this crisis of a moral tragedy within. How he won back his faith in the moral order, with the new vision of the spirituality of Nature and of

man, we may find in the last books of the 'Prelude,' and in the character of the 'Solitary' in the 'Excursion.' The guardian angel of his life, and the magic fairy of his sleeping genius, was his only sister, Dorothy. It was she who, with an Ithuriel spear, touched the sleeping soul of song within the poet, and she who perceived the sacred gift veiled within the deep of his personality, and that the power to call it forth was not the roar of the city, but the silence of the hills and the beauty of the dales where once he wandered. So in time the poet and his sister came to Grasmere, where the youthful sensibility to Nature revived, and he felt again, but more refined, the mystic life that makes her all *alive* and himself the spirit child of the Infinite Life that comes from afar, and is yet so near in every flower that blooms. So once more, within his loved dales he found the simple life and the sweet simplicities, the common joys and innocent delights of God's unspoiled children—nobility in cottages, and 'love in huts where poor men lie.'

Of these, said I, should be my song, of these,
If future years mature me for the task,
Will I record the praises, making verse
Deal boldly with substantial things. My theme
No other than the very heart of man,
As found among the best of those who live.

Thus far we may say that the influences that went to the shaping of our poet were the influences of Nature in his youth, returning upon him in maturer years, having first drawn into its stream a new influence from the study of man. So that he becomes, as we have seen, the poet not alone of Nature but of man. The latter is not included in the scope of this lecture—nor am I concerned now with the style and characteristics of the poet, my object being to disclose his *spiritual* teaching, based, as I hope to show, on an experience which the poet himself could not then define, but which has been defined in the New Psychology, and which will appear in its place as we proceed. Meanwhile, as steps to this rich spiritual experience, it is necessary to consider Wordsworth's attitude towards Nature and his philosophy. And first *his attitude towards Nature*. The poet felt within himself that essential of all true poetry, the 'vital soul'; as he expresses it, 'that first great gift, the vital soul.' Taking soul to mean spirit—or personality—the words seem to mean a quick sensibility, a vital sensitiveness of its varied aspects of feeling and imagination and reason. It was by this 'vital soul' that he was able to penetrate the soul of Nature, and to interpret for us and even name the delicate fancies of her mystic life. In his own true words, 'Poetry is the breath and finer spirit of all knowledge. It is the impassioned expression which is in the countenance of all science.' It was, then, this special equipment without which there can be no great poetry—this nervous, sensitive, receptive 'vital soul'—that made Wordsworth in English poetry the High Priest of Nature. With this special fitness it is interesting to note his attitude in two aspects. I notice *first* his *sympathetic passivity*.

In this connection we may recall the beautiful lines in Sir Edwin Arnold's 'The Light of Asia':—

Peace—beginning to be
Deep as the sleep of the sea,
When the stars their faces glass
In its blue tranquillity,
Hearts of men never at rest
Shall rest as the wild waters rest,
With the colours of heaven on their breast.

These fine lines that frame so beautiful an image of peace 'as the sleep of the sea,' receiving in her sleep the 'faces' of the stars, serve to express the sympathetic stillness of Wordsworth towards Nature or the things around him, when in himself, as in a mirror, he would see reflected the visible object that entranced him. As when rising to watch the dawn on Rydal Lake, he says:—

Oft in these moments such a holy calm
Would overspread my soul, that bodily eyes
Were utterly forgotten, and what I saw
Appeared like *something in myself*, a dream,
A prospect of the mind.

The impression was so vivid that the poet saw the sunrise more clearly in himself than on the lake. It is an illustration of the sympathetic passivity of a vital soul that receives from Nature her best images and *interprets* them. So that with sensibility the poet had the power of expressing the spiritual idea suggested by the image; as in the following:—

The moon doth with delight
Look round her when the heavens are bare.

Or where shall we find a truer image of the stillness of the mountains than in the line—

The sleep that is among the lonely hills?

Again, when he would express some mystic feeling between the solitary peak and the setting sun:—

There is an eminence of these our hills
The last that parleys with the setting sun.

