

# 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.

A sermon by George Walters, of Sydney, Australia, on 'The joy of life and the fear of death,' has just reached us. It is the song of the dawn. He has the power to see what is coming. Life is good: death is good: let us be thankful: let us be glad—he seems to say: and let there be no exceptions. He tells of an old atheist who, on his death bed, conversed cheerfully, and said: 'I have not lived for eighty years, to fear death now for a quarter of an hour.'

People, even good Christian people, have been far too apt to take life sadly and to treat this world as 'a vale of tears': but the vale and the tears have often been in themselves, as Seneca said of some one who was nearly blind: 'She knoweth not that she is blind; she saith the house is dark.'

So with death: and again even good Christians dread it. It is they who have named it 'The king of terrors,'—this wronged, this 'Beautiful angel, death'! Mr. Walters has his outlook upon our knowledge. He is not content with 'mere faith.' Mere faith has kept us melancholy. 'How different it will be when the majority of mankind attain, as some think they have already attained, to certainty!'

In the darkness of the Valley of the Shadow, men and women need something more than speculation or loosely-held belief. 'How blessed will be the day when, for them, the Higher Life will enter into the region of the "things we see"!' 'For some of us,' says Mr. Walters, 'there used to be a strange dread, and even the word "Death" was enough to bring a cold shiver through our bodies—enough to almost paralyse the arm and transform us into arrant cowards. But now, all is changed: and, while we do not sing foolish hymns about wanting to get rid of this "Vale of Tears," or of wanting to be with the Cherubim and Seraphim in glory, still—we can look calmly forward to the time when we must make the Great Transition.'

This preacher of the dawn says:—

We require that no blinds be drawn or shutters closed in the house wherein our bodily remains must for awhile rest. We desire no hideous plumes to wave over the coach, and no so-called 'mourning' to be worn by friend or relative. Let no black horrors play the fool with the Higher Faith in which we lived and worked!

It is related that when a British war vessel struck on a rock and began to fill, the women were got away, and then the sailors and marines lined up on the deck, and as the ship gave her last lurch they took off their hats, waved them, and cheered!

So let it be with us!

'Greet the unseen with a cheer!  
Bid him forward, breast and back as either should be;  
Strive and thrive! Cry, Speed, fight on, fare ever  
There as here!'

A bright brave sermon!

'Reason' prints a spirited little Paper by the Rev. F. A. Wiggin on the advanced status of Spiritualism. He goes so far as to say: 'Everywhere it is admitted, either tacitly or openly, that the spirits of the so-called dead do communicate with mortal beings, while both secular and sacred history teem with irrefutable testimony that, in all ages along the march of human advance, a belief in communication between the two worlds of consciousness has been entertained.' The weak and seemingly foolish have aroused, if not confounded, the wise and mighty ones:—

Some are heard to say: 'I know that these phenomena are true, but they have fallen into such bad company and have been so often counterfeited by the disreputable, that I cannot afford to follow where they lead for fear of soiling my moral garments while in company with some of its present advocates.' But, if such is the real truth, and these phenomena are admitted as true, it is manifestly a sacred duty, sacred in every sense, to rescue the truth from the hands of its defamers.

Mankind is often found playing Spiritualism in its back yards of metaphysical schools of science, mental healing and Christian Science, with a lot of other children: the preacher may use it as a toy at funerals to bring comfort to the breaking hearts of sorrow, but the fact will ever remain that all these are but borrowed phases of Spiritualism, and that sooner or later the loan will have to be refunded, and that, too, to the powers that hold the note; and that power will be found to be none other than Spiritualism.

Great is the man who strikes a blow for truth in its time of need, and when seemingly deserted by all. It is only the coward who waits to pay tribute to truth when popular sentiment forces an avowal in order to escape the dead-sea-level of error.

That genial but strenuous warrior for peace, Felix Moscheles, writes rather sadly in 'Concord.' He is disappointed. Once a year, he says, we wish well to everybody, and bid the world 'A Happy New Year,' and then we go on just as before. He is especially scornful over the incontinent worrying about war: and we feel sure every spiritual Spiritualist will sympathise with him when he says:

It was towards the close of the nineteenth century that the Powers assembled at the Hague agreed to prohibit the use of airships for the purpose of showering explosives or poisonous gases on the enemy below; the prohibition was to remain in force for five years. The wise men who had come to the Conference from all points of the compass could without danger, they felt, sign an agreement to that effect. The aerial vehicle was not ready, and there was apparently no risk in their binding themselves for so short a period. But at the second Hague Conference no unanimous decision could be arrived at, and the balloon is free to do its worst. Now that every day seems to be bringing us nearer to the solution of the problem, the wise men are evidently not prepared to commit themselves to the acceptance of so far-reaching a resolution. No, on the contrary, there are vistas of untold possibilities opening up before them, and, one and all, they are on the alert, greedy for the biggest share in the new world about to be conquered. Each is preparing to rush in—or rather up—to peg out claims on new aerial spheres of influence, each is seeking to steal a march—or

better a flight—on his neighbour, and to equip himself for the fray of the future. And all are busy fashioning the new bird of prey and are querying who can compress a given quantity of explosive or poisonous matter into the smallest space, who can construct parabombs, ricochets, or otherwise show us how to reverse the laws of gravity. Emperors, field-m Marshals, and other experts in death-dealing processes, are experimenting day and night, and Governments, surrounded by the gaping crowd of their supporters, are ready to bestow a fortune on the man who can invent what he may call a *superterrino* to share the honours with the submarine, or who will shape the tornado that it may be launched like the torpedo.

It is indeed truly pitiable, as sad as it is wicked, and as silly as it is sad.

Concerning the truly spiritual, the 'St. Ethelburga Leaflet' has something wise to say, though it has a note of slight narrowness of judgment in it concerning 'The Spiritualist':—

The Evangelical joins the Catholic in demanding a sign. One finds it in an infallible Book and one in an infallible Church. In both cases they decline to rest on 'Him whom God hath sent.' The Liberal brings all to the test of reason. The Christian Scientist seems indeed to be governed by subjective truths, but when you look at these truths they are seen to be objective and not spiritual. The Spiritualist is avowedly concerned only with objective personalities. The Theosophist as such is a psychic purely and simply, and becomes spiritual only when he ceases to bother about root-races and planets and the Himalayas and secret doctrine. The philosopher, the man of science, the artist, the politician, are either materialists or psychics unless they see within themselves, and, therefore, behind the things they deal with, the Great Power of God.

Alles Vergänglichliche  
Ist nur ein Gleichniß.

Who sees that is on the road to the spiritual. Who commits his life to it is a spiritual person, and he, according to the Fourth Gospel, is the only true and genuine Christian.

The following gently ecstatic Sonnet has been translated from the Spanish of St. Teresa de Avila (1515-1582):—

'Tis not Thy terrors, Lord, Thy dreadful frown  
Which keep my steps in duty's narrow path :  
'Tis not the awful threatenings of Thy wrath :  
But that in Virtue's sacred smile alone  
I find or peace or happiness. Thy light,  
In all its prodigality is shed  
Upon the worthy and the unworthy head ;  
And Thou dost wrap in misery's stormy night  
The holy, as the thankless. All is well :  
Thy wisdom has to each his portion given :  
Why should our hearts by selfishness be riven ?  
'Tis vain to murmur, daring to rebel.  
Lord, I would fear Thee, tho' I feared not hell,  
And love Thee, though I had no hopes of heaven.

#### SPIRITUAL PRAYERS

(From many Shrines.)

Thou hast commanded us to work, for the night cometh. Give us, therefore, strength and Christian manliness, to shake off the load of sloth and indolence, that we may put out Thy talents to usury, and have wherewithal to meet Thee when Thou requirest Thine own again. Let not day utter to day its weary speech of hours misspent, opportunities wasted, and energies of mind and body dying down into slumber in the lap of this sinful world. Let not the night find us ashamed of our task neglected, our duty undone, lest the night of death come upon us suddenly unprepared. Rather nerve Thou our minds with new vigour ; quicken our palsied souls by the inbreathing of Thy heavenly spirit, that we arise and work for Thee to-day. Amen.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

##### AFTERNOON SOCIAL GATHERING.

On Thursday, the 9th inst., at 3 p.m., a Social Gathering will be held at 110, St. Martin's-lane, W.C., and at 4 p.m. an opportunity will be given to those present to 'Talk with a Spirit Control,' through the mediumship of Miss Florence Morse. Tea will be served during the afternoon. Admission to this meeting *will be confined to Members and Associates*. No tickets required.

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 PATES (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.'

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

CLAIRVOYANCE.—On *Tuesday next*, April 7th, and on the 14th, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, April 8th, at 6.30 p.m., Mrs. Agnew Jackson on 'Spirit Communion.' Admission 1s.\* Members and Associates free. No tickets required.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, April 10th, 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.

#### ETERNAL LIFE.

Several letters have appeared recently in 'LIGHT' referring to the conditions of life after physical dissolution and I should be pleased to know whether any of your readers hold the same view as myself, viz. : That the absolute universal Godhead manifests in and through every living thing. When the Spirit of God is withdrawn from physical matter disintegration takes place, and the *form* becomes changed. Everything of which man is conscious is palpitating with life. The everlasting Spirit of God is everywhere manifesting through matter, pushing its way out from the central source, seeming to endeavour to shape unto itself vehicles of consciousness. The oneness of the spirit implies that the same spirit manifests in the plant, the bird, the beast, and the man ; thus the argument would seem to lead us to the conclusion that all are eternal.

