

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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GOOD FRIDAY AND EASTER WEEK.

In consequence of the recurrence of Good Friday, next week's 'Light' will—in order to meet the business requirements of the Newsagents—be sent to press on Tuesday, so that no 'Society Work' reports can be used, and any communication intended for that issue must reach us not later than Monday morning.

The offices of 'Light' and the London Spiritualist Alliance will be closed from Thursday evening, April 16th, until the following Tuesday morning, and there will be no meetings at 110, St. Martin's-lane, during Easter week.

NOTES BY THE WAY.

The Book of Proverbs asserts that 'it is the glory of God to conceal a thing': but it must also be His glory to reveal a thing. Both these, however, we can trace all through history and life:—concealment and revealing ever going together, and often remaining together. It is so with that supreme wonder, electricity, which appears to be taking us very near to the final secret both of matter and spirit. Do we, indeed, know anything to perfection? and can we hope ever to understand God?

It becomes us to be very modest and humble. Many atheisms are much more becoming, if not more reasonable, than some theologies. It may be quite true, as a recent writer affirmed, that 'the conception of a universal and omnipresent Spirit who is the life and the power, and the only life and power, of the Universe, is at once the most satisfying and the noblest idea of God.'

The mystic may, in the end, turn out to be the soundest and sanest thinker after all, for does he not believe in both the concealing and the revealing? Does he not everywhere see that matter is only a vehicle or shrine for the suggesting of a living spirit? Is not all sound history that? Is not all art and even all science that?

'And things are not what they seem'

is everywhere the last word, whether we talk of a grain of sand or of God.

Over and over again we have had to deal with the ignorant and prejudiced cry that Spiritualism leads multitudes to the asylum. Whenever this has been investigated, the result has been to put Spiritualism low down on the list of causes of insanity. In fact, it is quite arguable that sensible Spiritualism is an excellent safeguard against insanity.

We note that a Cincinnati newspaper prints a statement by Dr. A. H. Richardson, a lunacy expert, and now head of the United States Hospital at Washington, who replies to a question asking about the amount of insanity

attributable to Religion in the Institutions he has been connected with. His reply is:—

You have asked me a very easy question. I have tested that matter thoroughly. There are only two patients in this hospital whose insanity has any relation to religion, and I think, from their predisposition to insanity, that they would probably have become insane on some other subject, if they had not on religion. Now, if you had asked me how many people in Ohio are kept by religion from insanity and out of these hospitals, you would have given me a question hard to answer, for they are a multitude. The good cheer, bright hopes, rich consolations, good tempers, regular habits, and glad songs of religion are such an antidote for the causes of insanity that thousands of people in Ohio are preserved from insanity by them. But for the beneficent influence of religion, Ohio would have to double the capacity of her hospitals in order to accommodate her insane patients.

We think that if for the word 'Religion' we were to read 'Spiritualism,' the statement would be just as true, except that the number of those influenced by Spiritualism is more limited.

One of Mr. R. J. Campbell's latest published sermons goes to the root of the matter of 'Salvation.' He traced it right to the place where every good Spiritualist would indicate it:—in surrender to duty, in the upyielding to the highest and the best. The way of salvation is the way of apparent loss: and it is never the coward's or the self-seeker's way. 'The truth is,' says Mr. Campbell, 'that you cannot be saved until you are willing to be lost.' Somehow, he says, 'the world half-consciously knows this already':—

Look at that colliery disaster which took place the other day in the Midlands. Twenty men were entombed in the bowels of the earth. This morning I see by the papers that the poor fellows had perished before the rescue party could reach them; this is one of the terrible risks that the toilers of the world have to run in their battle for daily bread. But there is a grand side to such tragedies, too; they always reveal the innate moral heroism of ordinary men. Yesterday the would-be rescuers came upon the body of the noble fellow who had died a few days before in the vain attempt to make a way of escape for his imprisoned comrades. Hundreds of people waited at the mouth of the pit while all that remained of this brave man was borne slowly and reverently from his bed of death to his stricken home. The only sound that broke the solemn silence was the subdued weeping of those who had known him in life, but now knew him better in death. The most degraded ruffian in that community—if there be one—would take off his hat to that piece of cold clay; he would feel as if the very body of Christ were going by, as indeed it was. This dead man had laid down his life for his friends. I do not know where he is now, but I know that wherever he is he is all right. He needs no other salvation than that of being willing to die for humanity. We can safely trust him in the hands of the Christ who has shown the world what this means. As Colonel John Hay has put it in the American vernacular:—

He seen his duty, a dead-sure thing,
And went for it thar and then;
And Christ ain't a-going to be too hard
On a man that died for men.

From an obscure chapel in Derby, ministered to by a man practically blind, we have received the first number of a new Magazine called 'Friendly Words,' quaintly described as 'Sent out sometimes, to and through friends,

from and with friends.' Its opening paragraph arrested our attention and won our admiration. It seemed to penetrate beneath the surface, and to arrive at the soul. Certainly it indicates a spirituality, a tenderness, an insight, not often met with in publications with a hundred times its pretensions. It is very simple, but how high it soars! how far it goes!—

In every Church there are certain beautiful spirits. These, the pure-hearted and the high-minded, full of light and hope and compassion, with faith for all men and in all things unfailing, make the soul and spirit of the Church. All places of worship have their indwelling force and out-pouring power, which flow from and through the influence and the effluence of the soul of the Church. In all churches and chapels and throughout all the creeds and faiths and the religions of humanity, upon all those things that are elemental and from the first and to the last essential, all high spirits think and feel and live alike. There is a higher Church than any of those places of worship that are outward and visible. There is a deeper and a Divine communion more sublime and more valid in its unseen association than any of the organised unions which are recognised and acknowledged. The invisible joining together of the beautiful spirits of life, creates, in the light of the Divine ideal, that true Church which is in its very essence universal and eternal. The light of faith is love. The light of love is liberty. Life in its sublimity loves all and knows no bonds or barriers. Its first hope is the inward attunement of the heart. Its first prayer is the fulfilment of the fraternity of humanity.

'Let all the world unite for the worship of God, and the service of mankind.'

'Reason' quotes, from the 'New York Independent,' a painful private declaration by 'a prominent preacher,' respecting his severe economy with honour, sincerity and truth, of which, so far from being ashamed, he boasts. Still it is a slight sign of grace that the preacher's name is withheld. It is a confession behind the scenes:—

I have never won distinction by my heresy, nor even acquired a local reputation for violent departures from orthodoxy. If I should set about some Sunday morning to tell my congregation all my divergencies from the accepted Christian belief, I should shock them beyond measure. They understand in a general way that I am a liberal-minded person, and I take occasion not infrequently to hasten their heels in their movements from worn-out dogma, to the truth that is to be. That they are engaged in such a journey I have no doubt, and most of them are willing to maintain a reasonable pace. My congregation is above normal in intelligence, information, and sympathy with forward movements; but nevertheless I am fully persuaded that a complete revelation on my part of the beliefs to which my studies have forced me would set their ears a-tingling and not only awaken antagonism to me personally, but also cause a turn of sentiment in the direction of conservatism and orthodoxy.

I have learned that if one keep his doctrinal discoveries in his study drawer for about five years, and take them out now and then to refresh his soul, allowing occasionally a delicate effluence from them to steal over a page or two of his next Sunday's sermon, he will find at the end of the period that he may avow them as violently as he pleases, and they who aforetime would have lit the torch for his burning will sit peacefully under his doctrine, and sing the last hymn lustily in satisfaction that they have heard once more the truth they have always believed.

We have very good reasons for believing that this is a common case.

Dr. Cobb's 'St. Ethelburga's Leaflet' gives us an enlightening note on Easter. It is indeed 'broad':—

Easter celebrates the Greater Mysteries of the Catholic Church. Many centuries ago were performed at Eleusis rites which summed up the best attainments of the Pagan World. The capture of Kore and the mourning of Demeter; the joy of returning to Spring; the mysteries of life and death over which Dionysus presided; the Orphic cosmogony, and finally the Neo-Platonic conception of the origin and history of the soul, all one after the other were incorporated in those venerable mysteries.

So at Easter we are linked on to the Anglo-Saxon worship of Eostre the goddess of Spring; we see in Easter the triumph

of life over death on all planes; we see especially the victory of spiritual life in the person of our Lord and Master over all the hindrances of lower life and of change; and we see in His victory the final victory of all who share His life and put their trust in the Son of the Heavenly Man.

The daily newspapers do occasionally give us a glimpse of 'the green pastures' and 'the still waters' across their ordinary mudbank and beyond their turbid stream. The other day we rescued this from, if we remember aright, 'The Daily News.' It was signed 'J. L. M.,' and seemed to us to be worth all the rest of the paper put together:—

BLIND.

Like as a blind man knocks his way
Unconscious of the glowing day,
Guided by touch and sound:
E'en so the streets of Thought I tread,
Blind to the sun above my head,
The spirits thronging round.
Though God has willed my eyes to seal,
He gave me sense to hear and feel,
I will not mourn my loss:
For, when at danger's point I stand,
I know some kind though unseen hand
Will lead me safe across.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, APRIL 30TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. JAMES I. WEDGWOOD,

ON

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

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

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

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

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

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

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

CLAIRVOYANCE.—On *Tuesday next*, April 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.

No meetings will be held during Easter week.

DR. BARADUC, of Paris, the well-known investigator into human magnetism and the aura, lectured, in French, before the H. P. B. Lodge of the Theosophical Society at 28, Albemarle-street, W., on Wednesday, April 8th, and on the same day attended a reception and exhibited his 'Thought Photographs,' &c,

PHENOMENA ADMITTED BY SCIENTISTS.