We see how beautifully the image conveys the poet's impression. No one knew better than Wordsworth that Nature demands silence, the hush of the tumult of passion in the stillness and the knocking at the gates of sense if she is to visit the soul with the 'Vision Splendid.' To win this essential stillness, or 'wise passivity,' in his fervid youth, the poet would engage in a conflict between his will and some strong passion of complex emotion, only to find that not by such conflict might the stillness come. De Quincey detects this vain struggle when, writing of Wordsworth, he says 'the secret fire of a temperament too fervid, the self-consuming energies of the brain that gnaw at the heart and life-strings,' and a picture of our poet and his own youth in that account which 'The Excursion' presents to us of an imaginary Scotsman who, to still the tumult of his heart, when visiting the cataracts of a mountain region obliges himself to study the laws of light and colour as they affect the rainbow of the stormy waters, vainly attempting to mitigate the fever that consumed him by entangling his mind in profound speculation; raising a cross-fire of artillery from the subtilising intellect, under the vain conceit that in this way he could silence the mighty battery of his impassioned heart. It is thus seen that in the earlier years of his poetic fervour, Nature stirred within the poet a kind of physical joy—indeed, such an ardent passion that it burned out all too soon the poet's vital force, and made him look old while yet young, and sigh that

All its aching joys are now no more
And all its dizzy raptures,

when remained to him only the 'years that bring the philosophic mind,' while the 'visionary gleam' had faded. Were it possible for the poet to have soothed into stillness his impassioned heart and quivering intensity more often in the presence of Nature, he would have been a greater poet, and might have rescued more of her beautiful images from the rushing tide of his stormy passion. When he is sympathetically still in the presence of the spirit of Nature he takes of her best and gives it to us; when he is not thus silent and receptive he becomes prosaic and tedious, having lost the melody of poetry that weds the music of sense to the music of sound, or the magic that enshrines an idea within a picture—as

The silence that is in the starry sky.

So with this impassioned heart; the poet, when at his best, yet kept a silent soul—'passive' to the 'glory of the dream':—

Nor less I dream that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a *wise passiveness*.

It is this impressionist attitude that is the secret of his soothing power over us. When we read some of the poetry wherein he has caught the impress on his own emotions of the calm that lies often deep in the 'heart' of Nature and added some colour of his own thought, we feel the silence and the soothing, brooding o'er our own restless being. It was this power of passivity, which felt the unity of his spirit with the spirit of Nature, that makes Wordsworth a magician of calm to fevered minds. Ruskin said of our poet that he 'is the keenest-

eyed of all modern poets for what is deep and essential in Nature.' In the following lines we have an illustration :—

With heart as calm as lakes that sleep,
In frosty moonlight glistening,
Or mountain torrents where they creep
Along a channel smooth and deep,
To their own far-off murmurs listening.

What a picture we have here framed of a mystic peace that is not rigid death, but restful life, flowing on to some far-off murmur of an eternal peace, whence it came and whither it goes ! This is called the 'healing power' of our poet, which brought solace to the mind of John Stuart Mill, who, fretted by the ever-recurring logical formula, wrote : 'I needed to be made to feel that there *was* real permanent happiness in tranquil contemplation. Wordsworth taught me this.'

(To be continued.)

ELLA WHEELER WILCOX'S WARNING.

In a communication to the 'Los Angeles Examiner,' Mrs. Ella Wheeler Wilcox says :—

The great mistake made by orthodox Christianity to-day is the preaching of a 'heaven,' wherein mortals become 'angel spirits' immediately after death, or else descend to the other land of 'lost souls.' Quite as mistaken is the idea of a sleep until the Judgment Day.

Death does not make an angel of a mortal unless the work was commenced on earth.

The spirit realms are many, and they contain as varied conditions, grades and orders of existence as the earth.

The man who dies with no god but money, no religion but gain, goes into the earth-bound realm—the first sphere—and remains there until he develops a higher ideal. He is just as much alive, and just as mercenary, and just as eager for power, as he was on earth ; but he has no physical body with which to act, and his greatest happiness lies in controlling the body of a medium, and, through this medium, other mortals. The earth-bound spirits retard their own progress to higher spheres, injure the medium by weakening her individuality, and they mislead mortals who lean upon their advice.

The whole purpose of life is self-development. Each mortal is meant to work out his own destiny, his own 'salvation,' which means using all his own powers of body, mind and spirit while on this sphere.

If he does this he will be helped by spirits from the higher spheres—the realms lying beyond the earth plane. They will give him electric force, courage and inspiration.

Spirits of the higher planes are ever ready to give the right help directly to mortals who have developed the higher qualities. In time of great need, sorrow or danger, they are sometimes able to reveal themselves to sight or sound, but this rarely occurs, save to those who have studied the right method, and become masters of the philosophy.

It is a sign of ignorance and bigotry to deny the fact of spirit communication to-day.

It behoves every mortal to be alert, wide awake, right minded, and to make his mind a receiving station for wireless messages from the highest realms only.

Such realms never send messages concerning Wall-street, or money matters. The material messages come from material realms and minds.