Is that so ? My own impressions lead me to the conclusion (which cannot, I am aware, by any means be a final one) that it is personality, or individuality, or spirituality, call it what you will, that persists after the dissolution of the physical body. I maintain that the whole of the forms assumed by the spirit in manifesting through matter persist for a certain time, and that the prolongation of such persistence is determined by the consciousness acquired by the form. The life spirit radiates from the centre of consciousness—the eternal Godhead—and is ever pushing its way out to obtain individuality, and the force of such radiation will gradually dissolve those forms which persist for a time in their spirit form without the consciousness to maintain and claim *eternal* life ; this would seem to explain the visions of animals, plants, &c., by clairvoyants, and would naturally give rise to the belief that they possess eternal life ; but, as so many of the great teachers have taught, eternal life is the gift of God the Father, in spirit, to God the Son in the flesh. Living the spiritual life, the only way to inherit eternal life, means necessarily that the flesh man must be crucified, physical weaknesses must be conquered, the spiritual nature developed, and thus persistence, after physical dissolution, made sure. Thus it must follow that true spiritual development—the unfolding of the God within us—is the will of the Father and assures eternal life.

MAGUS.

## PSYCHIC OCCURRENCES IN ROME.

BY LILIAN WHITING.

A distinguished musical composer in Rome, Illustrissimo Signor Giulio Cottran, one of the most courtly and charming of gentlemen to be met in the Court circles and Embassies of this city, has kindly given me the data of a curious little experience of his own. Both he and his wife are deeply interested in all psychic truth, and they are regular subscribers to 'LIGHT,' which (like all of us who read this admirably-conducted journal) they regard as indispensable.

Madame Maddalena Cottran is herself a psychic of the most delicately sensitive order, and her powers of telepathy and of clairaudience are remarkable. At a recent *soirée* at the Spanish Embassy (the most exclusive place in all Rome, where the great nobles and the princes of the Church are to be met), Madame Cottran had a very striking psychic experience. A lady of distinction, a special friend of hers, who died a few weeks ago, was suddenly, in the midst of that brilliant assembly, by her side. Madame Cottran was being taken out to supper when, as she was passing through the throng on the arm of her escort, she was aware that this friend was speaking to her and recalling to her memory an incident of their mutual experience at this same Embassy a year before, and then, in tones of almost agonised entreaty, this friend in the unseen said to her, 'Why don't you go and see my husband?'—the words not being audible, but falling on her mind in the way of clairaudient messages.

Similar experiences come to Madame Cottran almost daily, even hourly, at times. She is evidently singularly open to the ethereal currents. Planchette writes under her touch, and one night a stranger, giving the name of Charles Harold, announced himself, and Signor Cottran reports the questions which he asked and the replies received through planchette, and draws special attention to the later answers:—

Question: Who are you?

Answer: An unknown spirit . . . Charles Harold, died in Colenso during the war in South Africa; second officer Hussars, 72nd Regiment. I am not buried, and my body was lost in a hole after the battle.

Question: Where are you?

Answer: I am in space, and I suffer because my body is not buried, and now they will never find my poor body.

Question: Where were you born?

Answer: In Lincolnshire.

Question: Please tell me something about your life.

Answer: My life on earth was a bad life. As we live so we die.

Question: (I do not remember what I asked).

Answer: Here there is no time as on earth.

Question: How have you this conviction that you will go to hell, or has any one told you this?

Answer: Because a dreadful force draws me there, and I can see that my soul must be lost. In hell there is no ice, but the suffering is colder than ice.

Question: If you are a spirit, how can you suffer?

Answer: I feel just the same as I was in life. My body is a case which contains my soul. If you put ink out of the bottle, it is still ink: so the soul after death is as good as it was in the body. . . I am sorry not to talk with you again.

Question: Why cannot you come again?

Answer: It is so difficult to get this strength from the medium.

Question: Explain to me what is a medium?

Answer: A person on earth who lends these kind of feelings.

Question: How have they this power?

Answer: By their faith in a great Unknown.

Now Signor Cottran desires to ask, through 'LIGHT,' if any reader of this journal can give any information as to the identity of this officer.

Roman society is full of these experiences. They are seldom made public, but are much discussed among friends in the course of intimate conversation.

The Boston Hotel,  
Rome, Italy.

## LONDON SPIRITUALIST ALLIANCE, LTD.

The annual general meeting of the Members of the London Spiritualist Alliance was held on the afternoon of Thursday, March 19th, at 110, St. Martin's-lane, W.C., to receive the annual report of the Council and statement of assets and liabilities; to elect Members of the Council; and generally to discuss the business of the Alliance.

Owing to the continued serious illness of the President, Mr. E. Dawson Rogers, Mr. Henry Withall, Vice-president, occupied the chair, and, in the course of a brief review of the work of the Alliance during the past year, said that the subscriptions from Members and Associates had reached a higher total than in any previous year, and that owing to the extension of the work the expenses were also greater than formerly. Continuing, Mr. Withall said that he thought it was an interesting and an encouraging fact that those friends who joined the Alliance in the early days, and supported Mr. Stainton Moses, had continued their membership up to the present time, or up to the end of their earth careers. One gentleman who had been a Member from the first, and who lived in Hungary, wrote, some years ago, saying that he regarded it as a great privilege to be connected with the Alliance, and as he could do so little to help in the work to which it was devoted, because he lived so far away, he felt that he ought to contribute more than the usual fee for membership, so he sent a double subscription, and he had continued to do so ever since. The Chairman said that he mentioned these facts to indicate the fine spirit of loyalty and service which animated the Members and which contributed so much to the success and progress of the Alliance.

The notice convening the meeting, and the minutes of the last meeting having been read, the annual report and the financial statement were unanimously adopted.

The following is a copy of the report:—

In presenting the twelfth annual report (being the twenty-fourth since the establishment of the Society under the name of the London Spiritualist Alliance) the Council are pleased to state that there has been a steady increase in the number of Members and Associates during the year, and that the work of the Alliance has been well maintained in all departments and continues to grow in interest and usefulness.

Meetings were held during 1907 in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, at which Addresses were delivered by Professor W. F. Barrett, F.R.S., on 'The History and Mystery of the so-called Divining or Dowsing Rod'; by Madame E. d'Espérance, on 'Explorations in the Field of Psyche'; by the Rev. J. Page Hopps, on 'Evolution and Spiritualism: the Story of a Response'; by the Rev. J. Tyssul Davis, on 'Spiritualism as a National Religion'; by Mr. G. R. S. Mead, on 'The Gospel of the Gnosis'; by Alderman D. S. Ward, on 'Psychic Phenomena, Sacred and Secular'; by the Rev. Addison A. Charlesworth, on 'What is Man?'; by Mrs. Laura I. Finch, on 'The Psychology of Mediumship—Some Recent Experiments'; by Mr. J. W. Boulding, on 'Philosophy *versus* Spiritualism, with Illustrations from Personal Experiences'; by Miss H. A. Dallas, on 'How the Spread of Spiritualism is Hindered'; by Mr. E. Wake Cook, on 'Andrew Jackson Davis and "The Harmonial Philosophy"'; by Miss Lind-af-Hageby, on 'The Purpose of the Animal Creation as viewed from the Spiritual Plane'; and Mrs. H. E. Bell and Mr. George Spriggs related some of their most striking personal experiences in Spiritualism.

A Conversation was held on October 24th, at which Mr. H. Withall, Vice-president, referred to the serious illness (which unfortunately still continues) of the veteran president, Mr. E. Dawson Rogers, and reviewed the growth and work of the Alliance. Receptions were given to Mrs. Loie F. Prior, Mrs. Cora L. V. Richmond, and Mr. W. J. Colville at afternoon social gatherings held at 110, St. Martin's-lane.

In September last the Council received the sum of £90, the proceeds of a bequest of £100, less legacy duty, made by the late Mr. J. P. Pool, of Merthyr Tydfil.

In the early part of the year Mr. George Spriggs kindly gave his services for the diagnosis of disease, but felt compelled to discontinue them in March.

Arrangements were made with Mr. A. Rex to attend at the rooms of the Alliance for healing, and his services are still at the disposal of the Members and Associates.

Psychic Culture Classes have been carried on by Mr.

Frederic Thurstan, M.A., and Mrs. E. M. Walter on Thursday afternoons.

Séances for illustrations of clairvoyance and psychometry were held on Tuesday afternoons with Mrs. Loie F. Prior, Mrs. Paulet, Mrs. Fairclough Smith, Miss Florence Morse, Madame Zeilah Lee, Mr. Ronald Brailey, Mr. A. V. Peters, and Mr. J. J. Vango.

Trance and Inspirational Addresses were delivered on Wednesday evenings by Mrs. Agnew Jackson, Miss Violet Burton, Mrs. Wesley Adanis, Mrs. Florence Morse, and Mr. E. W. Wallis; and séances were held on Friday afternoons for 'Talks with a Spirit Control,' through the mediumship of Mrs. M. H. Wallis.

The declaration by Professor Lombroso of his belief in Spiritualism, and the more recent avowal by Sir Oliver Lodge that communications have been received by some members of the Society for Psychical Research from the late Edmund Gurney, F. W. H. Myers, and Dr. Hodgson, are encouraging signs of progress; but the materialistic tendency of modern thought has still to be reckoned with, and the hostility to Spiritualism displayed by Materialists on the one hand and by orthodox traditionalists on the other, makes it imperative that all those to whom the spiritual philosophy of life appeals should support the Alliance, and increase rather than slacken their efforts to spread the light.

Signed on behalf of the Council,

H. WITHALL,

February 19th, 1908.

Vice-President.

Miss H. Withall, Mr. H. Withall, and Mr. W. J. Lucking, the retiring Members of Council, having been nominated for re-election, in the absence of any other nominations, were declared duly elected.

On the suggestion of Mr. George Spriggs, supported by Rear-Admiral Moore and others, it was unanimously decided that a message of sympathy and kindly remembrance should be sent to the President, Mr. E. Dawson Rogers, and the proceedings closed with a hearty vote of thanks to Mr. Henry Withall for his able services as honorary treasurer and chairman, and to the staff generally.