The 'Annals of Psychical Science,' for April, contains an important article by Professor Cesare Lombroso, in which that eminent scientific researcher discusses the various phenomena occurring with Eusapia Paladino, and verified by rigid scientific tests; he comes to several conclusions which will be highly acceptable to Spiritualists who regard with impatience the attempts to reduce all spirit phenomena to an unknown 'psychic force,' emanating from the medium and subject to her own will, conscious or subconscious, or to those of the sitters.

Professor Lombroso shows that phenomena often occur simultaneously, and two or more sitters may be touched, or otherwise receive evidence of an abnormal agency, at the same time, and he asks if it is possible for one person 'to concentrate his attention strongly enough to obtain phenomena in three different directions.'

Moreover, as he says, 'things occur which are contrary to the medium's will, and even against the will of the so-called spirit who operates.' Thus, Eusapia and 'John King' consented to a materialised form being photographed; this spirit, however, made strenuous objections, and even destroyed a mould of her hand which had been obtained.

On mechanical principles he shows that a body cannot change its position solely by the exertion of internal force, without external action, and hence that the levitations of Home and others 'cannot be considered as phenomena produced by energy emanating from the medium, but must be held to be caused by some external energy.'

Another point made is that Eusapia, though illiterate, gave the substance of a letter which one of the sitters had in his pocket, though even he was not aware that he had it with him. At another time a Latin sentence was dictated, conveying a sharp reproof to the only person who could have known that there was occasion for it. Eusapia has an aversion to scientific instruments, and is ignorant as to their management, while "John" was able to close and open the contact-breaker, to press the Marey drum, to arrange a stethoscope, and to set a metronome in motion. 'John' also replies in English to questions, this language being not generally understood by those present, and totally unknown to the medium.

Professor Lombroso's conclusion is that the entities operating are real, and distinct from the medium; to gain consistency as materialisations they must 'temporarily borrow a part of the substance from the medium; but to borrow force or substance from the medium is not the same thing as to be identical with the medium'—a very notable admission.

Another writer, M. Guillaume de Fontenay, describes three photographs taken at two sittings with Eusapia Paladino in Paris early in the present year. The medium's hands were held by the sitters on each side of her, and yet one of the photographs showed the fingers of a hand, apparently larger than the medium's, directly above her head; another showed two clenched hands in the same position; while a third showed a brilliantly white mass of what the medium called 'fluid,' but which the writer regards as 'matter in course of condensation' from the etheric to the visible and tangible state. He took special care to assure himself that a strict watch was kept on the medium's hands at the time, and urges the importance of a more frequent use of the photographic camera as a means of scientific verification, putting an end, as it does, to all idea of hallucination on the part of the sitters.

Mr. F. C. Constable contributes to the same number of the 'Annals' four cases which he regards as offering direct evidence of the survival of personality, but he somewhat unnecessarily whittles down the nature of this personality to 'a limited manifestation of sensation or feeling.' The cases are not new, but are grouped together on account of their strongly corroborative character. After showing that they cannot be set down to chance coincidences, the writer says 'there is high probability that they must be explained by real intercourse with the departed.'

THE RESURRECTION OF THE CHRIST.

THE GOSPEL NARRATIVE REVIEWED.

A careful examination of the accounts given of the resurrection of our Lord, with special attention to the Greek text, will reward the careful student with a much clearer insight into what actually took place than could be gained from any translation in general use.

The sepulchre, we are told, was an artificial cave hewn out of the rock. The entrance was evidently low, for St. John and St. Mary Magdalene had to stoop down in order to see inside. The body was deposited on a slab (less probably in a recess) opposite to the entrance, for the position was observable from outside. The slab was slightly elevated, forming a convenient seat for the angels, who are represented as being of human stature.

With regard to the preparation of the body for sepulture, we have the testimony of an eye-witness, from whom, in conjunction with the other evangelists, we learn that the body was first enveloped in a large linen sheet, or shroud, which would pass several times around it; this in the original is called the *sindōn*. On the outside of this there were several additional bandages of folded linen known as the *othonia*, a word rendered linen clothes, though linen cloths would have been better. These bandages were secured with knots. Last of all a napkin, called the *soudarion*, was bound about the face. In the folds of the linens a considerable weight of spices was deposited, and thus prepared the body was *laid* on the slab so that the head was near, perhaps slightly over, one end. The sepulchre was then closed.

Now, after the resurrection St. John, stooping down and looking in, saw the linen clothes *lying*. St. Peter, the first to enter, *seeth* the linen clothes *lie*. The words in italics are very important. Read in the English they are very commonplace, read in the Greek they contain the key to the whole matter. The Lord's enfolded body (as St. John says) was *laid*, in the ordinary sense of the word, upon the slab, but when St. Peter, followed by St. John, entered, 'he *seeth*,' or rather *beholdeth*, 'the *othonia lying collapsed*'—an altogether different word from the former, and one which expresses the idea of 'lying in weakness, death, or ruins.' Then, again, St. Peter did not merely *see*, that is, casually view, but *beheld* (a much stronger word) the collapsed grave-clothes. There was something to rivet his attention, to fix his gaze. His whole attitude shows that he was puzzled, and why? Because the disposition of the linen, with knots still tied, showed that the body had passed out of the grave-clothes without disturbing the folds, and that on its escape the whole mass of linen collapsed with the weight of the spices, while the *soudarion*, becoming disconnected, fell on one side, perhaps on the floor, in a collapsed condition by itself. There was no appearance of robbery or violence, no appearance of the grave clothes having been interfered with or disturbed, they had just collapsed in the place where loving hands had laid them. There was no sign of haste or confusion; the body had gone, evaporated apparently, and left not a trace behind. Well might the disciples gaze with puzzled minds as they *beheld* the grave-clothes *lie*. Well might they depart in silent wonder to their homes. No indication is given as to the actual time or method of the disappearance of the body, but it would seem as though through the silent hours that succeeded the entombment, all that was mortal of the Son of Man through, or by means of, powers which belong to the higher states, evaporated, volatilised as it were, though without the least suggestion of what we should call decomposition, until at length, as the hours passed by, nothing tangible or visible remained of it.

One difficulty in accepting this theory will be felt by those who cling to old ideas in the fact that the five wounds appear in the body of the risen Lord. But this need present but little difficulty, for, as the soul permeates the whole frame from head to foot, the wounded body would, in a sense, be a wounded soul, and it is only reasonable that within so short a period, in assuming a visible form, the Lord should will the distinct appearance of those sacred scars which had made such a vivid impression on the minds of the disciples. T. R.

BACK FROM DEATH.

On Monday last the 'Daily Chronicle' published 'a weird, true story of a convent' which, if true, proves continued personal existence beyond the grave: on the principle that one demonstrated instance of spirit return settles the question, Does man live after death? The writer in the 'Daily Chronicle' says that the narrative is vouched for as absolutely authentic and that the events described occurred quite recently. He continues:—

Last autumn a Catholic girl, who had spent some years in a convent school on the Continent, was assisting the Mother Superior Mère Columba. As Miss Wilson—I purposely alter all names for obvious reasons—was standing on the steps of a ladder in order to reach a picture high on the wall, she suddenly found herself on the ground 'looking at herself,' so she phrased it, still standing on the ladder.

The Mother Superior was at the foot of the ladder. Beside her, to her surprise, Miss Wilson saw an old school-friend in the costume of a nun. The girl—a Miss Smith—had left the school two years before, and Miss Wilson had no idea that she intended to take the veil. What surprised her most of all was that she felt herself compelled to follow Miss Smith, who at once moved towards the door of the nuns' refectory, into which the schoolgirls were never admitted.

She passed through the door and walked across the refectory. She noted with some curiosity the arrangement of the furniture, but there was no time for examination, for her guide moved swiftly on, and in a few seconds they left the room and entered the convent chapel.

As they entered she saw her uncle, Captain Oldham, advancing to meet her. He was dressed as usual, and he seemed very sad. Amazed at finding him there, she greeted him affectionately, and exclaimed, 'Oh, uncle, why did you not tell me you were here? I am so delighted to see you.'

His reply was startling. He said, 'My dear, I have shot myself.'

'Oh, uncle,' she cried in alarm, 'I hope you have not hurt yourself seriously,' for she was quite sure the real man stood before her.

'You do not understand me, child,' was his reply. 'I have killed myself because the woman I cared for could not love me. Pray for me, for I am very unhappy, and I want you to pray for me.'

Miss Wilson and her friend knelt down and prayed for the sufferer. She noticed with some surprise that as they knelt upon the wooden prayer stool, which usually creaked as the weight of the worshipper pressed it on the tessellated pavement, they made no noise. But she prayed earnestly for the peace of her uncle's soul. When they arose from their knees, Captain Oldham looked at her gratefully and seemed less haggard and sad.

Her companion then retraced her steps, and again the strange constraint compelled her to follow. When she reached the foot of the ladder she became momentarily unconscious, and when she regained consciousness she was standing on the ladder, her school friend had vanished, and she heard the voice of Mère Columba saying, 'My dear child, how pale you look. You must be ill. Come down from the ladder at once and lie down.'

Passively she obeyed and was put to bed, where she slept for some hours. This was on Saturday morning. When she awoke, the Mother Superior asked her what had ailed her. 'Why had she so suddenly become unwell?'