A large percentage of church members are men and women whose minds are more occupied with the thoughts of lands, houses, equipages, clothes, jewels and food, than with intense aspirations for spiritual development. Over such minds earth-bound spirits oftentimes obtain dominion without the aid of mediums or the consciousness of the victims. Why not study this subject calmly and sensibly, and find its high moral influence, instead of sweeping it aside as 'trash,' 'superstition' and 'nonsense' ?

THE MAORIS always wear a mourning wreath of green. This was originally composed of the foliage of two shrubs, one of which is very bitter, and the other a species retaining its greenness for a considerable time after being cut from the tree. The former is supposed to signify the bitterness of parting, and the other that the memory of the departed is ever green.—'Message of Life,' New Zealand.

ANDREW JACKSON DAVIS AND MEDIUMSHIP.

Early in January last a correspondent, 'H. T.,' wrote :—

I should be glad to know if Andrew Jackson Davis's works can be regarded, definitely, as 'mediumistic communications,' viz. : as a system of thought communicated by discarnate beings. If not, can Andrew Jackson Davis be claimed as 'the Father of Modern Spiritualism' ? It often seems to me that Spiritualists, in their desire to uphold the existence of discarnate spirits, overlook the fact that they are themselves spirits incarnate, and, so far as I know, the phenomena connected with the communications of Andrew Jackson Davis may be entirely outside the phenomena of Spiritism, and may be associated with the action of the 'subliminal self.'

I know that the mention of this term is, to many Spiritualists, as a red rag waved before a bull, but this attitude seems most irrational, as, if we are spirits incarnate, why should not our *own* spirits tell us things which may be known to them on their own proper plane, but which may not be known to that fragment of our consciousness which is manifested by our normal, everyday personality ?

If this fact were recognised more generally, the result would be, I think, a decrease in Spiritism (the craving for phenomena) and a corresponding desire for the cultivation of spirituality, *i.e.*, the bringing-down of our higher consciousness into our lower vehicles.

On receipt of the above letter we wrote to Mr. Wake Cook, thinking that as he is so familiar with the life and work of Dr. Davis, he would be able to deal with 'H. T.'s' difficulty. In his answer Mr. Wake Cook said :—

I cannot reply to your question fully ; those who wish to clear up the question should read that fascinating autobiography of A. J. Davis, 'The Magic Staff.'

Davis states that Galen instructed him in medical knowledge ; Swedenborg developed his interior faculties to prepare him for his great work ; that he had an attendant spirit, a voice that warned or prompted him on all important occasions ; and he gives many direct communications from spirits ; he also states that certain groups of higher spirits had charge of his investigations ; but that the greater part of his knowledge came through the direct exercise of his 'interior faculties,' which are certainly not synonymous with the 'sub-conscious self.' These are the faculties of the spirit body that will be released at 'death,' and which are partly released in trance.

There can be no question as to the right of Dr. Davis to the title of 'The Father of Modern Spiritualism,' as that grand system cannot be limited to any one means of communicating with the spirit world.

It then occurred to us that as the point raised by 'H. T.' was one which might perplex others it would be as well to obtain an authoritative statement from Dr. Davis himself, if possible. We therefore wrote to him, and the following characteristic letter from Dr. Davis has just come to hand :—

Your esteemed favour of February 13th is here, and I most heartily thank you for its many fraternal expressions, and for the question of your correspondent, who wants to know whether the contents of my works can be regarded as communicated by decarnate beings, &c.

This question has been frequently asked and as often answered in the various volumes, and I have always imagined that the answers have never been either obscure or inconsistent. Now, I will try again, and I must write in the third person :—

On entering upon the 'superior condition,' the entire mental possessions or powers of the clairvoyant become sufficiently exalted to associate with the *Sun of Knowledge* perpetually shining in the second (or next) sphere of human existence. This Sun is the accumulated intelligence and wisdom of the consociated inhabitants of the spirit world. The clairvoyant's mind was fed and illuminated by direct contact with the focal knowledge, producing a feeling of living in the state after death, and of being a spirit like each of those who reside in the higher world. From the *fountain* of this higher world came all the contents of 'Nature's Divine Revelations,' and all the contents of the books subsequently written and published.

But it should be remembered that frequently, while in the 'superior condition,' the clairvoyant has seen and held converse with many spirit individuals. On such occasions he has invariably given, as near as possible, the exact words of the individual giving the communication. All readers of the books will easily recall instances of such conversations and special messages.

LETTERS TO THE EDITOR.

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

Mr. A. V. Peters in Berlin.