## IDEALISM.

An anonymous writer, in a strikingly powerful book,\* has brought out one of the anomalies of language as a means of conveying ideas, and has given us at the same time a keen dissection of the modern tendency—or rather, perhaps, of the human tendency in all ages—to turn in hope and expectation from the known to the unknown. What is Idealism? It is the hope of humanity, as yet unrealised, but lying at the root of all effort, as the promise of a result which shall sometime be achieved.

This writer casts his analysis, which almost amounts to a satire, in the form of 'An Open Letter to the Swedish Academy in Stockholm, on the meaning of the word Idealist.' He calls it 'The New Word,' and takes for his text the words used in the will of Alfred Nobel in establishing the fund for the five Nobel prizes, the fourth of which is to be given to 'the person who shall have produced in the field of literature the most distinguished work of an *idealist* tendency.' The question propounded is: What does the word *idealist* mean? What constitutes an idealist tendency? The author tells us that he received from various educated men the following explanations of the term Idealistic: 'Something to do with the imaginative powers'; 'Fanatical'; 'Altruistic'; 'Not practical'; 'Exact'; 'Poetical'; 'Intangible'; 'Sentimental'; 'True'; 'That which cannot be proved'; 'The opposite to materialistic.'

Our author tells us that the bequest was regarded as 'a challenge to materialism,' but that the impression also was that 'while Idealism has been talking, Materialism has been doing,' and has 'conferred endless benefits on mankind. It has given us new medicines and tools and carriages, and all manner of useful and pleasant things.' Yes, but that is because Materialism was idealistic enough to see that these things were desirable before it brought them into realisation.

The writer, however, is inquiring chiefly what Nobel meant by idealistic when he introduced the word into his will. 'Idealist' is a Mediterranean word, and needs translating for Swedes, Jutes, Englishmen, and others of Gothic heredity and

environment. 'Idea' is a Greek word, and the lexicons translate it as the 'appearance,' or the 'look,' of a thing. But it is more. It is the *mental* look of the thing; nay, it is the spirit-form of the thing itself, seen or sensed by the mind's eye, or perceptive faculty. These words coming to us from a foreign philosophy of language are termed by the writer 'Babu words.' When we try to translate them we 'go round and round like a squirrel in a revolving cage,' thus: *Idea*, mental image; *Image*, any corporeal representation; *Representation*, image, likeness. Therefore 'image' means any corporeal image, and so on and on, and yet no further advanced. Then the author takes us to Plato, whose 'doctrine of ideas is almost Berkeley's doctrine inside out'; then to Aristotle and many others, but they all use Babu words which need translating; so we pass on to mind-lore, or, in Babu, Psychology.

Leaving the lexicographers and the philosophers, our author meets with an altruist, who tells him that idealism is altruism, 'the principle that a man is born to serve his fellow men.' But altruism can be pushed to foolish extremes, and raises a distinction between serving humanity and helping human beings who may not be engaged in the same service. The Religion of Humanity appears to the author to be 'not the worship of the best man, nor of the best in man. It is the worship of the middling man.' It is the consecration of materialistic instinct, not of idealism.

A consideration of matter itself, of force and energy, brings us to the ultimate nature of force, which the author idealises as a whirl-swirl, which 'as fast as it whirls inward must swirl outward, and the whirl and swirl must compensate each other.' The materialist looks only at the whirl, which starts from without, and can be seen and measured, while the swirl from within outwards is a spiritual tendency (as we should call it), and is what the idealist tries to see and grasp and harness to his work. It is Pure Verihood. But 'to be more than a word it must take shape. Verihood must put on falsehood ere it can dwell among us. The outline must be gained in battle.' When the Ideal becomes Real, as we call it, embodied in matter, it ceases to be the ideal, it ceases to be *true*. But the contest between the strength within and the strength without gives us the form, the bodily shape, which materialists take for the Reality.

These parables and intuitions the author applies to the soul and mind, and, he says, 'the story of the mind is the story of the slow awakening of the Self from what seems to our scant measures the whole sleep of the lower life, upward through the dream-like instinct of the beast to the more distinct sight and more careful reasoning of the man. It is the Life Within being awakened by the Life Without.' Religion is discussed, in a series of thought-provoking phrases and mental pictures, which bring us to the gist of the inquiry, thus:—

Are we nothing but a makeshift between Heredity and Environment? But Hope is the greatest part of our environment. It is the Pull of Heaven. It is the Energy of Longing. It is the Swirl. The story of creation that tries to leave out hope will leave out sense unawares. For the environment of Earth is Heaven.

The Idealist cannot halt between the old and new religions. His face is turned ever towards the East. The new religion is his because he foresaw it, he foretold it, he founded it, he witnessed for it. But the prophet of a new religion cannot be also its priest. As it becomes orthodox he will become heterodox. Because the Idealist founded the new religion it will excommunicate him. For here he has no continuing city, but he seeks one to come.

Finally, the author decides that 'Idealism seems to be hope, and a work "of an idealist tendency" to be neither more nor less than a hopeful work.' And hope is a form of strength, 'a force as real as gravitation. Beyond the struggle for existence is the struggle for a better existence. The Tree of Life grows upward, and it is the breath of life that has changed *up* into *hope*.' We have said enough to show that the book, while so strikingly original as to need care and insight in the reading, is remarkably vigorous and inspiring, a plea for the liberation of the mind, the encouragement of hope, and of everything that 'by helping men to hope, helps them to live.'

\* 'The New Word.' Published by A. Owen and Co., 28, Regent-street, W., and at Paris, Leipzig, and Geneva. Price 5s.

## MR. C. C. MASSEY: INTERESTING CORRESPONDENCE.

In preparing the late Mr. C. C. Massey's letters and papers for publication, I have come across two narratives, which I enclose, thinking they may be of interest to the readers of 'LIGHT,' if you care to publish them in your columns.

The 'Story of a Voice' is in Mr. Massey's handwriting. The case of 'Double Consciousness' is given in a letter from Dr. Malcolm, F.R.C.S., to the Rev. W. Stainton Moses, found among Mr. Massey's papers.

I take this opportunity of adding that I hope that a small volume containing some of the letters and writings of Mr. C. C. Massey will be ready shortly. This volume will probably be issued for private circulation only, but in order to know about how many copies are likely to be required, I shall be glad if any of your readers who would like to order copies will send me their names and addresses, but no money at present. The price will probably be about 2s. 6d. or 3s. per copy.—Yours, &c.,

W. F. BARRETT.

6, De Vesci-terrace,  
Kingstown, Co. Dublin.

[The following are the two narratives mentioned by Professor Barrett.—ED. 'LIGHT.']

## THE STORY OF A VOICE.

About the middle of last May (1897), in the village of Bank, in the New Forest (near Lyndhurst), where I was then staying, a servant girl threw herself down a well, forty-seven feet to water, with a depth of twenty-five feet of water below. It was at sunrise or a little later, and only one other person was astir in the village. That was the occupier of the house next to the one in which I was lodging—a Mr. Wiltshire. He saw the girl hurrying along the road some distance in front of him, tearing off her upper garment, and apparently in a state of distraction. He lost sight of her, but followed quickly, and coming to the well, heard her cries from below. She was not drowned, being suspended by her clothes. He let down the bucket, which she seized, but he could not draw her up without assistance, to obtain which he had to leave her for a few minutes, having instructed her how best to hold on meanwhile, and spoken a few words of encouragement; and she was successfully rescued, owing her life to the promptitude, energy, and resource of Mr. Wiltshire. I heard the story of the attempted suicide and rescue from my landlady on the day of the occurrence. Mr. Wiltshire was up and out at that early hour because he was *called*—repeatedly called by his name. He did not recognise the voice and could not account for it. He roused his son, who had heard nothing. No one was visible from the window, none of the villagers were yet stirring. The voice was urgent, and he had the impression that something was wrong and that he was wanted. He naturally, at first, vaguely connected the summons with his own affairs, and being an owner of cattle told his son that he was going to look after them—a considerable distance. The result has already been narrated.

## DOUBLE CONSCIOUSNESS.

I am just now watching a very interesting case of double consciousness at Darlington. May 18th, 1882.

A young girl, sixteen years of age, while nursing a baby, fell down stairs and injured her spine. She was taken to a hospital and had various remedies applied, unsuccessfully. She is now at home, paralysed in the lower half of her body and on the right side. She has no appetite, refrains almost entirely from food, except some sweetmeats.

She is constantly passing into a trance condition, during which the left side becomes paralysed and, like the rest of the body, is entirely rigid. All the senses are in a state of

suspense. When she recovers from her trance she relates her experience, and describes places and people with whom she has held intercourse, sometimes in this world, sometimes in higher regions. She foretells events which are to happen in her own family, and when they will do so, and these are invariably fulfilled. She tells her friends not to expect her recovery, that she will pass away suddenly, and that her condition will be one of great happiness. She is always accompanied in these states by a male companion, one whom she had not known in life, and who is probably her guardian angel. She always says in speaking of him: '*He said to me, 'he took me there,' 'he showed me this.'*' She has never seen any persons in other spheres who are unhappy; all are happy and beautiful, and she sometimes expresses her wonder at meeting people, whom she had known before their departure, who were deformed or afflicted with disease, now quite beautiful and perfect in appearance.

## REV. R. J. CAMPBELL ON THE MANIFESTO.

When the manifesto signed by eminent Congregationalist ministers appeared in the newspapers, the Rev. R. J. Campbell turned the cold shoulder to the reporters who tried to interview him. Mr. W. T. Stead, who lunched with him by previous appointment, was more successful, and, according to the March 'Review of Reviews,' obtained from Mr. Campbell a brief but sufficient general statement of his opinions. Mr. Campbell complains that people who do not like his views have been 'working like moles underground,' that all official doors are shut in his face by an invisible subterranean agency, and that he has been 'frozen out from all the organisations of the Church,' including the Free Church Council.