Miss Wilson told Mère Columba exactly what had happened. 'My dear child,' she said, 'you must have been dreaming. This is all sheer imagination. Spirits do not return like this, and, besides, your uncle is probably all right. It is very wicked to say such things.' Miss Wilson, schoolgirl like, was awed by the words of Mère Columba, feeling that unwittingly she might have committed some great sin. She begged the Mother not to say a word about it to anyone, since it was so wicked, and the promise was given.

Next morning, just before 4 o'clock, when the bell had not yet rung for matins, Miss Wilson was awakened by her uncle's presence in her room. He did not speak. She only saw his face and bust, and there was a wistful look on his countenance. She got up and prayed earnestly for the repose of the troubled spirit. She had been his favourite godchild, and, despite the warnings of the Mother Superior, she knew it was calidly and no dream.

Every morning for two months her uncle came to her at the same hour, and great was her joy to find his face becoming more and more cheerful.

At the convent all letters, both out and in, were read by the

Mother Superior. On the Wednesday after her uncle's first appearance Miss Wilson received a letter from her mother telling her that her uncle had died suddenly the previous Wednesday.

Before Miss Wilson left the convent for the Christmas holidays she was taken through the refectory. Everything was just as she had seen it on her previous visit.

When Miss Wilson returned home her mother met her at Charing Cross. 'Mother,' said the girl, 'tell me the truth about my uncle. He did not die suddenly as you wrote. He shot himself.' Her mother started. 'What do you mean? How do you know? Who has been telling you about it?'

Miss Wilson replied: 'Uncle came himself to the convent chapel on the Saturday morning and told me that he had shot himself because of his love for a woman who did not love him.'

Then her mother told her the facts. They were exactly as the uncle had said. It had been a great surprise to them all that he had been in love. But when his corpse was discovered, on the mantelpiece was a scrap of paper, on which he had written an unwitnessed last will and testament. He stated that he had decided to end his life because the woman he cared for could not love him. He left everything he possessed to his favourite godchild, Miss Wilson.

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

STRONG THOUGHTS BY A STURDY THINKER.

The 'Determinist' will get little satisfaction from Henry F. Cope, who, writing in the 'Chicago Tribune,' says:—

The most important conviction that can come to any man is this, that it is entirely in his own power to determine his destiny. The freedom of the will is more than an abstraction of philosophy; it is a working fact that has, by its realisation, brought man to self-realisation, to freedom and salvation.

The coward and the weakling may seek refuge in heredity and in environment, but none will escape responsibility for his own life by blaming his grandfather or his neighbour. If circumstances mould you it is because you are pliable; you are the willing clay where you should be the sculptor.

No man who has waited for winds of circumstances ever found himself wafted to the skies. Character never is a windfall. Ideals and opportunities offer themselves from without, but we must up and possess them for ourselves. We never shall enter the desirable land of what we would be by any other way than by deliberately setting out for it.

How many are going through all their days drifting, waiting for some favourable tide or heavenly wind to swell the sails and carry them to any desirable heaven! They would be good if they could be good without the investment of energy; they would be willing to be wound up and made to run in the right way if someone else would do the winding.

Supposing goodness could be conferred from without, how much good would it do us? Nothing becomes the possession of character except as a result of determination and endeavour on the part of the individual. Beauty of life never is the product of passivity. Character admits of no external compulsions.

No power of heaven or earth can force us to be good either against or even without our wills. The only good we have is what we will to have and to be. There is no power that wills our ill, nor any, outside ourselves, that can take from us the power to choose and to achieve the highest. Any other view of life finds its source either in superstition or in sloth.

The creature of circumstances is a pitiable object, a piece of driftwood where a strong swimmer ought to be, a craven crying for mercy where the courageous rejoice to find strength, and the prize through struggle should be. We ought to make this world so that the weak can develop their wills and find their salvation; but we never can wisely make it so that the deliberate derelicts all can find fair havens.

Life with all it brings of joy and care, of weal and woe, is just the call of eternity to man, crying out to the soul to set itself free, to gain the high prizes, to will to do and be and overcome. Everything is decided by how you face your life, whether with complainings and fear or with rejoicing and resolution for its strength.

In a world where character is developed by freedom of choice and by exercise of will the greatest curse that could come would be to have no need, no trial, no sorrow, no difficulties, nor disappointments, to be free from the strenuous

choices. These are the challenges of fate, the ways to power, the paths to salvation.

What, then, has religion to do with realising the full life? Does it offer divine aid which, regardless of our wills, can carry us on to perfection? If it does, it offers that which is valueless because conferred and therefore only external, a robe of righteousness where we need the righteous life within.

This is what religion offers: ideals, opportunities, sympathies, inspiration, environment, and nurture for the realisation of the best life. Yet all these wait for our wills. The kingdom of love and peace is thrust on no one; all enter it who set their faces steadfastly toward it.

Yes, says one, that may be good gospel for the strong, but my will is weak; that is the way of the mighty; I cannot walk in it. If your will is weak it is because it is unused. Your will is as strong as you believe it to be. With what strength you have seek the best, endeavour to breathe the air of heaven; every high thought will be a tonic; in all things will to do the best; your will will respond to the exercise, will find harmony with higher will, and you will find the way to strength.

PSYCHIC OCCURRENCES IN ROME.

With reference to the planchette messages referred to by Miss Lilian Whiting in 'LIGHT' of last week, Major H. W. Thatcher writes:—

'I have been through the list and record of officers killed in the South African War and cannot find anyone corresponding to the account given by "Unknown Spirit." Moreover, the terms "Second officer Hussars, 72nd Regiment," are in themselves contradictory and impossible. The whole communication is one of the puzzles. The answer concerning mediums I have seen somewhere else.'

Since the above was in type Colonel F. R. Begbie has sent us the following note:—

'May I point out that in the British Army there are (exclusive of Household Cavalry) only *twenty-one* cavalry regiments, and not *seventy-two*; that anyone who had served in a Hussar regiment would always speak of it as "the 10th Hussars, the 18th Hussars," &c., and not as Charles Harold did? In addition, "second officer" is neither a military nor a naval term, although it is used in the mercantile navy.

'While on this subject may I ask why the fact (?) of the body of Charles Harold being "lost in a hole" and not being buried should trouble him after physical dissolution had taken place? Does proper burial add to the happiness of those who have passed over? What about the numerous people who have lost their lives at sea, whose bodies are either devoured by sharks and other denizens of the ocean, or slowly dissolve through the action of the elements?'

[We had previously received a letter from the War Office in answer to our inquiries, in which it is stated that 'no officer named "Charles Harold" was killed at the battle of Colenso.' In a note accompanying the article referred to, Miss Whiting said that Signor and Madame Cottran urged her to send the account of the planchette messages to 'LIGHT,' as they were desirous of ascertaining whether there was any truth in them. From a letter which we have received from the Editor of the 'Occult Review' we learn that an account of the same experience was published in the 'Occult Review' two years ago, furnished by a member of the Cottran family. In all probability, therefore, no information had been received by Signor Cottran as the result of that publication, and he urged Miss Whiting to try to verify the message. We wrote to Miss Whiting on receipt of the letter from the War Office, and suggested that efforts should be made to get fuller particulars from the writer of the message, because it seemed probable that the surname had not been given.—
ED. 'LIGHT.')

'MUCH of the joy, beauty, and worth of human life is lost to those who go about with a sort of moral microscope searching for the failings of others.'—R. DIMSDALE STOCKER.

HEALING.—On Thursday and Friday afternoons last week two lectures on 'The Principles of Divine Healing' and 'The Importance of Faith' were delivered by J. Blackburn, M.D. (U.S.A.), at Eustace Miles' Restaurant to large audiences. The lecturer gave several practical demonstrations, and on Thursday seven of the audience claimed to have been healed, some of diseases of long standing, and on Friday sent messages to Dr. Blackburn or attended to give public testimony to the efficacy of the cures.

BISHOP GORE ON IMMORTALITY.

From Birmingham papers sent us by correspondents we summarise as follows the views enunciated by the Bishop, Dr. Gore, in two of his mid-day addresses in the Cathedral of that city on 'The Life beyond the Grave.' After referring to the attempts by philosophers in all ages to prove the immortality of the soul or the persistence of human personality, the Bishop said that among the Jews this belief arose from faith in the righteousness, justice, and goodness of God. Jesus shared and professed this belief, and raised it to a higher plane of certainty. The resurrection of Jesus imparted to the first Christians a full confidence, yet it was not intended as a compulsory argument. Merely physical facts could not produce a moral result. No fact in history had stood cross-questioning so securely, and it fitted in with the moral evidence which gave cogency to faith. It gave a reality to the whole idea of resurrection, and enabled it to satisfy, solace and sustain the highest efforts of the human mind towards God at the highest level. The Bishop, as reported, went on to say:—

There never had been a wider interest than there was at present in spiritualistic investigation, and never so many attempts to bring ourselves into actual correspondence with the dead by mediums and otherwise. It was, at least, interesting to note that Christian belief in immortality developed not merely apart from such inquiries, but developed directly through their prohibition—solely out of a belief in God and His righteousness. There had been evidences of supposed apparitions, visions, and visitations from the dead to the living, and a very widespread claim that the attempts by means of séances to hold communication with the dead had been successful. He did not say that he thought it legitimate to quote the prohibition from the Old Testament making it unlawful to make these inquiries. By all means let competent persons make inquiries into supposed apparitions. But looking back at the history of mankind in the past they would find that all profitable belief had established itself on totally different grounds, and it was yet to be shown that anything better was to come out of such inquiry into the future.