SIR,—While Mr. Alfred Vout Peters was staying in Berlin as our guest he consented to give a séance to a few friends who wished to see him again. We found that his powers as a clairvoyant had increased, and the tests given were of a very striking and remarkable nature. A gentleman who had not attended a Spiritualist séance before, and who understood English very well, had his wife described to him, and such private details were mentioned that he was quite astonished and overcome.

We were both glad to have Mr. Peters with us again, and were sorry that he could not stay longer as the Russian work called him from us. During the five years that we have known our friend he has become increasingly beloved by many here in Berlin, as well as by—Yours, &c.,

BERNHARD SEIFERT.
FRAU BERTHA SEIFERT.

Mr. Robertson's Address.

SIR,—There is one point in Miss Whiting's interesting article on Mr. Robertson's Address which appeared in 'LIGHT' of the 21st inst., which I think needs emphasis. It is a common supposition that the early Spiritualists jumped to conclusions and accepted the spirit-explanation of the phenomena without adequate evidence, and Miss Whiting points out that the psychical researchers in 1882 seem to have held this view, while Mr. Robertson sought to show that it is the orthodox research attitude.

The question arises, therefore: Is there any warrant for this assumption? Those who are acquainted with the history of the early movement and the testimony of such men as Professor Robert Hare, Judge Edmonds, S. B. Brittain, Epes Sargent, Professor Elliott Coues, and others in America, and of Cromwell Varley, Dr. A. R. Wallace, Sir Wm. Crookes, and many others of the early inquirers in this country, know that they were hard-headed sceptics, many of them materialists, and that they only became Spiritualists because, as Dr. A. R. Wallace said, 'the facts beat' them, and it is unjust, unfair, and unwarrantable for the Researchers to assume that wisdom was born with them, and that all their predecessors were incompetent and credulous persons.—Yours, &c.,

READER.

Democracy.

SIR,—Mr. T. Pearson says, on p. 47 of 'LIGHT': 'Democracy does not mean that the unfit and ignorant shall rule, but that they shall be taught to be fit and intelligent, first to rule self, and then to help others.' But where can he point to a Government carried on on this principle? I know of none. If it were true, why are the unfit and ignorant given the vote before being taught self-government?

It would seem to be the part of wisdom that the electors of a national Government should be subject to a franchise qualification—educational and moral—and those eligible for election to Parliament to a still higher qualification. But what do we see in practice? The electors have either a property qualification or one of age only, and the general tendency is towards a still broader franchise. Too frequently those eligible for election have no special qualification at all, unless it be a gift of ready speech or wealth.

Government is not an end in itself; it is a means to produce good citizens. It may be that giving the people the vote tends to educate and teach them self-control, but to me it seems a very unwise and extravagantly wasteful way of reaching that end. My chief argument against Democracy, as practised, is one which I have put to many people, but have never yet succeeded in getting an answer to it. Perhaps Mr. Pearson or some other reader of 'LIGHT' may favour me. Starting from the premiss that we are living in a cosmical universe in which the same principles rule throughout, I maintain that in the spirit spheres government is from above, not from below. The love and wisdom of God, reaching down from the highest spheres, control and influence the lower ones. The lower ones do not influence the higher. If this be true we should surely try to approach this ideal as far as possible on the earth plane!—Yours, &c.,

A. K. VENNING.

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

Sir Oliver Lodge and Professor Sidgwick.

SIR,—Lately, in course of a correspondence with Sir Oliver Lodge, I had occasion to name certain facts which, in my opinion, detracted from the usefulness of the Society for Psychical Research; one of my allegations being based upon a letter from one of your most valued correspondents, which appeared in 'LIGHT' a few years ago, and which was to the effect that the late Professor Sidgwick—one of the most influential members of the Society for Psychical Research—habitually approached disputed questions in a suspicious and over-vigilant spirit.

The reply with which Sir Oliver Lodge has favoured me would, I am inclined to think, interest many of your readers, especially those who heard or perused your report of Mr. Robertson's recent lecture to the Alliance.

'I knew Sidgwick well,' he says, 'so that my only interest in legends concerning him is the point of view of those who promulgate them, and the attitude towards them of those who hear them. Undoubtedly, his temperament was of the "sceptical" and critical order, but then he was "sceptical" in the true sense, that is to say, he looked into things; he did not make up his mind to be negative, but only to be critical.'

'The people I find fault with are those who will not subject their minds to the evidence. If a person does subject his mind to the evidence, and remains unconvinced, one may possibly be surprised, but one ought to have no complaint against him. The phenomenon becomes instructive rather than objectionable, and it illustrates the difficulties surrounding the subject.'