Throughout the manifesto it is the phraseology, rather than the ideas, that is objected to by Mr. Campbell as misrepresenting his position. What the manifesto calls 'theological unrest,' Mr. Campbell would call 'religious faith seeking to find more adequate expression,' and to such unrest he does not object. The paragraph which denies that sin is necessary to man's development is, says Mr. Campbell, firing in the air so far as he is concerned; he has never said anything to which the article can apply. The mistake has arisen from confounding sin with evil. A more delicate question is brought up by the article on redemption. Mr. Campbell believes that:—

The only begotten son of God is all humanity, and that Christ, as the focus and expression of that sonship, has revealed God to us and us to ourselves. I believe that the death of Christ made no difference to God's disposition or power to forgive sin. The power of the death of Christ depended upon the life behind the death, which was a life of love revealed as it has never been before or since. This it is that accounts for what you describe as its miraculous effect on the evolution of the human race. We have to distinguish between the historic Christ and the Christ life which is being unfolded in the progressive evolution of the moral consciousness of mankind. The life of Christ is still being given on the altar of human hearts for the life of the world. . . . The fundamental idea of Christ was not so much to arouse us to have our own sins forgiven as to proclaim the fact that they were forgiven, that we had not to worry about our own damnation or salvation, but to carry on the work which Christ came into the world to do. . . . We believe that those who among their sacred obligations undertake the task of transforming the world, morally and socially, into the Kingdom of God are the regenerate, who are the true Church.

Mr. Campbell's final expression of his intentions is given in the words: 'sit tight, cling to the truth, and let the others do their worst.'

THE PSYCHO-THERAPEUTIC SOCIETY will celebrate its seventh anniversary on Tuesday next (April 7th) by a social gathering in the large Council Chamber, Caxton Hall, Westminster. The annual reunions of this society have always been thoroughly enjoyed, and this year special efforts have been made to secure a musical entertainment of high quality. Non-members are cordially invited, and tickets, price 2s. each, may be obtained from the hon. secretary, Mr. Arthur Hallam, 3, Bayley-street, Bedford-square, W.C.

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

### JULIAN 'THE APOSTATE.'

Gaetano Negri's 'Julian the Apostate,' translated from the Italian by Duchess Litta-Visconti-Arese, and published by Mr. T. Fisher Unwin, is a notable addition to the Julian literature which has still a fascination, and a natural fascination, for so many thoughtful minds. The work is as much a study of early Christianity and of Neo-Platonism as of Julian's Life, though the story of his strange career is told with sufficient fulness, and with much vivacity. The writer evidently had his sympathies enlisted on the side of his subject, but he disclaims anything like partizanship, and the concluding words of his admirable 'Preface' quite justly indicate his attitude and state of mind in writing his book:—

He who possesses a critical temperament regards moral phenomena with the same speculative disinterestedness as physical phenomena; with the same absolute impartiality with which the chemist analyses a substance or the astronomer determines the orbit of a celestial body. Sentiment is one thing, reason another. A great deal of the disorder that perturbs human judgment is caused by men being carried away by sentiment when they should listen only to reason: a fatal error, but one not more fatal than that of those thinkers who believe that reason explains the universe, and, because of their shortsightedness, fail to perceive that it almost always leaves a large realm to the unknown, where sentiment reigns, an absolute and invincible king.

We have quoted thus freely from Gaetano Negri's Preface as much for the purpose of introducing his view of Julian as for the purpose of explaining his own attitude and state of mind. Julian was essentially a reasoner, but a reasoner around and above whom hovered a world of sentiment, in which world he lived at times, as one might pass to and fro from a clamorous world of affairs of fighting and finance into a private garden of fairyland.

The Christians hated him, but it was almost entirely their fault that he became an 'apostate.' It was his misfortune to come into the world at a moment when the Christians were losing their early charm, and degenerating into a mob of pious pugilists. 'A mob,' but a powerful mob which had proved itself so strong that Roman Emperors had first to take note of it and then to use it and heed it.

Julian was born six years before the death of that eminent Christian, Constantine, of whom it is said that,

although he embraced Christianity, he equalled the most barbarous of his predecessors in his domestic cruelties. His Christian heirs 'initiated their reign with the extermination of their relatives, of Julius Constantius their uncle, and father of Julian, of the eldest son of the same (Julian's brother), of another uncle, and of three cousins.' Julian and another brother were spared, as being too young to be dangerous: and it was into the court of such a demon-Christian that Julian was practically born and bred. He understood.

'What was Christianity to him?' asks our author. 'The religion of his enemies, a religion that seemed to have sanctioned a most terrible murder, a religion that adapted itself to the vices and turpitudes of a wicked court, and was, besides, corroded by fraternal strife which disturbed the serenity of the soul and destroyed all confidence in its doctrine.'

Turning from the Court to the Church, he saw little beyond contending bands of consecrated ruffians 'lacerated by such fierce passions' as to make them odious to a contemplative mind. 'The divine and simple religion of the Gospel had become a field of furious and often bloody contentions concerning empty metaphysical subtleties.' No wonder that this vivid and alert young creature turned from it all to the fascinations of the philosophers, and at last to the fairyland of the Neo-Platonic dream. Gaetano Negri calls it, in one place, 'the Platonic Spiritualism,' 'with the ideas pre-existent to the world, the "intelligibles" as Julian calls them'; and, curiously enough, spiritual Christianity, as represented in St. John's Gospel, with its Logos-Christ, carries one very near to the centre of the theology of Iamblicus and Julian, just as it has lately carried certain leading Theosophists near to St. John.

Julian died at the early age of thirty-two, and, as we have indicated, divided his short adult life between the camp, where he became a supreme military leader and adventurer, and his studies as a transcendental thinker on the loftiest and most spiritual subjects: but, to the end, he was an amateur, a pure voyager, a restless and ardent feeler after a spiritual philosophy that ever eluded him—a wakeful dreamer, one who saw angels 'as trees walking.'

According to Gaetano Negri, Julian's utter failure resulted from an unconscious attempt to inspire a reformed spiritual Polytheism with Christian ideals. That is doubtful. The truth probably is simply this,—that Polytheism had had its day, and that Christianity, such as it was, held the field. Besides, the active Julian was essentially a military adventurer. The other Julian was a sheer sentimentalist struggling with a dazzling occultism that never got into the concrete region at all so far as he was concerned. Hence, his studies, his speculations, his poetry and his dreams perished with him; 'a passing meteor' says this writer, and nothing more. But this must be said, that 'the apostate' was, after all, only a zealous rebel against a Christianity that naturally enough made such an ardent young spirit long for a 'paganism' that at least 'had, as a groundwork, the glorification of the world and of earthly life.'

Among the wills recently proved, as mentioned in the 'Daily Chronicle' for March 26th, is that of Mr. Henry Kay, of the Royal Asylum, Etchells, Cheshire, who left three charitable bequests of £500 each and the residue of his property to the Incorporated Society for Psychical Research. The value of the personal estate is given as £7,651, so that, deducting legacy duty, the Society will benefit to the extent of about £5,500. Will not some benefactor, who has a substantial residuary estate to dispose of, remember the London Spiritualist Alliance?



## 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.

(Continued from page 153.)

The next attitude of our poet that I would name is his singular *self-detachment from Nature*.

Many poets make of Nature what Plutarch makes of the ideal wife, 'a beautiful mirror to reflect her husband's face and temper.' For a poet to stand before Nature and impose his variegated experiences, moods, and fancies upon her, and make her reflect and interpret, as in a mirror, his own spiritual features and emotions, is to commit what Ruskin calls 'the pathetic fallacy' which we find too often in Tennyson; when, for example, he makes the yew tree, with its sombre gloom, a reflection of his own grief on the death of Hallam. It is a morbid and sentimental pose before Nature, which degrades her to the mere reflecting mirror of Plutarch. It is a 'fallacy' because Nature, while akin to man, has her own character and features and feelings differing from man's because of the different material wherein the universal life displays itself; yet because she is thus different she has something to give, and what we cannot give to her, and that belongs alone to her. It is rarely that Wordsworth falls into 'the pathetic fallacy,' for that would be contrary to his own spiritual teaching of Nature, wherein he insists that she is alive. The poet, therefore, treats her with the delicacy and reverence with which he would treat the 'Venus' of Titian were she alive, and in so doing he receives from Nature what she is able to give of her own character. These gifts he receives passively by way of impressions, adding to them not the fantastic but the ideal light, as he says :—

The gleam,  
The light that never was, on sea or land,  
The consecration and the poet's dream.

And then by his intellectual energy he moulds these impressions of the 'mighty being' of Nature into forms of thought, which is the poet's art. We see something of this self-detachment in the lines :—

Think you, 'mid all this mighty sun  
Of things for ever speaking,  
That nothing of itself will come,  
But we must still be seeking?

Again :—

The birds around me hopped and played,  
Their thoughts I cannot measure.

He does not attempt to impose his thoughts on the birds, but he feels the motion of their pleasure.

Now this power of detachment is singular, and makes Wordsworth the *poet of solitude*. When he has, so to speak, caught an influence or image from Nature he separates it, and is as jealous of it as a lover fearful lest he may lose it, or himself, on the tide of his own emotion. Having separated the special influence or image with a 'frugal mind,' he withdraws after awhile deep into himself, and as a botanist will examine his specimen under the microscope, so the poet turns the searchlight of his imaginative power, with the added 'gleam' of his idealism, on to what he has received, when, perceiving its spiritual value, he crystallises it into some spiritual truth. This was his method, as he himself suggests, 'a sinking inward into ourselves from thought to thought,' and his poetry supplies many illustrations of this singular method of spiritual detachment :—

. . . Impulses of deeper birth  
Have come to him in solitude.