In a subsequent address the Bishop said:—

Christ spiritualised man's conception of the kingdom and broke down the sharp dividing line of time. It was strange that some thought of the consummation of Nature as the carrying away of our spirits to a remote heaven where all the feelings of earth would be forgotten; but there was no question that in the New Testament the heaven of Christ was not that of the last consummation of our manhoods. The new heaven would be the scene of our perfecting. The resurrection of Christ was all the more astounding and had the greater evidence of genuineness because of the simplicity and consistency with which the gospels recorded the phenomenon of a body which had been raised into a state altogether transcending the limitations and tendencies of our present gross material life. The idea of the future life had been presented in symbolical illustrations. St. Paul did not suggest that the material atoms of our decayed bodies would be again collected, but gave, as the simile of continuity, the natural growth of a grain of corn in which the material atoms are lost but in which the germ of life is quickened. The future state could not be literally described. We knew that our future state would be a state of perfecting in body and soul, but how it was to happen we had no idea at all. In conclusion the Bishop advised his congregation to cling to the great principles in this matter.

In some respects Bishop Gore stands for the more liberal type of Churchman, with leanings to mysticism. Though on other points, where intuition has had less free play, he can cling strongly to traditional and dogmatic belief, we are pleased to find that he recognises the untenability of the strictly material theory of the Resurrection, and adopts the Spiritualist conception of 'a body transcending the limitations of material life,' and that he admits that the future life is not determined by the 'last consummation,' by the point of development which we have reached while still on earth, but is a life of perfecting until we can be fitted for a sphere of existence where all is perfect. But we cannot agree that the belief in future existence has ever developed through any prohibition of spiritualistic investigations; we should rather say that, as at present, it has always developed through investigations carried out in defiance of priestly prohibitions, whether issued from Jerusalem or from Rome.

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TRANSFORMED HINDUISM.

Two handsome little volumes, by the author of 'God the Beautiful,' have just been published by Philip Wellby. The title is 'Transformed Hinduism: The Monotheistic Religion of Beauty.' The work is rich in its research, its happy summaries of ancient Indian writings, and its bright modernism, all culminating in the simple but profoundly inspiring thought that the human and the divine are very closely related and that there are no barriers between God and the soul. It is this thought that gives the key to these volumes, which fittingly end with a charming section on 'Death and Immortality.'

We call it 'charming,' and it is really that. All the old terror is gently spirited away, and the passing on is presented as a natural and beautiful promotion. The old ideas and the new are clearly contrasted. It was once commonly believed that human life was under a ban here, and that the possessors of it were in great danger of falling hereafter into the relentless hands of an implacable God, while only a Christ or a sacred priesthood stood between God's creatures and His wrath. 'Formerly death was looked upon as the jailer who dragged unwilling souls to the judgment seat, where they were claimed by demons as their rightful due' as unforgiven: but now it is 'seen as the ministering angel of mercy who gently guides the soul from the world's twilight to an endless day of joy.'

The last half dozen words seem too sweeping. Is it all and for all nothing but 'an endless day of joy'? The writer almost says so. It is true that all will begin there as they end here, and that some will start there with grave disqualifications and heavy burdens, but, for all, there will be 'a sure and certain hope.' It is ardently advocated that much of our earthly dross is only earthly; and that it will all speedily drop away when we arrive at the advanced world where the good in us will be all in all. 'This writer does not believe in reincarnation, but in something that he calls 'incarnations' or 'the transfigured life' in the world beyond, a condition that will 'arise out of the present soul-life,' with the gold separated from the dross. 'Incarnated in subtler and nobler forms,' the spirit will start upon a progressive existence which will ever stretch before the aspiring soul. He goes so far as to say that all which was degrading, sordid, selfish, evil, and which had chained

the soul down to lower levels, will perish with the body. 'Only that part of the soul's earthly acquirements which is precious and incorruptible will, after death, remain with it for ever; the rest, the wood, hay and stubble, or whatever was only of a temporary nature, imperfect or evil, will be burnt up and disappear for ever.' The evil will be burnt, not the evil-doer.

But human souls, he says, will enter the new life at different stages of development and tendencies, and all the neglected road will have to be travelled, but with more favourable environments in its ethereal form. The evil-doer may seem to escape retribution here, but it is affirmed that every sin retards the soul's heavenly growth and debases the character. There are boundless possibilities of progress, but there is no escape.

The rational ground for these conclusions is found in the Law of Evolution which ever suggests progress and makes for improvement. Evolution, it is said, leads to the conclusion that in the next existence the transfigured life has been evolved from that part of the soul-life upon earth which was of immortal value and which therefore only constituted its higher self. In this glorious conception of eternity and the soul's future it is seen that the race for perfection will never cease, and the joy of each soul will ever be on the increase, for evolution is the gospel of infinite progress.

This world, then, is only the soul's nursery, a training place for humanity, the first school in which is learnt the A B C of the laws of perfection, soul-culture, soul nobility, and soul happiness: and this carries with it the certainty of further opportunities hereafter. The crude and discreditable notion that human destiny is fixed here, and that there is no further opportunity in the life beyond, is here treated with the calm contempt it deserves, as altogether opposed to justice and the beauty and harmony of Divine Law. It would be infinitely more infamous than it would be to make life in the nursery or the infant school fix the whole destiny of man's threescore years and ten. As to this, our author is very confident and clear: 'Therefore, although the wrecks of humanity may have made a false start in this first school of probation, perhaps not so much from their own fault as from the criminal neglect of others, the end is not yet.' 'By-and-by, under a brighter sky and more genial environment, marvellous forms may spring up from the neglected soil, miracles of growth, transformations of surpassing beauty.'

And what are the employments of the advanced in that stupendous soul-laboratory? Evolution, it is argued, suggests that the sympathy, pity and willing sacrifices which distinguish all noble souls on earth will be in even fuller operation in the life eternal. Hence, it follows that the loving services of the highest glorified souls will ever gladly be at the disposal of those who need them most. For the rest, the prospect painted for us by this glowing spirit has in it hope or ecstasy for us all. Our training in practical life, our intellectual pursuits, our artistic and scientific interests, will all go on. 'In our emancipated state, what splendid opportunities may there not be for the glorified spirit to continue its studies in nearly everything which interested it here, and of which the first foundations were laid in this short life.' 'What about the artists on earth whose delight was to study colour and form in Nature? What wonders of beauty, harmony and sublimity will be revealed to their enraptured gaze, drinking in with never diminishing desire the loveliness of Nature seen from more elevated, more glorious, points of view.' But 'there will be room for all gifts and graces, and opportunities for their exercise which were often wanting on earth. There

will also be room for the brave heroic spirit, for the practical active mind, as well as for the lover of all that is beautiful, tender and elevating.' And so we may say, with this ardent writer: 'Let us all, therefore, leave this world in glad hope and trust that all will be well with each and all, and that in eternity the crooked will be made straight, the bowed down will be lifted up, what is here immature will reach maturity, what is imperfect will be made perfect,' by the working out of an Infinite Law which must prevail.

THE LIFE RADIANT.

SPIRITUALISM FROM THE STANDPOINT OF A
CHURCHWOMAN.

BY LILIAN WHITING.

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

Life as a whole prefigures itself before us as a spiritual drama in which we are, at once, the actors and the interested spectators; and may we not consider the Life Radiant as that transfiguration of the ordinary events and circumstances of the day which lifts them to the spiritual plane and recognises in them the visible indication and sign of the divine leading? Every occurrence thus becomes a factor of the revelation, a finger-post pointing the way: and to dwell perpetually in this illuminated atmosphere is to invest every day's experience with a kind of magical enchantment, and thus to live daily, hourly, constantly, the Life Radiant. For all the forces that determine this complex experience we call life lie partly in the Seen and partly in the Unseen. Man is always an inhabitant of both realms, and he is in perpetual co-operation with the inhabitants of both worlds. To recognise either alone, and be blind to the other, is to fail in drawing intelligently and consciously from both these sources of energy. The Conscious Intelligence is an enormous factor in all successful achievement. For, in ignorance, the great forces act upon us, in conscious intelligence we act upon them, and whether the forces are spiritual or physical this law holds true. As an illustration of the latter take electricity if a force so ethereal may still be called a physical force which may be the destruction of the ignorant man, while the Conscious Intelligence harnesses it to his use and compels it to carry his messages, to serve him as motor power in transit, and in all ways to do his bidding. As an illustration of the vital difference between ignorance and intelligence in dealing with *spiritual* forces, we have only to realise that we are ourselves primarily responsible for the aid, or for the hindrance, that is brought to bear upon our lives from those in the Unseen who companion us. Nothing can be more puerile than the assertion, frequently made by the opponents of Spiritualism, that to receive this influence into our lives is to admit the influence of evil spirits! It would be no more absurd to refuse all social companionship on the physical plane because, indeed, one feared to associate with evil people! If you or I keep companionship with 'evil spirits'—either in the physical or in the ethereal—we certainly ought to be quite ashamed of ourselves. No outside evil influence can touch, or harm, him who strives to hold his spiritual life in constant receptivity to the divine. 'Lift up your hearts,' wisely counsels the Church service. To try to *help* 'evil spirits' that is quite another matter. One may endeavour to bring better forces to bear on the thief or the murderer without becoming a criminal himself.

Now this great truth of Spiritualism may be derided or denied; but the derision or the denial is of no more consequence than was that of the scientific world of Galileo's time of the truth which he recognised and which subsequently established itself in science. Nor am I afraid of the term 'Spiritualism.' As a Churchwoman, born and bred, holding my communion in the Church as the one most cherished and priceless possession of my life, I still do not feel any necessity to call this movement by any other appellation. Spiritualism no more stands for fraud than finance stands for counterfeit money, or law for chicanery, or religion for persecution and hypocrisy. That all these have their abuses goes without saying, but it is not with those abuses that we are concerned to-night.