'Moreover, I do not think that even you realise, and certainly those who attack the founders of the Society for Psychical Research in the columns of "LIGHT" do not realise, the advantage which clear, calm scepticism of the right kind has been to the subject; it has given a public confidence in the investigations which nothing else could have given. The attacks leave me quite unconcerned, although they attack my friends, because I feel that they are so entirely in the wrong. To attack those who dogmatically deny without examination is legitimate; but to attack those who patiently study and critically examine, because they do not come to the same conclusions as one's self, is utterly wrong.'—Yours, &c.,

E. D. GIRDLESTONE.

Sutton Coldfield.

Obligations of Determinism.

SIR,—Permit me to suggest to 'B. S.', whose letter appeared on p. 131 of 'LIGHT', that the notion that two individuals can be subjected to an identical piece of environment is fallacious; this would be possible only if the individuals themselves were identical, a circumstance rendered impossible by the laws of heredity; the child-mind has its peculiarities as well as that of the adult; to take a homely example—Johnny likes to go to bed, Willie does not; mother says, 'Bed-time, children!' result, Johnny smiles, Willie frowns. This simple illustration should prove to 'B. S.' that the environment *must* vary in accordance with the temperament of the individual, and also explain to him why 'we find such differences in brothers and sisters brought up in the same surroundings.'

The vital principle of spoken words, no less than of all other aspects of environment, lies not merely in their apparent or surface significance, but in the meaning they convey to the particular consciousness upon which they are registered; hence it happens that one person's best-loved book, play, or pastime is often another's best-hated.

I think, sir, that if your correspondent will extend this line of thought to all the other educational factors around us, such as the newspaper press, the schools, Church, &c., and remember that these elements in society are continually influencing the minds of men by adding new phases to their consciousness, he will understand from what source man's knowledge (whether it be of good or evil, of spiritual or material things), must have its origin, *i.e.* from the million and one experiences that have been his from birth, each one assimilated according to his own interpretation.

'B. S.' agrees with me in that the loafer's power of choice is a corrupted one; that he has *not* a free will; this must mean, in plain terms, that he has inherited or acquired a tendency to evolve *downward* rather than upward, and that in his more fortunate fellow the position is reversed. Now I would ask 'B. S.' to explain by what method of reasoning we may assume that a will with an upward tendency is free, whilst the opposite is not; is it not merely a question of *good* and *evil* tendencies?

He also speaks of the 'spirit' or 'soul,' 'which can lift the individual above the apparent limitations of environment.' I regard the spirit, so far from having a separate existence from the *individual*, as *being* that individual, and therefore

owing its progression entirely to the influence of external things; indeed, your correspondent bears me out in this when he writes, 'We need first to improve environment,' 'and secondly to arouse the spiritual nature in man so that it may strive successfully against adverse circumstances.' Exactly! but all such efforts constitute environment, therefore showing that the 'limiting' condition must be substituted by another and cease to be such, before spiritual progression can take place.—Yours, &c.,

Purfleet.

F. G. FOSTER.

Spiritualism and Longevity.

SIR,—At a time when Father Vaughan and Mr. Reader Harris, K.C., with others in their train, are fulminating futile anathemas upon Spiritualism and its effects on its votaries, it may be interesting to supplement previous notices which have appeared in 'LIGHT' by the mention of the recent decease of a Spiritualist at the age of ninety-one. Mrs. A. C. Brown, born on the Hudson River, New York State, October 22nd, 1816, had been mediumistic for many years, and at one time accumulated a large pile of automatic writings; since the decease of her only daughter in 1900 she had again entered into communication with the spirit world, and received many messages from the departed one and from many of her own kinsfolk who had awoke from the earth-life's fitful dream. She had always been careful of her health, and until recent years took regular daily exercise in the open air. She had no physical disease, and no fear of the transition, for she knew that she had a large company of old-time friends waiting to meet and greet her in the Beyond. She passed away quite painlessly on March 10th, from a sudden attack of bronchitis which her gradually failing strength left her powerless to resist. Such is the ideal transition of the convinced Spiritualist, and I can only wish, for myself and friends, that the close of our earth-life may be as calm and serene.—Yours, &c.,

J. B. S.

The Eucharist.

SIR,—In reply to Mr. Venning (p. 131 of 'LIGHT'), I think that as Christ used both elements in the Eucharist, there can be no doubt that that is the true form, and if we accept the spiritual explanation of the rite as given by Swedenborg we see the reason for the use of both bread and wine. The physical form of man is built up by appropriating both food and drink, and the spiritual nature is built up by appropriating both spiritual food and drink—the divine love and wisdom, to which the bread and wine respectively correspond. Man has not only a heart (or will) to be warmed by love, but an intellect to be enlightened by truth, so that love may be guided in action, and not be blind. Therefore, we must both eat the flesh and drink the blood of the Divine, for to eat and drink spiritually is to incorporate into the life. Christ was not only the bread that came down from heaven; he was also the light of the world, and 'man cannot live by bread alone, but by every word that proceedeth out of the mouth of God.'