Again, when he sings of the past :—

My eyes are dim with childish tears,  
My heart is idly stirred;  
For the same sound is in my ears  
Which in those days I heard.

We have the emotion of vanished days stirring around his heart, wavelets of feeling, and what more natural than that the poet, like most poets, should allow himself to drift on the current of emotion and find himself presently whirled into a song of sadness over the lost loves and faded hopes, and vanished dreams of the days that are no more?—but that is precisely what Wordsworth does not do, for he seizes on the emotion, and separating it makes it yield a truth for reflection, as :—

Thus fares it still in our decay:  
And yet the wiser mind  
Mourns less for what age takes away  
Than what it leaves behind.

He thus rescues from the drift of a painful emotion this crystal truth wherein we may gaze on what is left of spiritual value. Once again we have a striking illustration of the poet's spiritual detachment from the external object or scene that has engaged his attention and his return into himself when he sinks from 'thought to thought,' in the poem of 'The Boy of Windermere,' where he describes vividly the boy by the edges of the hills or the glimmering lake, pressing his palms together, 'blowing mimic hootings to the silent owls' :—

Then sometimes, in that silence, while he hung  
Listening, a gentle shock of mild surprise  
Has carried *far into his heart* the voice  
Of mountain torrents. . .

We see at once that the poet has withdrawn from the scenes of the occasion and in solitude is brooding over the mountain torrents that are falling in the deep caverns of his heart. It is by this self-detachment that he has taught us how to win from the fleeting influences and impressions of Nature spiritual truths which ever yield their solace and strength as well as a deeper unity with Nature. Again, in the little ballad, 'Lucy Gray,' we have an illustration of the poet's rare power to crystallise an image of radiant being out of the emotion caused by Lucy's death. Lucy is a solitary child living on the moors, who, on a stormy night, is lost and drowned when crossing the bridge. Another poet might strike a chord of sympathy with the fate of the lost child, and impose on us an image of death on a lonely, wind-swept moor, of death hunting the child on to the fatal bridge; but Wordsworth, true to his own genius of arresting natural emotion until he has examined it by contemplation, leaves with us not the image of death, but of a joyous spirit child upon the lonesome wild :—

O'er rough and smooth she trips along  
And never looks behind,  
And sings a solitary song  
That whistles in the wind.

Thus the poet has shown us the method by which we may learn to interpret the symbols of Nature and transmute her images into forms of spiritual values, so that—

The meanest flow'r that blows can give  
Thoughts that do often lie too deep for tears.

Yet this self-detachment of the poet exposed him to the cheap criticism of Hazlett, who wrote: 'Wordsworth is the last man to look abroad into universality; . . . he is the greatest, *i.e.*, the most original poet of the present day, only because he is the greatest egotist. . . . He is self-involved, not dark. He sits in the centre of his own being, and there enjoys bright day. . . . He contemplates a whole-length figure of himself.'

It may be true to say that the poet did not look 'abroad into universality'; what he did, as we have seen, was to look within at the particular, but in doing so he was no mere 'egotist,' but sought for the infinite in the finite, the universal in the particular. And it is because he found it and made it so clear to others, that he has won his place among

the 'Immortals,' and this Hazlett's criticism fails to explain, because it sees only the private, and not the universal, self of the poet.

We have now to consider what it was that came to Wordsworth in this attitude of self-detachment in the presence of Nature; what was the total impression Nature made upon him, and what were the terms he used to express that impression. This brings us to the philosophy of the poet.

It is clear that Wordsworth was influenced by the philosophy of Spinoza. Coleridge was fond of telling a funny story that arose out of a talk with the poet as they lay on the Quantock Hills. It would seem that having been to Germany suspicion attached to them as being seditious, and a spy, with a long nose, was sent to watch them. Overhearing their talk about Spinoza he reported that they were talking about himself under the nickname of 'Spy-Nosey!' Whether the poet accepted the philosophy of Spinoza as a rational and satisfactory explanation of the universe or not, it is clear that his poetry is saturated with that philosophy. It is open, of course, to say that Nature, having spoken to the poet and impressed her mystic spirit on him so vividly as to convince him that she is *alive*, he wished to find a philosophy by which to express the metaphysical idea; and this, in part at least, he found in Spinozism.

'The system of Spinoza has been described as Atheism, as Pantheism, and as the most rigid Monotheism, according as his cardinal teaching—that there is only one substance, God—has been interpreted. By substance, however, Spinoza meant the underlying reality and ever-living existence. God is for him the One Principle, having thought and extension as two eternal and infinite attributes, constituting its essence, of which attributes mind and matter are the necessary manifestations, and thus he solves the problem of the relation of the finite to the Infinite. Everything is a form of the everlasting existence—the substance God, which is and is not Nature, with which He is no more to be confounded than the fountain with the rivulet, or eternity with time. God is *Natura naturans*; Nature is *Natura naturata*. The one is the energy and the other is the act. Man is but a mode of the Divine Existence, his mind a spark of the Divine Flame, his body a mode of the Infinite Existence.'

Now, as we shall see, Wordsworth used this philosophy, with certain reservations and additions, to give expression in his poetry to his own conception of Nature. We have seen that he conceived Nature as *alive*, but we have to add to this aliveness the idea of Being, and it is that which he calls Nature :—

The gentleness of heaven is on the sea,  
Listen! the mighty Being is awake.

Again in the 'Prelude' we have the lines that identify the poet with this philosophy of thought and extension by which finite things express the Infinite :—

. . . Hitherto  
In progress through this verse, my mind hath looked  
Upon the speaking face of earth and heaven  
As her prime teacher, intercourse with man  
Established by the Sovereign Intellect  
Who through that *bodily image* hath diffused,  
As might appear to the eye of fleeting time,  
A *deathless spirit*.

Yet again we see how the Spinozan finite becomes a mode of the Infinite in every *separate* mode of the world, in the lines :—

A spirit and pulse of good,  
A life and soul to every mode of being  
Inseparably linked.

When the 'substance,' *i.e.*, the underlying life and reality of all existence, takes possession of matter and builds or moulds a 'form,' then, in the thought of the poet, God gives to it a *separate* soul :—

Yet whatever enjoyments dwell  
In the impenetrable cell  
Of the silent heart, which Nature  
Furnishes to every creature.

Again :—

The Being that is in the clouds and air,  
That is in the green leaves among the groves.

Once more this is clearly born of Spinoza :—

Wisdom and spirit of the universe,  
Thou *soul* that art the eternity of thought,  
And giv'st to forms and images a breath  
And everlasting motion.

Thus Spinoza's 'substance' or unchanging reality becomes, in the thought of the poet, a 'Being' who dwells in Nature and is the source of the creative energy that is ceaselessly active, displaying itself in matter, according to its quality, as an influence, a motion, a spirit, or a presence. Thus :—

Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

We thus realise how, in this sense of Nature as *alive*—a body tenanted by a vast soul—Wordsworth made impossible the mechanical theory of Pope, who conceived the relation between God and the universe to be that between an engineer and his engine—one who acts from without, 'the *Deus ex machina*.' The poet, rightly feeling that such a philosophy conceiving the visible universe as a dead mass moved by inanimate laws, or a vast body wherein no soul lived and acted, made any great poetry of Nature impossible, preferred to return, as he himself sings, to the inspiration of an earlier age when *spirit* was conceived as animating the material universe :—

O fancy! what an age was that for song!  
That age when not by laws inanimate,  
As men believed, the waters were impelled,  
The air controlled, the stars their courses held;  
But element and orb on acts did wait,  
Of powers endued with visible form, instinct  
With will, and to their work by passion linked.

This spiritual teaching as to the universe liberated the poetry of Wordsworth from the deadening paralysis of the mechanical theory, and made possible a new school of poetry in Tennyson that is now found to be in harmony with a sane idealism, the later science of evolution, and a progressive theology. But when Wordsworth thinks of Nature as *alive*, and as a 'Being,' is it merely that as an artist he may have a metaphysical idea about which to form his poetry, or is the idea theological? Does he connect the great life, or 'soul,' that he sees in Nature with the Supreme Life that we call God? There is no question that he does, but while some of his poetry seems pantheistic, it is not because he denies the Infinite Self, but because it is difficult to conceive all of God under the finite terms of Nature. The life that he sees in the world around him, whether displayed in matter or in man, he conceives as 'Being' only in the sense that it is the Infinite Life expressed within the limits of the finite. Theologically it may be said that the poet, while believing in the transcendence, yet believed in the immanence of Deity. Nature to him is God, but not the whole of God, who, that He might manifest Himself to the finite, appears in the time series as immanent. So in every mode of finite life the poet sees some expression of the Infinite Spirit. When he sings of the beautiful maid he thinks of the 'Being' in Nature, using all his powers to form a lady who shall be so *one* with the spirit of Nature as to reveal the unity. It recalls Shelley's fine lines on the death of Keats (Adonais), 'He is made *one* with Nature.' So our poet :—

Three years she grew in sun and shower,  
Then Nature said, 'A lovelier flower  
On earth was never sown.  
This child I to myself will take;  
She shall be mine, and I will make  
A lady of my own.  
Myself will to my darling be  
Both law and impulse, and with me  
The girl in rock and plain,  
In earth and heaven, in glade and bower,  
Shall feel an overseeing power  
To kindle and restrain.'



It is thus that he poet conceives the spirit of God working under the form of Nature to create by His energy a life that shall be so completely under the spirit's control as to be a medium of His self-expression. What is this but the Infinite revealed under the mode of the finite? Thus Wordsworth, in his best poetry, sings of the Deity as the immanent cause of the vast and variegated life of the universe, and of all the splendour that gleams upon us from far-off worlds in space, as well as flashes into our eyes from the lowliest flower that breathes on earth. This is the poet's true greatness; not alone in haunting melody, or magic phrase, but in revealing the Infinite in the finite—the universal in the particular—the Divinity that is not wholly here but is in essence everywhere.