Man is, then, an inhabitant of both realms. Primarily a spiritual being inhabiting an ethereal body which dwells in the condition which we call the ethereal world, he is tethered, so to speak, to the physical world by the physical body, in which his ethereal body is temporarily clothed. He can exercise power on both planes; he is in association with, and he is companioned by, the inhabitants of each. Sympathies, interests, intellectual insights transcend the differences of degree between the two realms and enable the dwellers in each to meet and mingle in mutual communion, endeavour, and achievement. The term Spiritualism defines this faith in the spiritual nature of life. There is no reason for regarding the name as vocal dynamite. The London Spiritualist Alliance has the courage of its convictions, and rightly designates its body by the appropriate name. Only by the intelligent recognition of the infinite and illuminating truth known as Spiritualism can the Life Radiant be lived, because its possibilities depend on the realisation of the perpetual extension of our activities into the unseen. Since the discovery of the ether, the relation of the physical and the ethereal realms has become a matter of clear comprehension. The ethereal body has its habitat in the ethereal world as the physical body in the physical world; but the power of the spirit transcends these differences of body and environment and flashes its messages from spirit to spirit. The general recognition of all that is involved in this truth would fairly revolutionise human life. It would call into being undreamed of energies by its inspiring revelation of the marvellous possibilities freely open to all, in power and purpose and achievement and joy.

It is no exaggeration to say that a large proportion of the inhabitants of this world are similarly deprived of the great possibilities of development, of the extension of life into the larger activities and more significant thought and purpose of the ethereal world, because they, too, are correspondingly blind, deaf, and dumb to all its fuller and higher and more intense life and energies.

The key to the new civilisation of which we are on the immediate threshold lies in ethereal physics. The entire phenomena of light, heat, electricity, and magnetism are contained within ether. Here is an electro-magnetic matter filling all inter-planetary and inter-stellar space, a subtle matter that stimulates and vitalises all coarser matter, and forms the medium through which all forces work. Years ago Professor Dolbear asserted that all problems of the universe resolve themselves at the last into 'ether problems,' and applied science is now demonstrating his words. It is now the realm of ether that awaits its conquest by man. He has conquered the kingdoms of the earth and the sea; he is entering on his conquest of the kingdom of the air, the secret of which is in the ether. This is the vast reservoir of all force, all potency. Every point in space is a motor of energy. It is in the ether that man will find the solution of all problems of transit and of communication. Even the support of the physical life will be found to lie in the sustenance of the psychic body which supplies the physical body with energy. The realm of the ether is the realm of the enduring realities.

The explanation of the progress of humanity within the past half century, in which man has advanced in a greater degree than in the preceding five hundred years, lies in the fact that he is living more and more in the ethereal, which is his true habitat. Man is a spirit, and his place is in the

spiritual environment. He is designed to command and to utilise the visible mechanism of the physical world, but not to be commanded by it, or absorbed in it. All the great inventions and discoveries ; all the great creations in the arts—music, literature, painting, sculpture—are made because their inventor, discoverer, or creator is dwelling, for the time, in the ethereal world, and is in touch with this high and intense order of forces. In this electric, magnetic medium all the faculties of the mind are quickened and vitalised.

The experience of a great pianist, or of a composer either of music, of poetry, or romance, illustrates this truth. Any pianist will admit that if he 'stops to think,' so to speak, when playing, he touches the wrong key. He breaks the continuity. For when absorbed in his playing he is, for the time being, in the ethereal world, and his psycho-magnetic power has taken command.

Lord Kelvin believed that he had proved, by a long series of delicate tests, that the entire universe is composed of ether, matter being potential ether, or ether in its cruder form. The recent experiments of Marconi demonstrate that ether is a changeless medium. In physics there is constant variation ; in ethereal physics there is no variation.

(To be continued.)

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 165.)

The experience of the poet as an impressionist, conscious that Nature is living, and who is forced to the conclusion that under her finite modes she expresses something of the Infinite Self, was preparatory to a much richer and more illuminating experience. I said that the poet gave evidence, in some of his poems, of an experience that he could not then define in terms of psychology ; but now this experience, which is found to have taken place in not a few instances in times far and near, and in races wide apart, has been named by the new psychology '*the Cosmic Consciousness*.'

It is necessary to our subject to define what is meant by the terms, and this we shall best do by noting that in the new psychology there are *three* stages of consciousness. The first stage in evolution gives us the *Simple Consciousness*, where it appears that the subject—the knower, the object—the thing known, and the knowledge, are not yet differentiated. They seem to mingle in an enveloping mist of unity, and this seems to be the experience of animals and of young children, wherein the self is not yet differentiated. They appear to feel in a dim way that they are parts of the universal, and their experience has something of the cosmic quality. The second stage in the process of evolution is known as the *Self-Conscious* stage, and belongs to the vast majority of the human race. In this experience the subject and the object and the knowledge are sharply differentiated. In the human struggle for existence the tendency has been to separate more and more from the object (which we may here call 'Nature'), and to grow an overgrown self-consciousness ; and more, in the fight for life the subject—self—has been forced into conflict with and even hostility to, certain aspects of the 'object,' with the result of a fatal rupture in that dim sense (which is the true sense) of unity with the whole, and which seems to be the experience of simple consciousness. Now this is the malady of self-consciousness, whence arise most of the 'ills that flesh is heir to.' It is the malady of separation between subject and object in the realms of the natural and the spiritual worlds, resulting in a wild conflict between mind and matter—spirit of man and spirit of God. It is, doubtless, a stage

in the evolution of the self-consciousness, distinguishing between the self and the non-self, and necessary to development, but we have had to pay a high price in the rupture between subject and object, and in the malady of a diseased egoism that has made itself a 'centre of experience' divorced from the real object, so that its experience is often false and its knowledge an illusion. There can only be true life and true knowledge when subject and object are no longer in separation but in union. It is then we arrive at the third stage of consciousness that has been named the *Cosmic Consciousness*, wherein the subject—the knower, and the object—the thing known, and the knowledge are united in consciousness and are *felt* to be *one*. At this point all conflicts and antagonisms—war of sense with soul and of mind with matter, the part with the whole, the finite with the Infinite—end in the great reconciliation, and the soul of the man feels its unity and knows it is of the same essence with all things and beings—with the universal life that displays itself in what is named 'matter,' and in what is named 'mind.' This majestic experience has certainly been realised, as we have said, by not a few of the sensitive, spiritual souls of the race. It is in no way connected with thought, and comes often in a flash, when, indeed, the mind is preoccupied. It brings with it a sense of the boundless—a delirium of joy and a sense as of light streaming through all the deeps of personality. The barriers of the ordinary self-consciousness fall away, when opens out the vast illimitable, which is not dead but alive, and which the consciousness feels to be 'all-inclusive,' and wherein the liberated self is not lost, nor absorbed, but with vivid clearness realises itself to be *one* with the spirit of the universe, whom we mortals name God and whom Jesus reveals as Father. This, then, is the 'cosmic consciousness' wherein subject and object become *one*—not by thought but by feeling, and this spiritual oneness is reached in that ultimate 'substance of mind' which underlies all things and is expressed by them.

Let me now give some illustrations of this great cosmic experience, that we may compare it with that of Wordsworth.

Thus the Hindu sage, Manu :—

He who in his own soul perceives the Supreme Soul in all beings and acquires equanimity toward them all, attains the highest bliss.

And thus Gautama, the Buddha :—

People are in bondage because they have not yet removed the idea of the I.

Again, the Upanishads founded their wonderful teaching on the basis of this cosmic experience, *e.g.* : 'He who beholds all beings in the self, and the self in all beings, he never turns away from it.'

Once again Plotinus :—

(Illumination) is absolute knowledge founded on the mind knowing with the object known.

Also Swedenborg on the 'Divine Influx,' and Thoreau : 'We are all inlets to the great sea of life.'

And Emerson :—

The man proceeding thence puts off the egotism of manhood and becomes at last a public and *universal* soul, this rising to greater heights, but also rising to realities, the outer relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls and *he is with God*—shares the will and the immensity of the First Cause.

In addition to these there are three poets within our own time who afford illustrations of this sacred cosmic experience : Tennyson, Walt Whitman, and Edward Carpenter.

Tennyson struggles, as do all the mystics, to express this spiritual experience, when, one evening, reading the letters of his spirit friend Hallam, he says :—

And all at once it seem'd at last
The living soul was flashed on mine,
And mine in this was wound and whirl'd
About empyreal heights of thought,
And came on that which is, and caught
The deep pulsations of the world ;
Æonian music measuring out
The steps of time, the shocks of chance,
The blows of death. . . .

This is without doubt the cosmic experience, but it is more clearly expressed in 'The Ancient Sage' :—

And more, my son ! for more than once when I
Sat alone, revolving in myself
That word which is the symbol of myself,
The mortal limit of the self was loosed,
And past into the nameless as a cloud
Melts into heaven. . . .

Again, in 'In Memoriam' (Ode 93) :—

Where all the nerve of sense is numb,
Spirit to spirit, ghost to ghost.

Walt Whitman's poetry is a daring attempt to give expression to the cosmic experience. Thus :—

And I know that the hand of God is the promise of my own,
And I know that the spirit of God is the brother of my own,
And that all the men ever born are also my brothers,
And the women my sisters and lovers,
And that a kelson of creation is love.