It was fitting that in a decadent age of the Church, when the truth itself was withheld from the masses, the material symbol of truth should be withheld also. If that symbol has been restored, perhaps we may regard it as a sign that even the least progressive of human institutions are not uninfluenced by the spirit of that brighter spiritual day in the dawn of which we are privileged to live.—Yours, &c.,

E. H. CORNEY.

89, Copleston-road, S.E.

A Vivid Dream Experience.

SIR,—Two years ago, when my life was full of everything that is supposed to constitute happiness, I suffered a dreadful loss, one so hard and apparently cruel that I could have cursed God and the universe and would have gone down to the orthodox hell with revengeful pleasure. I seemed to be deprived of all rational thought and surrounded by fiendish devils mocking at me, when, in the midst of this, a thought was given to me (I knew nothing of Spiritualism at the time) that the departed life and mine might not be altogether severed. I then prayed with all my soul that if communication could be established, and others had been so blessed, that I might be helped to see my beloved once more. I had prayed thus for six months or more, and studied Spiritualism in all its branches, when one night my sub-conscious self was awakened by quiet voices saying to me: 'You can come.'

Of that first glimpse of renewed, redoubled happiness I remember nothing (not the road I went, or the various objects passing before me) save the fact that I saw my darling. Two months later I went that road again; then once more,

and then a fourth time I was awakened and heard the voices say: 'You may come.' Hence I remember every instance. I seemed to leave my bed and to pass through what appeared to be a long tunnel. (I may here say that a friend of mine, with whom I sit regularly, passed to the same tunnel that night, but lost her way and had to come back.) I followed a brilliant light which appeared at the end, and on emerging I saw a most lovely country, radiant with warmth and light which seemed to permeate one with joy. I seemed to float along, and my soul seemed to sing with intense bliss at the loveliness of my surroundings. All thoughts or consideration, all purpose of mind as to my destination, was shut out.

I went up one hill and down another with only a feeling of delicious harmony with the beauty around me. I arrived at a long, low, red house surrounded with beautiful creepers, very small, yet covered with lovely blossoms. I turned to the right and, following a terrace, I saw a lot of swings, about twenty I should say, and other things for boys to play with, and quite a lot of boys, all about ten to fourteen, were there. I was looking at these little men when suddenly one came running out and shouted: 'Why, here is mummie!' and I saw my dear son. All the other boys turned to look, and then walked away and left us, as nice boys even here would.

It would take too long to give you all the minute details which I remember, but I was shown all round the country and saw the houses which were ready, some already occupied. I particularly noticed one, a very pretty one with beautiful flowers, and drew my boy's attention to it, when he stopped and said: 'Oh, yes, that is for Mr. D., he is coming here soon; did you not know?' Of course I did not, but, my boy having always been so fond of him and the whole family, I said how nice it would be for him. I may add that three weeks later a cable was received from India, according to which Mr. D., up till then in perfect health, had suddenly passed to that delightful country.—Yours, &c.,

A. C. M.

Communion in One Kind.

SIR,—The following quotation from a Roman Catholic manual of doctrine will, I hope, be of service to Mr. Venning, and help to explain the perplexing attitude which the Roman Church has from time to time assumed, with regard to the laity and the Eucharistic Cup. The quotation is taken *verbatim* from 'Catholic Belief, or a Short and Simple Exposition of the Catholic Doctrine,' by the Very Rev. Joseph Faa Di Bruno, D.D., second edition, pp. 364-366. The book bears the *imprimatur* of the late Cardinal Manning, and so may be taken as authoritative. Under the heading, 'Communion in One Kind,' Dr. Bruno writes: 'The Church has always believed that there is no Divine command from our Lord Jesus Christ for the laity to receive the Holy Communion under two kinds, that is, under the species of bread and of wine. The Church, therefore, either left the faithful free to receive under both kinds or under one kind, or she regulated this point of discipline as she thought proper under existing circumstances. Up to the fifth century the Church left the people free to receive Holy Communion either under one or under both kinds.'