(To be continued.)

#### PSYCHIC PHENOMENA IN SWEDEN.

Mr. E. O. Rudebeck, of Askersund, Sweden, sends details of various psychic phenomena, of which the following is a summary:—

I am a mining engineer, and did some prospecting on the shore of a small forest lake, opposite the property of a large mining company. They made a mockery of my work, and I was about to give it up, when I dreamed that I held a piece of lead ore in my hand, and from it there grew a tree of metal with splendid branches that lighted up the whole neighbourhood—a kind of 'Arbor Dianæ,' in the language of the old alchemists. I continued, and came upon a vein of ore of great richness and solidity.

I have had many such precognitive dreams, and by experience have come to believe in them. For instance, in February, 1901, I dreamed on two successive nights that I walked across the dried-up bottom of an arm of Lake Wettern, which forms the harbour of Askersund, and is from sixty to a hundred feet deep. On the strength of this dream I foretold that the coming summer would be drier than any for two hundred years, and so it turned out; the watermarks showed that the lake had never been so dried up since 1701, in the reign of Charles the Twelfth.

The records of Sundbo district court show that on September 3rd, 1810, a farmer, while on a journey, saw a murder scene take place before him in daylight, when he was wide awake and fully conscious; he narrated what he had seen to several persons. This murder really occurred at the place where the vision was seen, but not until Michaelmas Day (September 29th), nearly four weeks later.

The archives of the city court of Malmö for 1765 record a curious case of materialisation. A brewer named Möller lost his wife, and a year afterwards married again. His first wife several times showed herself in daylight, wrapped in her shroud and hovering some inches above the ground, so that the report got about that Möller had poisoned her. To free himself from this suspicion he asked the Court to order the body to be exhumed for medical examination, and after the fact of the apparition had been attested on oath by more than twelve witnesses, the Court made the order; the city physician certified that the death was due to consumption and that no trace of poison or violence could be found. After that, the apparition was seen, but only occasionally, until Möller's death.

Mr. Rudebeck sends us a copy of an interesting pamphlet of one hundred and thirty-six pages, in Swedish, written by himself under the pseudonym of 'Otto Ewald,' entitled 'Dream-life, Spiritism, and the Supersensual World' (Askersund: O. J. Stenborg); it contains many instances proving the truth of Spiritualism, from all periods of history.

THE series of useful booklets called the 'Health from Food Library' (price 1½d. each, post free from the Pitman Health Food Stores, Birmingham), has been extended by the addition of a short treatise on 'Undressed Rice,' with recipes for its use in many forms. Undressed rice, which is described as the staple food of Oriental nations, bears the same relation to the white, polished article usually sold that wholemeal does to white patents flour; that is to say, it is simply milled to remove the uneatable outer husk, leaving the inner cuticle attached to the grain, which can be used either entire or as 'ground rice.' After cooking there is not much difference in colour, though previously it is much browner than ordinary rice. It is easily digested and assimilated, and is much richer in food constituents than the rice ordinarily sold; it should be cooked in just the amount of water that it will absorb, so that no nutriment is thrown away; it then needs no addition of salt, and has a delicious flavour.

#### GLEANINGS FROM THE REVIEWS.

The following extracts from the 'Review of Reviews' for March illustrate the progress of religious thought in various directions—they all tend towards the spiritual conceptions which we uphold, and are, therefore, interesting to note:—

The People's Church of the People's Institute, New York, was recently the subject of a sketch in the 'Homiletic.' Seven years old, it was successful from the first, and is more so now than ever. It is without creed, dogma, organisation, clergy, church building, or money. Every Sunday evening it gathers a great audience of between one thousand five hundred and two thousand men and women. The speaker may be a Jewish Rabbi, a Roman Catholic priest, an Episcopal clergyman, a Protestant pastor, a professor of ethics, or any description of layman, but is always a man and a good speaker. It has two affirmations and two rules: (1) the brotherhood of man; (2), loyal service to 'the Power not ourselves, that makes for righteousness'; (3) there shall be no attempt at proselytising; (4) there shall be no attack of creed upon creed. After the address there is a discussion open to all.

The following extract is given as a summary of the hope for the future of mankind expressed in a 'Fortnightly Review' article by Mrs. Stobart, called forth by a recent paper by Dr. A. R. Wallace:—

It is by recognition of the great silent power of *Spirit* that man will be raised to a stage of life which shall be as much higher than that of the human animal as this is higher than that by which it was preceded. Life, Feeling, Thought have been the successive integral forces characterising respectively the evolution of plant, animal, and human organisms in the past, and now, though Spirit may be, in words, as undefinable as ether, or as, at an earlier stage, was mind to the genus from which man was differentiated, yet if a *super-man* is ever to be realised—if *super-man*, that is, is ever to be developed from *sub-man*—it must be by recognition of that one perfect element of permanent significance which alone is independent of conditions and cramped environment. That element is Spirit.

A summary is given of an article in the 'Century Magazine,' by the Rev. Samuel McComb, D.D., Associate Director of the classes for the moral treatment of nervous diseases in connection with Emmanuel Church, Boston, some account of which has already appeared in 'LIGHT':—

Dr. McComb declares that if the nineteenth century was rationalistic and sceptical, the twentieth will be mystical and believing. Emmanuel Church is Protestant Episcopal, but the work is human and universal. It is an attempt to weld into friendly alliance the most progressive neurological knowledge of the schools and a primitive New Testament Christianity. The effort is scientific, and has been initiated and carried on with the advice and co-operation of the leading doctors of nervous diseases in New England. They rely upon suggestion, they appeal to the subconsciousness, they invoke faith, and rely upon the law of prayer. The clinic has been in existence for about twelve months, and the results have been extraordinarily good. Dr. McComb believes that, armed with the new powers which psychology has given her, the Church may renew her ancient triumphs, and once more stand between the soul and the abiding discouragements of humanity, sin, sickness, and death.

In a notice of 'The Psychology of Inspiration,' by Professor G. L. Raymond, of George Washington University (Funk and Wagnalls, price 6s.), the reviewer asks: 'Is revealed religion going to be rescued by psychical research and reconciled with reason *via* our subliminal consciousness?' He states Professor Raymond's theory of inspiration to be 'that God reveals truth to the subliminal consciousness, but when it forces its way to the physical consciousness it takes on human conditions, as light takes on the hue of stained glass through which it passes'; and adds: 'But how much is light and how much is stained glass? That is the crux.' The argument and the difficulty are alike not unfamiliar to our readers.

THE GIFT OF TONGUES.—The 'Weekly Dispatch' of March 29th reported that at a revival mission at Bracknell, Berkshire, 'a number of usually unemotional persons, unable to control themselves,' arose and 'poured forth impassioned utterances wholly unintelligible to themselves and their fellow-worshippers.' Afterwards, they described themselves as being under 'a compelling, irresistible influence.'

## JOTTINGS.

Mr. James Robertson sends us a characteristic letter which he has received from Dr. Andrew Jackson Davis which, he thinks, may be of interest to the readers of 'LIGHT.' Dr. Davis says: 'Just a few words to express true thoughts of praise and thanksgiving. Your lecture in "LIGHT" and your *fine* portrait are just here. Your criticisms have long been needed. Scientific solemnity is not profundity. The scholastic dignity of such minds is a long way removed from the spontaneous simplicity of childhood. The child spirit lives and works and finds (in the form of play) the hidden secrets in the most interior bosom of mother Nature; while alas, too often, the college educated gentleman is allied to the perilous path of "respectability" and under such misguidance starts out to discover most essential truths. Respectability and *profound* superficiality are close companions. Once or twice, in my long life in Spiritualism, I approached to the very verge of "respectability," but, fortunately, on each perilous occasion I made a hairbreadth escape! Then I was again *free* and unhampered—as are the sons of God—and could easily see and openly express a truth, however unpopular. I rejoice exceedingly that you had the vigour and the rare courage to give the learned magnates a thorough spanking; and that, too, before a splendid congregation of cultured and conservative ladies and gentlemen. Methinks, dear Robertson, you are just as happy as you deserve to be.'

Another correspondent, in a letter to Mr. Robertson, says: 'I am sorry to have to confess that the adverse judgment you so justly pass upon them (the psychical researchers) applies more or less to myself. More than thirty years ago, after a wonderful séance with Mrs. Everitt, I ought to have been converted to Spiritualism, but I could then find no place in my philosophy for the facts observed and which I admitted to be genuine, and so, in spite also of some personal psychic experiences, I remained unconvinced until after reading, quite recently, the works on the subject by Dr. Alfred Russel Wallace, Stainton Moses, and Sir William Crookes. When I was three-score and ten I thought that my opinions were finally fixed, but I have since, much helped by my belief in Spiritualism, made progress in many important respects, and now, though about to enter my seventy-eighth year and an invalid, I expect to keep on advancing to the very end'—and, we may add, in the after-death state also.

In a letter which appeared in the 'Daily Chronicle' on March 24th, the Rev. J. Page Hopps said concerning Spiritualism: 'It is a subject to which I have given attention for about forty years, and my observations have brought me into contact with Spiritualists all over Great Britain, both in public and in private, and, speaking generally, I can unreservedly say that they have been amongst the best, the most truth-loving, the sanest, the acutest, and the happiest people I have ever known. In every way, and for every reason, the clearest glimpses I have got of heaven upon earth I have got in their company. Does Father Vaughan know anything about the wonderful Lyceums in the Midlands and the North? Has he ever been to the London Spiritualist Alliance Rooms, or to their meetings in the Royal Society of British Artists? Does he really know what he is talking about, or has he got so much in the habit of pouring out denunciations that it has become simply a deplorable habit of incontinence?'