In these lines he sings of the unity of all life in the one Infinite Spirit, and this spirit that we name God he sees everywhere :—

I hear and behold God in every object, yet
Understand not God in the least ;
I see something of God each hour of
The twenty-four and each moment, then
In the faces of men and women, I see God.

And again, we have the true cosmic feeling, when subject and object become one, in the lines :—

Strange and true that paradox hard I give,
Objects gross and the unseen soul are one.

Edward Carpenter may be described as the 'poet of the cosmic consciousness,' with its spacious liberty and fine rapture as it feels itself essentially *one* with the deep, mystic, breathing Life of the universe. He says :—

I arise out of the dewy night and shake my wings,
Tears and lamentations are no more.
Life and death lie stretched below me.
I breathe the sweet ether blowing of the breath of God.
Deep as the universe is my life and I know it,
Nothing can dislodge the knowledge of it,
Nothing can destroy, nothing can harm me ;
Joy, joy arises, I arise . . .
Sailing through the starlit spaces on outspread wings
We trio. O laughter ! laughter ! laughter !

This is the clarion note that ever rings out of the cosmic experience—a note of quivering joy that the self knows itself to be one in essence with the Spirit of the Infinite Life when, for a rare moment, it has escaped its prison and felt the pure rapture of boundless being.

'The gates are thrown wide open all through the universe,
I go and I return. All is well.

O laughter !

I have thus tried to make clear by definition and illustration what is meant by the cosmic consciousness, that I may show how Wordsworth realised this liberating experience, this sense of boundless life, wherein subject and object become *one*, not by any effort of thought, but by a kind of melting into one another, with a deep sense that the self is no longer separate, but is united to the cosmic spirit of God. In the 'Excursion' this mystical experience finds expression in these fine lines wherein the poet describes a sunrise :—

. . . He looked :
Ocean and earth, the solid frame of earth
And ocean's liquid mass, in gladness lay
Beneath him. Far and wide the clouds were touched,
And in their silent faces could be read
Unutterable love. Sound added none,
Nor any voice of joy : his spirit drank
The spectacle : sensation, soul and form
All melted into him : they swallowed up
His animal being, in them did he live,
And by them did he live ; they were his life.
In such access of mind, in such high hour
Of visitation from the living God,
Thought was not : in enjoyment it expired.

Again he tells how this experience came when all sounds were hushed, save the calling of the cuckoo :—

O blessed bird ! the earth we pace
Again appears to be
An unsubstantial faery place
That is fit home for thee.

Once more the poet shows that he has entered into the cosmic experience when he writes :—

The gross and visible frame of things
Relinquishes its hold upon the sense,
Yea, almost on the mind itself, and seems
All unsubstantialised.

Yet again, from the prison house of sense, escaping but for a moment, the soul has flashed upon it the vision of the boundless and feels itself one with the Immortal.

Our souls have sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither ;
And see the children sport upon the shore
And hear the mighty waters rolling evermore.

Yet once more, when the poet would explain the child's sense of wonder and 'dream-like vividness and splendour which invests objects of sight in childhood,' he relates the spirit of the child to the Infinite Spirit, and thinks of a oneness that was pre-existent, and that in this sense-life it brings with it 'trailing clouds of glory'—a quenchless spark of the mystic fire that is ever our guide :—

The fountain lights of all our day
Are yet a master-light of all our seeing :
Uphold us, cherish, and have power to make
Our noisy years seem moments in the being
Of the eternal silence, truths that wake
To perish never. . . .

This is the idealism of all the mystics—the 'illumination' of Plotinus, the 'light rare' of Whitman, the 'utter clearness' of Tennyson, and the 'I know it' of Carpenter.

Thus Wordsworth, by his sympathetic passivity, self-detachment, and cosmic experience, made possible a spiritual interpretation of Nature, and shows the way to a far richer experience in the ultimate spiritual development of the race, on whose far-away height we catch some foregleam of the glory of the great souls that have attained and are made 'one with Nature,' being made one with God.

At the close of the Address, after a few words from the Chairman, a hearty vote of thanks was accorded to the lecturer, on the motion of Mr. E. W. Wallis, seconded by Mr. Angus McArthur, and the proceedings terminated.

TRANSITION.—The friends of Mrs. H. E. Bell, of Peckham, who related some of her 'striking personal experiences' at a meeting of the London Spiritualist Alliance in November last, will sympathise with her in the outward loss of the companionship of her husband, who was promoted to spirit life on April 4th, after two months of painful illness, borne with sustained cheerfulness. The mortal form was cremated on Wednesday last at the Golder's Green Crematorium.

Forty years ago Dr. J. Rhodes Buchanan, the discoverer of psychometry, advocated, and published a valuable book upon, Moral Education, which he regarded as of the utmost importance to humanity, and we are pleased to see that there are others to-day who are of his way of thinking. Sir Edward Busk, speaking at the College of Preceptors on April 1st, said that 'character was one of the few possessions of which they could be sure. Their knowledge might become obsolete, their health and strength might fail, their property take wings, but their habits and character would remain throughout all those changes. His opinion was that the greatest of educational teachings was that moral education which it was their object to promote.' Lord Avebury, who presided, said 'it was remarkable that during the last two or three years an organisation had been started to secure as far as possible that improved moral teaching and formation of character which Sir Edward Busk thought to be a most vital part of education. He hoped one effect of the national congress in September next would be that some agreement would be come to on the subject.' We hope so, too.

JOTTINGS.

'L'Echo du Merveilleux' for April 1st gives two cases of clairvoyance, one simultaneous and the other precognitive, with regard to accidents, both of which occurred in Normandy. A young man, whose parents had set out in the morning for the town, saw their vehicle overturned into a ditch. This occurred while he was fully awake, and the accident actually happened at the time when the young man saw the vision. A woman, being informed as gently as possible that her son had been drowned, exclaimed: 'I am not at all surprised; I expected it; some days ago I *saw* this accident take place very distinctly, while I was wide awake.'

A 'character sketch' of Dr. Horton, in the 'Daily News' of March 28th, concluded with an account of how he when a boy gathered together the members of the family and commenced to preach to them, and the writer said: 'The dream of the child was the true foreshadowing of the man—his vocation the fulfilment of his mother's hope. "It shapes itself to me," he has said, "as the thought and the wish of my mother, wrought out silently in her heart and carried just as I was leaving school for the University over into the land beyond death, and there working ceaselessly and effectually, so that it would not surprise me if at any time my eyes were opened, and I found that she, an invisible spirit, had remained by my side all the way to complete the purpose with which she started me on the journey."'

Those who attest the reality of communion with people in the after-death realm of existence need not sigh for the 'gift' to see themselves as others see them, because the opponents of Spiritualism soon express their opinions. Mr. C. L. Harvey, writing in 'The Sunflower,' U.S.A., says: 'The man who openly avows himself a Spiritualist may expect to be ostracised, persecuted, maligned, and slandered. This is exemplified by the case of Sir Oliver Lodge. For thirty years he has been one of the world's greatest scientists; now, since he has publicly avowed himself a Spiritualist, he has come under the ban of many journalists and others. One editor says: "He is not a scientist. He hasn't got even common-sense." Professor Goldwin Smith admits that Sir Oliver Lodge is 'great in his own line,' but insinuates that 'intellectual power does not preclude the existence of mythical weakness.'

Our questioner who asks if Shakespeare has ever communicated from the other side will be interested in an article which we have in hand and hope to use in 'LIGHT' next week. He will find two poems in 'Poems of the Inner Life,' by Lizzie Doten, purporting to be from Shakespeare from one of which, on 'Life,' we quote the following lines:—

"To be, or not to be," is not "the question."
There is no choice of life. Ay, mark it well,
For death is but another name for change.
The weary shuffle off their mortal coil,
And think to slumber in eternal night,
But, lo! the man, though dead, is living still;
Unclothed, is clothed upon, and his mortality
Is swallowed up of life.'

This from the 'Harbinger of Light' is very suggestive: 'Probably there is no country in Europe in which so many persons of high social position and great intellectual culture have embraced Spiritualism, as in Italy, and yet it is painful to observe how its merely physical phenomena appear to engross the attention of its students. In the November number of "Luce e Ombra," I notice that at least half the articles are devoted to this branch of the subject. In a land that has been the home of so many hundreds of men who have enriched the world with the fruits of their genius as artists, philosophers, statesmen, scientists, composers of music, and original thinkers, there must be a perfect host of spirits eagerly awaiting an opportunity to enlighten, instruct, and assist their brethren in the flesh—in fact, I have reason to know that this is so—and yet those through whom and to whom they are anxious to speak, continue to busy themselves with the mere elementary facts of Spiritualism, to their own great loss and detriment. "'Tis true, and pity 'tis, 'tis true.'"

TO CORRESPONDENTS.—Several communications intended for this issue of 'LIGHT' are unavoidably held over until next week.

A MIRROR ANNOUNCES A DEATH.

Instances have been occasionally reported in which the fall of a portrait has occurred simultaneously with the death of the person represented, but the following incident, if correctly reported by a Budapesth daily paper, as quoted by the 'Uebersinnliche Welt,' is of a more complicated and remarkable character.

Herr Thomas Szana, a dramatic author and critic, was also director of the Urania Theatre at Budapesth. On February 11th a strange gentleman inquired at the theatre for the secretary, who was not in at the moment, and was shown into the office. He immediately came out again, much excited, and declared that he had seen Herr Szana's face in the mirror over the secretary's desk, and had turned round, thinking that the director had followed him into the room; but Herr Szana was nowhere to be seen, which was not surprising, as he had been lying ill at his own house for several weeks.