'The Manichean heretics considered wine as the "gall of the devil," and held that Christ had no real blood. Owing to the permission, which existed at the time, of receiving the Communion under one kind alone, these heretics could approach to the altar with Catholics and receive the Most Holy Eucharist under the form of bread alone, without causing surprise; and by so doing they would not manifest their heretical principles, or be known as members of that heretical sect. On this account, Pope Leo I., in the year 443, and Pope Gelasius in 490, commanded that all should communicate under both species—not for the sake of correcting any abuse that had crept into the Church, but because they considered that such a command would deter these heretics from profaning this holy Sacrament, and would serve to detect them and expose their heresy.'

'When the Manichean heresy died away, the law which was made on their account began to be remitted. The faithful were again left free to receive Holy Communion either under both kinds or under one, just as they felt piously inclined; and, by degrees the custom of taking Holy Communion under the species of bread alone prevailed, especially in the twelfth and thirteenth centuries, when it became universal, without any positive law binding them to this effect.'

'It was only in the fifteenth century, when some turbulent men began to accuse the Church of error for permitting Holy Communion under one kind, that the Church, in the Councils of Constance and of Trent, sanctioned with a positive law the then prevailing custom of taking Holy Communion under the species of bread only, lest, by introducing and permitting

Communion under both kinds, she might appear to connive at the errors of those innovators, and to admit, contrary to truth, that for fifteen centuries she had not known the nature of this Sacrament; that she had allowed this Sacrament to be mutilated and profaned; that she had gone directly against Christ's command of receiving the Sacrament under both kinds; that consequently she was no longer the true Church of Christ. The necessity of counteracting all these errors and their inevitable destructive consequences was considered a sufficient reason for enacting a general law that the people of the Latin rite should receive Holy Communion under the species of bread only.—Yours, &c.,

C. E. HUTCHINSON.

Alderton Vicarage.

Hypnotic Sensitiveness.

SIR,—I should be glad to know through 'LIGHT' of a book in English dealing with the same subject as A. Pitre's works on 'Des Zones Hystériques et Hypnogènes,' Bordeaux, 1885. Or would one of your readers be kind enough to explain how these zones can be found and where they are located?—Yours, &c.,

F. KUHN.

A Deceased Vicar Returns.

SIR,—As a constant reader of 'LIGHT' and in close sympathy with all its aims, permit me to add a little to Mr. A. J. Stuart's letter, which appeared on March 21st. I intimately knew the late Rev. Francis Bassett Grant, vicar of Cullompton, Devon, and remember him for his deep piety and all-round sympathy, but more especially through his being the officiating clergyman at my marriage in Cullompton Church. My young wife, the companion of my youthful days, has long since passed to the spirit world, but if she could have an earthly voice just now she would re-echo my statement when I say that as long as life lasts I shall never forget Mr. Grant's kind words to us on our wedding morning. The influence of his good wishes for all our future, informally given after the ceremony, has never left me. Thirty-seven years have passed away since then, but who shall say that he does not hover near me now? My memory also reminds me that some short time—perhaps a year or two after his death, at all events quite thirty years ago—he appeared to some relatives or friends in the North of England who were unaware of his death, and they wrote to Cullompton for particulars. So that this recent appearance is not the first since his passing over. I think the medium should be strongly encouraged to ask to see him again, as this second appearance surely calls for special inquiry. I am deeply interested and hope my letter will not be in vain.—Yours, &c.,

W. H. RANDALL.

Wells, Somerset.

NEW PUBLICATIONS RECEIVED.

- 'Truth's Mirror: a Pasquil.' By 'Ariel.' Postal Literary Alliance, 2, The Crescent, Tower Hill, E.C. Price 1s. *net*.
- 'Five Minute Object Sermons to Children.' By SYLVANUS STALL, D.D. L. N. Fowler & Co., 7, Imperial-arcade, Ludgate circus, E.C. Price 4s. *net*.
- 'Facsimile of Title Page of First Issue of Fourth Folio Shakespeare.' Postal Literary Alliance, 2, The Crescent, Tower Hill, E.C. Price 1s. *net*.
- 'Complete Works of Swami Vivekananda. Memorial Edition. Part II.' Prabuddha Bharata Press, Mayavati, Himalayas. Price 4s.
- 'Truth: Experimental Researches about the Descent of Man.' By H. M. BERNELOT MOENS. A. Owen & Co., 28, Regent-street, S.W. Price 1s. *net*.
- 'Life's Colours' and 'Life's Orchestra.' By HALLIE KILICK (Mrs. Eustace Miles). Celtic Press, 38, Chancery-lane, W.C. Price 1s. 6d. each, *net*.
- MONTHLY MAGAZINES.—'The International' (1s.), 'Journal of the American S.P.R.' (50 cents), 'Review of Reviews' (6d.), 'Message of Life' (N.Z., 3d.), 'Fellowship' (10 cents), 'Theosophist' (1s.).