The Toronto 'World' for March 9th says that a charter of incorporation has just been issued to the Canadian Society for Psychical Research; like the English and American Societies it is to 'investigate' all supernatural subjects and record the results, publishing proceedings, reports, and discussions. The president, Dr. John S. King, gave an interviewer to understand that, though the Society merely aimed at recording authenticated facts, and so proving or disproving the existence of the supernatural, yet they had a strong hope that these proofs would justify the attitude of the late Dr. Hodgson and others who were convinced of the reality of the phenomena, and he said that the incredulity displayed by Messrs. Podmore and Piddington 'would not be regarded as rational in a chemical or physical laboratory.' Dr. King admitted that 'in some respects Canadian opinion is very parochial and narrow, and in the past anything approaching interest in matters psychic has been met with a storm of prejudice'; it is therefore a matter for congratulation that this new Society has been formed, and we wish that its promise of full and fair investigation may be amply and successfully redeemed.

A Belgian Spiritualist, M. J. Fraikin, president of the Spiritist Federation of Liège, and vice-president of the National Spiritist Federation of Belgium, has published 'A Critical Study in Reply to the late Dr. Lapponi's book entitled "Hypnotism and Spiritism,"' which may be obtained from him at 37, rue de l'Enseignement, Liège, Belgium, price 3d. Dr. Lapponi's views have been so frequently commented upon and replied to, that we need only give the author's concluding words: 'By the authorised voice of Dr. Lapponi, the Church fulminates jesuitically against Spiritualists, whom it calls neuropaths and madmen, it launches its tin-plate thunderbolts against Spiritualist teaching, and dreams of muzzling the spirits; just as it has fulminated against all truth, against all scientific progress, because every advance diminishes its power. Spiritualists, let us not be alarmed! Let us rather persevere, for it is a sure sign that we are on the right road, the path of truth!'

## 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.*

## A Deceased Vicar Returns.

SIR,—Having made inquiries as to the date of decease of the Rev. Francis Bassett Grant, formerly Vicar of Cullompton, Devon, I am informed by the present Vicar that Mr. Grant's remains were interred on August 17th, 1872, and that his age was seventy-six.

The original communication from the deceased gentleman's spirit, quoted on p. 142 of 'LIGHT,' gives August 15th, 1870 or 1871, as the date of his death, and seventy or seventy-two as his age. The day of the month given is sufficiently near the date of the funeral to confirm the communication, but there seems to have been a confusion or lack of clear memory in the communicator's mind with regard to the 'seventy-two,' which refers to the year of death and not to his age. The striking feature of the communication is that the full name and address were correctly given, with at least the month (August) of the decease. As to the precise day, year, and age, we may allow for a slight indistinctness of memory, even in the spirit world.—Yours, &c., J. B. S.

## Father Vaughan's 'Satanic Spiritualism.'

SIR,—I notice in 'LIGHT' of March 21st that Father Vaughan states that such as I am 'are not unlike the devil himself,' and 'live a sort of Cain-haunted life,' &c. Well, so far as I am concerned, this is absolutely untrue, and if Father Vaughan believes the book he quotes so frequently he will remember that the devil is said to be the father of lies; I therefore conclude that Father Vaughan knows more about that particular devil than I do. I may say that even in the earliest days of my development I never received any message which gave the slightest indication that it was from an evil-minded person, nor have I, during the past thirty-four years, ever received any such communication; they have always been, if not on a higher plane than my most sacred meditations, certainly never below. The whole trend of the teaching I have received has been to direct my thoughts into the purest channels—in fact, the teaching of the Master brought down to everyday life.

Are devils likely to keep impressing upon a man that the evil he does here follows him to the other world; that God is 'Our Father in Heaven' really, and cares for each one of us as a father should love and care for his children; that to be like Him is to follow the teachings of the Master in their fullest spiritual sense; that our sympathy should go out to the very lowest in the social or moral scale, and that it should take practical form; that self-denial, not self, should be the keynote of our daily lives?

I would recommend Father Vaughan and all other believers in Satanic influence to remember who it was that said, 'By their fruits ye shall know them.' If there is one thing of which more than another I have become convinced, it is, that the devil as a personal opponent of God and the leader of an army of demons is a myth, made use of by the priests to frighten weak-minded people. I am also convinced that a great many more people have been thrown off their mental balance through sensational preaching, such as Father Vaughan's, and a belief in demonology, than through Spiritualism. Finally, I would say that my spiritual experiences have left me a more contented, a happier, and, I trust, a better man.—Yours, &c.,

'MANO'S' FRIEND.

## Determinism.

SIR,—A statement in an interesting article on 'Determinism,' in 'LIGHT' of March 21st, to the effect that 'the spirit itself is perfect and never evolves,' seems rather ambiguous to a keen and observant inquirer, who has arrived at a different conclusion, and has inferred, after careful investigation of this subject, that the spirit, the all-embracing essence of the universe, *does* evolve, and that materialism, in all forms, is merely one of the infinite number of processes through which the spirit struggles to re-utter and manifest itself, in the never-ending development of sublime consciousness.

If the spirit is already perfect, how can the various degrees of intellectual capacity be explained? Is not the body, for the time being, a part of the spirit essence, from which the spirit eventually emerges; and is it not, after all, a question of degree of spiritual progress, from whence we know not, and to where we are equally uninformed?—Yours, &c.,

SIDNEY REED.

## Actors in the Spirit World.

SIR,—I have read the letter from 'A. M. C. P.' in 'LIGHT' of March 14th (asking if actors continue to exercise their talents in the life after death) to my spirit friends, and now have the following reply from 'Mano,' who speaks in the plural invariably, although he becomes the actual communicator.

'No talent, natural or acquired, is lost here, but intellect and ability must be combined with moral qualities to enable the possessor to make proper use of his gifts. Assuming the actor was, what we find many actors to be, a man of a naturally sympathetic and kindly nature, he would find an endless field of employment here, his sympathy and power of insight would enable him to befriend those below him in spiritual life and lead them upward, his intuitive perception would enable him to detect the first glimmer of a desire to rise on the part of anyone he was assisting.

'Beyond this his talent could be used to assist an actor, public speaker, or preacher on earth. His knowledge of elocution and appropriate and graceful gesture could be utilised by the different controls to assist many on earth, and the spirit actor would not require to control, directly, those whom he was assisting on earth, the guides would draw upon his stores and transfer the knowledge to their charges. If the spirit actor had an actor friend on earth, or a public speaker, he could, with the assistance of his friend's guides, influence and inspire him almost directly. All this applies equally to a poet, painter, musician, or other artist. Nothing that is good is lost here. Nothing perishes except evil.'—Yours, &c.,

MANO.

SIR,—As I was reading 'LIGHT' of March 14th this morning, with paper and pencil ready, if 'they' chose to write while I read, the following was written as a reply to 'A. M. C. P.' :—

'I can tell you. Most undoubtedly the actor's art will be used and consecrated in the next stage of life's development: as teacher, as beautifier, as the shewer of beautiful and delicate thoughts. But it must be the noble art, the true histrionomy; the sympathetic and sincere entering into the true impersonating of the human character. It must not come from without—a mere mimicry or imitation of word and gesture, which, though of value on the earth plane, is of no psychic value. Play on, oh actor! Every noble thought and high aspiration of your soul will shine through the counterfeit presentment of your playing here, and will gild with glory your playing in the hereafter: where the art is one of the great teachers.'

Yours, &amp;c.,

PSYCHE.

## Help for a Worthy Couple.

SIR,—Kindly allow me to acknowledge with many thanks the receipt of the following contributions to the fund for Mr. and Mrs. T. Emms: From—Mrs. Entwisle 5s.; 'L. and C. E.' 5s.; Mr. A. Colbeck, 20s.; Mr. J. J. Herbert, £1 1s.; and from Mr. W. O. Drake, 3s. (being the three last instalments of ten promised).

Further donations will be gladly received and acknowledged. Mr. and Mrs. Emms are *very* grateful for the help and practical kindness shown to them. Donations should be sent to—Yours, &c.,

(MRS.) M. H. WALLIS.

Morveen, Mountfield-road,  
Finchley, N.

## The South London Spiritualist Mission.

SIR,—Permit me, on behalf of the South London Spiritualist Mission (Peckham Society), to thank two ladies and a gentleman for their gift of books. I am sorry to say that our funds have not yet been increased by the appeal which you kindly printed for us in last week's 'LIGHT,' and as the expenses incurred are more than we anticipated we shall be thankful for assistance from your readers, however small it may be.—Yours, &c.,

F. J. BALL,

Treasurer.

107, Penton-place,  
Kennington Park-road, S.E.

## The Ministry of Pain.

SIR,—With reference to the letter by 'J. H. B.' on 'The Ministry of Pain,' permit me to suggest that we may get light by regarding pain as a necessary precedent to pleasure. Take suffering from the world and were it not spoilt? All that is deepest, truest, and most blissful clings to it. Pain, borne for love, is spiritually blessed. Madame Montague's injunction (that we should endeavour to share one another's burdens) is certainly praiseworthy. Christ tells us of 'burdens grievous to be borne.' Surely it is a duty to try to relieve our fellow creatures, knowing that a two-fold benefit must accrue, namely, the relief of the sufferer and our own spiritual advancement! Ought we not to realise the grandeur of the poet's words, 'Learn how sublime a thing it is to suffer and be strong.' The soldier must feel the adjustment of the 'whole armour of God,' a painful process, yet perfection is the ripened fruit of pain, and 'he shall see of the travail of his soul and be satisfied.'—Yours, &c.,

E. P. PRENTICE.

## God is a Spirit.

SIR,—I think that the following poem by our Bristol cobbler poet, John Gregory, deserves a wider range of readers than it gets in the bound volume by him entitled 'Murmurs and Melodies,' published by J. W. Arrowsmith, Bristol. He is very glad that it should be used by you if you deem fit.—Yours, &c.,

F. FISHER.

Bristol.