A few minutes afterwards the secretary returned, and had scarcely sat down at his desk when the mirror hanging over it fell down and broke into fragments; the secretary cut his hand by instinctively grasping at one of the pieces, but otherwise escaped marvellously, for his shoulders were strewn with splinters of broken glass. A mechanic who was called in said that the strong spike on which the mirror hung had, by some unexplained power, been drawn out of the wooden plug cemented into the wall, and that anyone who was superstitious would say that it portended something. On sending to Herr Szana's house it was learned that the director had died shortly before the messenger got there, presumably almost at the time of the falling of the mirror; this event being preceded, as above narrated, by the appearance of the director's face in the glass when the unknown visitor entered. Curiously enough, towards the end of last year a piece was played at the same theatre entitled 'Superstition,' in which Spiritualism was presented in a false and distorted light as a superstitious belief.

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.

Determinism Explained.

SIR,—I have read carefully and with great interest the letters which have appeared in 'LIGHT' in reply to my last on 'Man's Free Agency,' and I am compelled to come to the conclusion that not one of your correspondents has answered the argument I brought forward. In fact, some of these gentlemen make statements which actually support the case for Determinism.

'Vir,' on p. 137, states that, 'Many men have their lower consciousness so undeveloped that they prefer vice and crime, filth and ignorance, drunkenness and debauchery, to the reverse of these conditions, and the reason is, not in heredity or environment, but simply that they are in a low condition of evolution, and require all the misery and wretchedness they suffer from to wake their lower consciousness to a perception of their degradation, and teach them that they have a spirit all powerful and beneficent that can, and will, conquer all evil conditions.' (My italics.)

It will be noted that 'Vir' positively states that the men of whom he is speaking require certain conditions to improve their moral characters. That is, that it is necessary that they should have certain lessons (environment) in order that they may progress. Exactly! If that is what 'Vir' means, then I agree with him, for that is my case. 'Vir' further states that these men prefer evil things and conditions, because 'they are in a low condition of evolution.' But why are they in a low condition of evolution? I claim that they are in this condition because of their heredity and environment. Everything which affects a man, and moulds him for good or for evil, comes from heredity or environment. Environment includes everything which is outside the man and yet affects him. I, in common with other Determinists, do not think of environment in a narrow sense, as 'Vir' states; it is our opponents who do that, and that is one of the reasons why they do not understand our case. Opponents of Determinism commonly think of environment as all-bad or all-good, whereas it is frequently a mixture of the two.

Mr. Venning states that, 'Mr. Pye may find it necessary to go from North London to the Bank, but surely he has a free choice of many routes to take, and, above all, of the attitude of mind he will carry with him,' &c.

It is true, as Mr. Venning states, that I should have a choice of the routes to take, but my choice, as I have already stated, would be determined by my heredity and my environment. As I have already been many times to the Bank, my experience (environment) would lead me to go by a certain way. As to the attitude of mind, that, too, depends solely upon heredity or environment. If I am *naturally* of a gloomy 'turn of mind,' and if I dislike journeys through noisy traffic, then my journey will be 'a painful, laborious struggle.' If I am of an avaricious turn of mind, and am going to the Bank to claim a fortune which a rich relative has left to me, then I shall be, in a certain sense, happy and pleased.

Determinism does not mean that there is, on the part of man, no opportunity of choice. It means that according to the heredity and training of a person will be his life, thoughts, and actions. A poet can no more help being a poet than an Atavist can help being an Atavist. If a tiger were to kill a man we should not *blame* the tiger; we should know that it is a tiger's *nature* to kill. We do not expect choice flowers to grow on weeds, or roses to blossom on thistles; how then can we expect pure thoughts and good actions from human weeds? If a man is immoral there *must* be some cause. I suppose 'Vir' would say that the man is in 'a low condition of evolution,' which is the same as stating that a man is a degenerate because he *is* a degenerate! Determinists recognise that everything which affects a man is caused or controlled by what he is when born (or heredity), and his training, teaching, surroundings, &c. (environment) during life. When I speak of heredity I mean every quality of body and mind with which we are born, and I must point out that we inherit not only from our *immediate* parents, but through them from the whole family of grandparents, great grandparents, &c., who have gone before.

Why 'Vir' should call Determinism a 'horrible doctrine' I do not know, unless, as I suspect, he does not perfectly understand it. Determinism is a humanitarian doctrine, and proclaims as an absolute and provable fact the 'Brotherhood of Man.' It seeks, in the most practical of methods, to raise our unfortunate brothers and sisters—the 'bottom dogs,' the despised of men; not merely the unfortunate poor, but also the unfortunate rich—by giving them good material conditions, to make healthy their bodies and brains, and by giving them good practical and spiritual teaching and counsel when their brains are in a fit condition to receive them.

I have not, perhaps, made this matter as clear as I could if I had more time and space at my disposal. If I have caused readers of 'LIGHT' to think and to read more about this subject, then I shall not have written in vain. I should like once more to recommend 'Not Guilty,' by Robert Blatchford, as an excellent guide to the subject. In conclusion, I must thank you most heartily for opening your columns for the free discussion of the important question.—Yours, &c.,

HARRY PYE.

18, Oakley-road, Southgate-road, N.

Dr. A. J. Davis and Mediumship.

SIR,—I have to thank you for the trouble you have taken in obtaining a reply to my inquiry regarding the source of Andrew Jackson Davis's philosophy ('LIGHT,' p. 153).

I think, however, that 'Modern Spiritualism' means, to most people, the practice of communicating with discarnate spirits, including certain teachings received in this way. It seems clear, from Dr. Davis's reply, that his philosophy was not obtained in this manner, and is, therefore, no more to be associated with Spiritualism than the philosophies of other modern seers, such as Swedenborg, Jacob Boehme, Anna Kingsford, or Madame Blavatsky. Why should Dr. Davis's spiritual philosophy be especially singled out and associated with Spiritualism, and the author be entitled 'the Father of Modern Spiritualism'?

In suggesting that Dr. Davis's communications came through the vehicle of his 'subliminal self,' I used this term in the sense in which Frederic Myers employed it, viz.: to include all those higher aspects of the soul which are associated with inspirations, &c., and to which Dr. Davis refers as the 'superior condition.' In this condition his mind 'was fed and illuminated by direct contact with the focal knowledge.' Here we reach the point of my inquiry. Spiritualists, as a class, are engaged in endeavouring to obtain knowledge through other people. In this way they can merely learn what other people think, and can therefore only obtain reliable information about minor details, as there is known to be as much delusion in the spirit world as there is here.

I wish, in conclusion, to emphasise the point that we are *all* spirits, and that it should be our aim, not to rely upon mediums and scances, not to develop in the 'passive' method in order to talk to other people in the spirit world, but rather to adopt the 'occult' ideal and seek to become receptive to inspirations through our *own* spiritual nature, our 'subliminal self,' so that our minds, as Dr. Davis expresses it, 'may be fed and illuminated by direct contact with focal knowledge.'—Yours, &c.,

H. T.

[We are unable to see the point of 'H. T.'s' objections to the claim that Dr. A. J. Davis is to be regarded as the father of Modern Spiritualism, on account of his method of receiving illumination, especially in view of the closing paragraph of the above letter. 'H. T.' holds a very limited view of Spiritualism and one which is not ours. If, as has frequently been urged in 'LIGHT,' 'we are all spirits,' and ought to develop our spiritual faculties in order to hold first-hand converse with the spirit world, then this is as much a branch of Spiritualism as is table-tilting, control mediumship, or materialisations; and in practising it Dr. A. J. Davis can claim to be the father of Spiritualism, especially through the clearness of the philosophy thus received. As Mr. Wake Cook points out on p. 153 of 'LIGHT,' we cannot limit the scope of Spiritualism as regards method; and we should remember that the truth itself is infinitely more important than the precise method through which it was received, and it is true that Andrew Jackson Davis heard a spirit voice, on March 31st, 1848, saying 'Brother, the good work has begun—behold, a living demonstration is born.'—ED. 'LIGHT.']

A Deceased Vicar Returns.

SIR,—I was deeply interested in Mr. A. J. Stuart's letter in 'LIGHT' of March 21st, reporting the 'return' of the spirit of a dear old friend of mine, the Rev. Francis Bazett Grant (not Bassett), whom I knew intimately from the age of eight years (1845), while he was Rector of Shelton. He married me to my late husband in the year 1862, and he passed to spirit life on August 15th, 1872, at Cullompton Vicarage. If Mr. A. J. Stuart can give any further particulars I shall be deeply grateful. A short time ago he was seen standing by me by a clairvoyant friend who had *never* known him.—Yours, &c.,

F. TENNANT.

The Value of Spirit Phenomena.

SIR,—The point of view expressed by 'Reader' in 'LIGHT' for March 28th, that 'the history of the early movement of Spiritualism . . . shows that such men as Judge Edmonds, Dr. Wallace, Sir Wm. Crookes . . . "and others," only became Spiritualists because *the facts beat them*,' is eminently true, and I not only accept, but am grateful to 'Reader' for putting it so clearly.

My personal sympathies are unvaryingly with those who do not need to thrust their fingers into the print of the nails—although this is not quite a true analogy, for those early leaders of the movement had abundance of physical evidence accompanying that which is recognised by the higher spiritual perceptions. Granting all conceivable recognition to the methods of psychic research, I think we always revert, as a basis, to the deepest truth of all—the profound and universal truth—that 'spiritual things are *spiritually* discerned.'—Yours, &c.,

LILIAN WHITING.