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 Miss Morris's address on 'Spiritualism, Mankind's Deliverer,' was much enjoyed. Speaker on Sunday next, Mr. T. B. Frost.

HANDSWORTH.—30, JOHN-STREET, VILLA CROSS.—On Sunday last Mr. A. Vann answered questions and gave psychic delineations. Speaker on Sunday next, Rev. C. J. Sneath.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. H. Pateman read an interesting paper and ably answered questions. Speaker on Sunday next, Mr. R. Boddington.—W. H. S.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Violet Burton delivered an interesting address on 'Spiritual Progress' and replied to questions. Sunday next, Mr. Frederic Fletcher. April 5th, Miss Florence Morse.

ACTON AND EALING.—25, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Mr. John Adams's splendid address on 'Man's Place in the Universe' was well received. Sunday next, at 7 p.m., opening services at new hall, opposite old rooms. Friends, old and new, heartily welcomed.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mr. Imison gave a practical address and Mrs. Imison good clairvoyant descriptions. Sunday next, at 7 p.m., Mrs. Ord, address, and Mrs. Neville, clairvoyante. April 5th, at 7 p.m., Mrs. Effie Bathe on 'The Philosophy of Paracelsus.'

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mrs. Wood gave an excellent address on 'Jesus, the Medium,' and convincing psychometric delineations. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. J. Adams; Mrs. Sharnan, clairvoyante. Thursday, at 8 p.m., circle; all welcome.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Abbott discoursed interestingly on 'Definitions of Spiritualism.' Mr. H. Boddington presided. On Sunday next, at 7 p.m. (doors closed at 7.30), Mr. J. Macdonald Moore on 'Psychic Healing.' Next month, Mrs. M. H. Wallis and Miss MacCreadie.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Eustace Williams gave an address on 'Spiritualism, the Universal Religion,' and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. H. Boddington, address, and Mr. W. S. Johnston, clairvoyant descriptions.—N. R.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Gordon delivered a good address on 'The Seven Principles of Spiritualism,' and replied to questions. Sunday next, Mr. Spencer, address and clairvoyance. April 2nd, at 7.30 p.m., opening of new hall in Lausanne-road; address and clairvoyance by Mr. Aaron Wilkinson.—C. J. W.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last several mediums spoke. In the evening Mr. T. O. Todd's interesting address on 'Footprints on the Sands of Time' was thoroughly appreciated. Sunday next, at 11.15 a.m., circle; at 2.45 p.m. Lyceum; at 7 p.m., Alexandra Campbell on 'God in Man made Manifest.' Tuesday, healing.—H. S.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting on Sunday, April 5th, at the New Hall, Lausanne-road, Queen's-road, Peckham. At 3 p.m., Mr. T. C. Dawson will open a discussion. Speakers at 7 p.m., Messrs. G. T. Gwinn, C. Cousins, J. Adams, and T. C. Dawson. Tea provided at 5 p.m., 6d. each.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mrs. Baxter gave an address and Mrs. Last clairvoyant descriptions. In the evening Mr. Burton's address was much appreciated. Mrs. McLellan and Miss Noel conducted the after-circle. Sunday next, at 11 a.m., circle; at 7 p.m., Miss Violet Burton. April 2nd, Mr. Spencer. Wednesday and Friday, at 8 p.m., members' circle.—J. J. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last a special musical and flower service was held in celebration of the sixtieth anniversary of Modern Spiritualism. Short stirring addresses were given by Mr. W. T. Cooper, president, Mr. G. Spriggs and Mr. F. Spriggs, vice-presidents. Miss MacCreadie gave the invocation and closing prayer. The musical part of the service was ably directed by Miss C. B. Laughton, efficiently supported by Mrs. Simon and Mr. W. Tregale, vocal soloists, Mrs. Baker, violin, and Miss Emery. The platform was beautifully decorated by Miss Cooper. Miss Rosoman, and Mesdames Hunt and Watts with flowers given by members and associates, and afterwards sent to the Middlesex Hospital. On Sunday next, at 7 p.m., Mrs. M. H. Wallis will give 'Answers to Written Questions.'—A J. W.

MR. J. J. VANGO, of 61, Blenheim-crescent, Notting Hill, W., wishes to inform his many friends and clients that he will celebrate the sixtieth anniversary of Modern Spiritualism on Thursday, April 2nd, by giving a special séance in aid of the deserving couple, Mr. and Mrs. Emms, at 7.30 for 8 p.m. sharp, and will gladly receive and acknowledge any donations from friends who are unable to attend.