## GOD IS A SPIRIT.

Ah! why do ye brawl about God, brother men?  
Ah! why do ye cavil and brawl?  
Your spirits are clad in the clod, brother men,  
And darkness hath covered us all.

'The potter is not as the clay,' brother men,  
The potter is not as the clay.  
Ah! why do ye dream that He may, brother men,  
And frame Him that form when ye pray?

As moles in the ground, ye are blind, brother men,  
As moles in the earth, so are ye;  
And that this strange truth ye may mind, brother men,  
I sing you a story of three.

'Twas in a quaint cavern, built under the sod,  
Three miner moles met, and began  
A chat in the dark, which was all about God;  
And this was the way that it ran:

'Here we are with our lives,' said the first of the three,  
'What made us to be what we are?  
There must be a mighty mole wiser than we  
Somewhere in the world, near or far.'

Said mole number two, 'That is what I believe.'  
Spake mole number three, 'On the whole,  
I humbly agree with the view you conceive,  
That God is a marvellous mole.'

Now, why did these three miner moles of my song  
In a single opinion agree

That God was like them? If we know they were wrong,  
It is only because we can see.

See what, and how far? Are you clear, brother worm,  
Any more than a mole, in your sight?  
When you dream of God in humanity's form,  
You ought to be crying for light.

The praises we sing and the prayers that we pray  
Are fashioned in phrases that war  
With great thoughts of God. Do His angels not say  
How earthly these ideas are?

—JOHN GREGORY.

## Professor Sidgwick's Attitude.

SIR,—With all due respect to Sir Oliver Lodge, whose letter referring to Professor Sidgwick was quoted by Mr. Girdlestone in 'LIGHT' of March 28th, permit me to quote the testimony of the Rev. J. Page Hopps who, after the Address given by Mr. James Robertson, and in corroboration of Mr. Robertson's statements, mentioned that he (Mr. Hopps) had spent several hours at Cambridge with Professor Sidgwick one Sunday afternoon and said that their conversation had turned mainly on Mr. Sidgwick's negative attitude of mind. 'He told me,' said Mr. Hopps, 'that when he listened to a lecture or a sermon he always thought, "now this man is trying to get at me—how can I defeat him?" "If that is your attitude," I replied, "then you will never get at the truth." I quote the above from memory, but what Mr. Hopps said made such an impression on my mind that I believe I have given almost his exact words, certainly the purport of them.—Yours, &c.,

LISTENER.

## 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.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last Mr. Hewett's inspiring address on 'Father, Man, and Redemption' was much appreciated. Good Friday, April 17th, anniversary tea meeting; tickets 6d. each.—F. A. H.

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Mr. Frederic Fletcher delivered an interesting and instructive address on 'The Unseen' and replied to questions. Sunday next, Miss Florence Morse. April 12th, Miss Earle.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. Macdonald Moore gave a convincing lecture on 'Magnetic Healing' to an appreciative audience. Mrs. A. Boddington presided. On Sunday next, at 7 p.m., Mr. D. J. Davis on 'Our Religion.' A public circle will afterwards be held.—H. Y.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. R. Boddington delivered a rousing address on 'Ghosts, What and Who are They?' and Mr. Davis gave excellent clairvoyant delineations. Sunday next, Mr. H. G. Swift on 'Are They Signalling from the Spirit World?'—S.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. H. Boddington gave a good address and Mr. W. S. Johnston well-recognised clairvoyant descriptions. On Sunday next, at 7 p.m., Mr. Robert King; silver collection partly devoted to the fund for Mr. and Mrs. Emms, per Mrs. Wallis.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis's logical and convincing answers to thirteen written questions were much appreciated. Miss Grey finely rendered a solo. Mr. F. Spriggs presided. Sunday next, Mr. W. J. Leeder, trance address. Doors open 6.30 p.m.—A. J. W.

BRIXTON.—8, MAYALL-ROAD.—On Sunday evening last Mr. Frost gave an address and successful clairvoyant descriptions. On the 26th our monthly social gathering was held. Sunday next, at 7 p.m., Miss Burton; 3 p.m., Lyceum. Monday, at 7 p.m., Faithful Sisters. Thursday, at 8 p.m., public circle (space limited).—W. U.

SOUTHPORT.—HAWKSHED HALL.—On Sunday last, at our tenth anniversary services, Mrs. Powell-Williams delivered admirable addresses on 'Spiritualism: Past, Present, and Future' and gave good clairvoyant descriptions. On Monday she commenced a three days' mission under favourable auspices. Sunday next, Mrs. M. H. Wallis.—E. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday morning last a good public circle was held, and in the evening Miss Reid gave an excellent address. Sunday next, at 11.15 a.m., public circle; at 7 p.m., lecture by Mr. J. MacBeth Bain. Mondays, at 8 p.m., and Wednesdays, at 3 p.m., clairvoyant descriptions.—A. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday evening last Miss Alexandra Campbell's address on 'God in Man made Manifest' was well received. On Monday last Mr. A. C. Baxter gave helpful psychometric readings. Sunday next, at 11.15 a.m., circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. Samuel Keyworth, address. Tuesday, healing.—H. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Ord spoke well on 'The Bible and Spiritualism,' and Mrs. Neville gave excellent psychometric delineations. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'The Philosophy of Paracelsus.' April 8th, at 8 p.m., Miss Florence Morse, trance address and clairvoyant descriptions.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday last Mr. Spencer gave a good address on 'Trance Mediumship' and clairvoyant descriptions. Sunday next, at Lausanne-road, Peckham, at 11.30 a.m., address and discussion; 3 and 7 p.m., London Union speakers. 12th, Mr. and Mrs. Imison, address and clairvoyant descriptions.—C. J. W.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last some remarkable experiences were related by members. Solos by Miss St. Marie and Mr. Wellsbourne were much enjoyed. Sunday next, at 7 p.m., Miss Chapin, clairvoyante; silver collection. April 12th, Miss Florence Morse, address and clairvoyant descriptions; silver collection; 14th, at 7.30 p.m., conversazione.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last Mr. Moore gave an address, and Mrs. Last, clairvoyant descriptions. In the evening Miss Violet Burton delivered a splendid address to a crowded audience; Madame Stenson and Mrs. Atkins gave clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Abbott. April 9th, at 8 p.m., Mrs. Atkins. Wednesday and Friday, at 8 p.m., members' circle.—J. L.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Beard gave an address and Mr. P. E. Beard clairvoyant descriptions, all recognised. Sunday next, at 7 p.m., Mr. E. W. Wallis on 'What Fate awaits us when we die?'—67, George-street, Baker-street, W.—On Sunday morning last Mr. E. W. Beard gave an uplifting address on 'The Life for Evermore, and Its Meanings.' Sunday next, at 11 a.m., Mr. P. E. Beard, address and clairvoyant descriptions.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—From March 23rd to 28th Mr. Kelland and Mr. Eustace Williams conducted a week's mission, giving instructive and uplifting lectures and convincing clairvoyant and psychometric delineations. On Sunday last, after a social tea given by Mrs. J. Adams and Mrs. Williams, at a well-attended conference, Mr. and Mrs. Wesley Adams, Mr. Kelland, and Mrs. Scott delivered addresses, and Mrs. Sharman gave recognised clairvoyant descriptions. Sunday next, at 11 a.m., circle; at 3 p.m., Lyceum; speaker at 7 p.m., Mr. J. Macdonald Moore. Thursday, at 8 p.m., circle.—E. F. S.

NORWICH.—71, POTTERGATE-STREET.—On Sunday evening last Messrs. Wiseman, Ransom, and Dyball delivered addresses.

GOVAN.—GORDON HALLS, 316, PAISLEY-ROAD.—On March 30th several members gave their experiences and told why they became Spiritualists.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. F. Hylton, a young member, gave good addresses, and Mr. Thomas clairvoyant descriptions.—C. R.

BRADFORD.—BRITTEN HALL, WESTGATE.—On Sunday last Mrs. Burchell gave good addresses and well-recognised clairvoyant descriptions, also on Monday evening.—J. B.

FINSBURY PARK.—19, STROUD GREEN-ROAD.—On Sunday last Mrs. Jones gave instructive addresses, and several old friends from the spirit side made themselves known.—A. W. J.

LITTLE ILFORD.—CORNER OF THIRD AVENUE, CHURCH-ROAD, MANOR PARK.—On Sunday last Mr. D. J. Davis delivered an eloquent address on 'If a man die, shall he live again?' Mr. Abel conducted the after-circle.—A. J.

HANDSWORTH.—30, JOHN-STREET, VILLA CROSS.—On Sunday last the Rev. C. J. Sneath delivered an eloquent address on 'Immortality and Literature,' a convincing reply to Father Bernard Vaughan. Miss Hope rendered a vocal solo.—F. L.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Miss Florence Morse delivered able and eloquent addresses on 'Spiritual Awakening' and 'What Man Finds after Death,' and her clairvoyant descriptions afforded striking proof of spirit return.—G. McF.

SOUTHSEA.—VICTORIA HALL.—On Sunday morning last Mrs. F. Imison conducted a circle and gave advice. In the evening she delivered an interesting address on the 'History of My Life' and gave excellent clairvoyant descriptions, all recognised. On the 25th Mrs. Wilson gave an address.—J. M.

MANOR PARK AND EAST HAM.—OLD COUNCIL ROOMS, WAKEFIELD-STREET.—On Sunday last Mr. T. Olman Todd delivered a fine address on 'Footprints on the Sands of Time,' with special reference to the past sixty years of Modern Spiritualism. On the 27th Mrs. Neville gave good psychometric delineations.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last, children's service, Mr. J. Robertson effectively addressed the Lyceum children on 'The Importance and Usefulness of the Lyceum.' In the evening Mr. Studdart's address on 'The Spiritualism of Ancient Greece' was much appreciated.—R. B. S.