Florence, Italy.

The Connection of Soul with Body.

SIR,—Spiritualists frequently assert that the change called death, or the separation of the soul (spirit substance) from its physical counterpart, is due to the failure of the body to be any longer of use to the Ego, or real self, which uses the soul as its instrument in the spherical life, and the material body of flesh in the earthly life. Having utilised all the experiments which the soul and body are capable of affording it, the Ego throws off the physical form and retires with the substantial spirit body to a higher plane of existence in the spheres, where enlarged opportunities of gaining experience are to be met with.

It seems doubtful, however, whether this is all the truth, as in many instances the fleshly body seems to hold the Ego rather than the reverse.

Few persons can be unacquainted with cases of old people in which the physical body lives, sometimes for years, after it has ceased apparently to be of use to the Ego, as in those cases in which the mental faculties, the real means by which the Ego gains its experience, are entirely disorganised.

There is probably much yet to be learnt upon this subject. Mr. E. Wake Cook, in his interesting account of the 'Harmonical Philosophy,' recorded in 'LIGHT,' p. 608, 1907, quotes Andrew Jackson Davis as saying: 'For from the natural the

spiritual is unfolded or made manifest,' which seems to directly contradict the generally accepted teaching that the material, or natural, world is the outward expression of the underlying spiritual reality. It may well be, however, that these apparent contradictions may be harmonised with the help of a higher and broader intuitional synthesis.

There is another question of great interest in this connection, viz.: Is it owing to the failure of the individual to properly exercise his faculties that their collapse is due, or not? I cannot help thinking that when the mind is properly used and cultivated any such break-down as an instrument must be impossible. Do not those who are well known for their mental work, especially when not confined to narrow lines, as a rule keep their faculties bright and clear to the end?—Yours, &c.,
A. K. VENNING.

Do Departed Great Men Return?

SIR,—Permit me to ask if any of your readers can tell me of instances, to be traced in spiritualistic literature, where one of the world's great men, no more in the flesh, has manifested in a manner revealing his identity unmistakably. For instance, has anyone like Beethoven, Shakespeare, or Titian made himself known, either through a medium or by direct speaking, writing, or painting, and on that occasion created a work of art of such perfection as to be unhesitatingly ascribable to the spirit author?

A friend of mine pretends that there are no such instances, and thinks this to be sufficient reason for not accepting Spiritualism as a reality.—Yours, &c.,
A. WAGNER.

141, Colworth-road, Leytonstone (Essex).

National Fund of Benevolence.

SIR,—Kindly permit me to acknowledge the following donations to the National Fund of Benevolence during March: Mr. A. Colbeck, £1; Mexboro' Society, per Mr. G. Chattell, £1; Mr. Copley, 2s.; Mr. G. E. Gunn, £1 1s.; Mr. G. Smith, 5s.; 'A Well-Wisher,' 3s.; total, £3 11s.

Through the generosity of a friend, I have for disposal several copies of Mr. Macbeth Bain's books, which I shall be pleased to send, carriage paid, at the following prices: 'The Brotherhood of Healers,' 1s. 9d.; 'The Song of the Cross,' 3s. 9d.; 'Breathings of the Angels' Love,' 2s. 9d.; 'Breaths of the Great Love's Song,' 3s. 9d.; and some pamphlets, 3d. each. These works have all received eulogistic Press notices, and can be confidently recommended to all who desire spiritual knowledge. They are tastefully bound in cloth and gilt, and would form an acceptable gift to a friend.

As the donations for March are £8 4s. less than the corresponding month of last year, I sincerely trust that as many friends as possible will purchase one or more of these books in order to swell the funds and help to relieve our necessitous workers.—Yours, &c.,
A. E. BUTTON,
9, High-street, Doncaster. Hon. Sec.

NEW HALL OPENED AT PECKHAM.

After seven years of useful work in Chepstow Hall the South London Spiritualist Mission, Peckham, held an opening service, on April 2nd, in a new hall in Lausanne-road, which will accommodate three hundred persons.

The chairman, Mr. W. E. Long, of Camberwell, briefly referred to his work in the Cause in Peckham twenty-one years ago, and to the extension of the movement in South London since that time.

Mr. Aaron Wilkinson, of Halifax, who made his first public appearance in London, was enthusiastically received, and gave an eloquent and stirring address on 'Spiritualism: What it is and what it is not,' followed by clairvoyant descriptions of a very convincing nature, proving continued conscious existence after so-called death, and the ability of spirit people to return and manifest to others; his efforts were heartily applauded by the large audience, which included many friends from other societies. Mr. J. Adams gave a short address, and a solo by Miss Greenman was greatly appreciated. After a hearty vote of thanks to the chairman and Mr. Aaron Wilkinson, the meeting closed amid congratulatory wishes for the success of the Mission.

On Sunday morning last Mr. J. Jackson gave an address and answered questions. In the afternoon, at the London Union Conference, Mr. T. C. Dawson's paper on 'Swedenborg' was discussed. In the evening Messrs. G. T. Gwinn, J. Adams, Chas. Cousins, and T. C. Dawson spoke in continuation of the opening services. Sunday next, at 11.30 a.m., Mr. Wimbow; at 7 p.m., Mr. and Mrs. Imison. Silver collection. Thursday next, Mr. W. E. Long on 'Primitive Christianity and Modern Spiritualism: Their Identity.'—CHAS. J. WILLIAMS.

SOCIETY WORK.

[AS WE SHALL GO TO PRESS EARLIER THAN USUAL NEXT WEEK CORRESPONDENTS ARE RESPECTFULLY REQUESTED TO TAKE NOTICE THAT WE SHALL BE UNABLE TO PUBLISH ANY CONTRIBUTIONS UNDER THIS HEAD IN OUR NEXT ISSUE.]

CROYDON.—MORLAND HALL, (REAR OF) 74, LOWER ADDISCOMBE-ROAD.—On Sunday last Miss Florence Morse spoke on 'The Dawn of Light,' and gave successful clairvoyant descriptions. Sunday next, Miss Aimée Earle. April 19th, Miss Chapin.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. R. King lectured on 'Spirit Guides' to a large and appreciative audience. Sunday next, at 7 p.m., Mr. J. McBeth Bain, M.A., address. 14th, at 4 p.m., ladies' work party.—N. R.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Miss Violet Burton's address on 'The City of Pure Gold' was much enjoyed. Sunday next, at 3 p.m., Lyceum; at 7 p.m., Mrs. Wesley Adams, followed by members' and friends' half-yearly meeting.—W. L.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—On Sunday last Mrs. Ord delivered an earnest address and Mrs. Neville gave excellent psychometric delineations. Sunday next, Mrs. Podmore, address and clairvoyant descriptions. Good Friday, tea and circle. Tickets 6d. each.—H.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards spoke on 'Heaven Unveiled,' and Mr. G. Morley gave clairvoyant descriptions. In the evening Mr. Morley spoke on 'The Need for Faithism and Kosmon Church.'—W. E.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Messrs. D. J. Davis and H. Boddington gave eloquent addresses. Solos by the band were favourably received. On Sunday next, at 7 p.m., Mr. A. C. Baxter (president, N.L.S.A.), address and clairvoyant descriptions. 26th, Mrs. M. H. Wallis.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last Mrs. Effie Bathe's able lecture on 'The Philosophy of Paracelsus' was much enjoyed. Sunday next, at 7 p.m., Mr. Pateman. 15th, at 8 p.m., Mr. Abbott will commence a course of eight lectures on 'The Apostles' Creed.'—T.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. H. G. Swift, in his interesting address on 'Are They Signalling from the Spirit World?' showed from experience and evidence that the so-called dead are anxious to make their presence known. Sunday next, Mr. W. R. Stebbens.—W. H. S.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday evening last Miss Chapin gave a short address and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Miss F. Morse, address and clairvoyant descriptions; silver collection. 14th, at 7.30 p.m., conversazione and house warming. 19th, at 7 p.m., Mrs. H. Ball.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday evening last Mr. McBeth Bain delivered a spiritual address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. M. H. Wallis, inspirational addresses on 'Some Conditions of Spirit Life' and 'Spiritualism, Rational and Religious'; silver collections. April 19th, Miss Florence Morse.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last Mr. Underwood appealed for appreciation of responsibilities. In the evening Mr. R. Boddington spoke finely on 'A Glance Backward,' reviewing the growth, strength, and position of our movement. Easter Monday, at 7 p.m., social evening and dance. Tickets one shilling each.—F. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. W. J. Leeder delivered an able and stirring address on 'The Spiritualist's Defence' in reply to recent attacks. Mrs. F. Hunt sang a solo. Mr. G. Spriggs presided. Sunday next, at 7 p.m., Miss MacCreadie, clairvoyant descriptions; doors open at 6.30; silver collection.—A. J. W.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. Stares and Miss Jocelyn gave clairvoyant descriptions. In the evening Mr. Abbott delivered a fine address and Madame Stenson gave good clairvoyant descriptions. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. Boddington. Thursday next, at 8 p.m., Miss Sacchi. Good Friday, at 7, social evening; tickets 3d. each.—J. J. L.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. E. W. Wallis's address was greatly enjoyed by a large gathering. Sunday next, at 7 p.m., Mrs. Fairclough Smith on 'God in Man.'—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard gave an address, and his clairvoyant descriptions were all recognised. A solo by Mr. Otto was greatly appreciated. Sunday next, at 11 a.m., Mr. E. W. Beard on 'Let Us Understand.'