

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

To-day, thousands of preachers will prepare their discourses for to-morrow's Easter Sunday; and not one in five of them will occupy the point of view that was so valued by the preachers of thirty years ago. Then, the literal physical resurrection of Jesus was believed, and clung to as the assurance of our physical resurrection some day.

Now, all is changing or changed. Spiritualism, Psychological Research, Science and Rational Common Sense are making all things new. The physical resurrection of Jesus still widely holds the field, in a dim, illogical and confused way, but belief in the physical resurrection of mankind at a future 'judgment day' is practically gone: and, in proportion as it has gone, the only alternative has become Agnosticism or Spiritualism: and that is the alternative to-day. We must push that home. Following the result of that, assuredly in favour of Spiritualism, there will be a general advance towards a spiritual interpretation of the resurrection of Jesus: and then, indeed, his resurrection will become the assurance of our own, as the passing out of the real spirit-self from 'this muddy vesture of decay.'

Professor T. L. Vaswani, in an Address lately given at Karachi, dwelt lovingly on the thought that throughout all historic time the human spirit has reached out after the infinite,—has felt its kinship with the spiritual world. Critics may dismiss this as 'superstition,' but what is Nature about—to say nothing of God—that she evolves a superior animal in whose savage bosom there is at last born a consciousness of affinity with an unseen world of causes and consequences, and that, as this animal advances, this same consciousness advances with him, and blooms and fruits on the sweetest, happiest and noblest sides of his being? 'So it is,' says Professor Vaswani, 'that the world's great art and high poetry are charged with faith.' He continues:—

The Vedas and the Upanishads, the Babylonian songs and the Hebrew Psalter, the Orphic verses of Greece and the Sufi's mystic song, Dante and Milton, Shakespeare and Goethe, Emerson and Hugo, Wordsworth and Arnold, Tennyson and Browning, Kalidasa and Bhavabhuti—they sing the Song of Faith; each in his own way has dwelt upon the Mystery of ages. We live and move and have our being in the midst of a Sacred Mystery. How shall we interpret this mystery?

Unity—such is the one note of this mystery. Thought demands Unity; dualism is dead. Materialism is no longer tenable; pluralism is a passing fancy of the mind. Monism, in the words of Dr. Ward, has become the order of the day. Science no less than philosophy aims at being monistic. Unity of force is the grand declaration of recent science. One force migrates as many forces—such the view of the physicist. One

life evolves through all life—such the view of the biologist; one Beauty pours its benediction on all Nature—such the inspiration of the artist; one secret, the open Secret sustains the world—such the perception of the poet; one Thought thrills through all and weaves the wonders of the world-whole—such the conviction of the philosopher. In very truth the world is sustained and sanctified by the Presence of the One.

Another question now: What may the nature of this Unity be? The Unity cannot be materialistic; mere matter cannot explain the harmony of the world-whole. Nature as we know it, is a cosmos not a chaos; it is a system of rational connections; it is charged with beauty; our world is a world of order, of law; we live in a *universe* not a *multiverse*; and this Universe, we find, is not static; it is an organism of orderly growth. Students of Science speak of it as evolution, I speak of it as the march of Eternal Mind.

The title of Archdeacon Wilberforce's new book (London: Elliot Stock) has in it a note of challenge. It is 'New (?) Theology: thoughts on the universality and continuity of the doctrine of the Immanence of God.' The book contains twenty-four sermons, all reiterating, in the preacher's vivid manner, his well known 'Thoughts,' turning upon the manifestation of 'The Universal Father-Soul' in his Son, the Human Race, and therefore in Christ.

In his Preface he says:

What is 'New Theology'? There is a suggestive saying in Eccl. i. 10, R.V., which seems to me to supply the answer. 'Is there a thing whereof men say, See, this is new? It hath been already in the ages which were before us.' This utterance of the great pessimist assuredly includes that aggregate of conceptions of the Divine nature and operation and relation to humanity which finds historical expression under the name of Theology.

Speaking accurately, there is no Theology of which men can say, 'See, this is new.' There are revivals of obsolete conceptions, fresh illuminations of ancient truths 'which have been in the ages which were before us,' but there is no 'New Theology.'

The Gospel itself is not New Theology, but the interpretation, the fulfilment, of all Theology since the world was. St. Paul virtually acknowledges this when, in his Epistle to the Colossians, he wrote 'the Gospel which ye have heard was preached to every creature under heaven,' and when, on Mars' Hill, St. Paul quoted Aratus, and proclaimed the immanence of God, in the words, 'In Him we live and move and have our being,' he was not, as the Athenians said, 'the setter forth of strange gods,' or the author of a 'New Theology,' but the exponent of a truth as old as the world.

It was the mission of the Christ to restore, to illuminate, and to manifest in His own Person, the Ancient Theology of the Immanence of God to convince man that humanity is an expression of the Universal Father-Soul; to appeal to man 'above himself to lift himself,' because he belongs to God; to assure man that he is immortal because God is immortal, and that he has within him a life which is Divine—that of Divine life, which is the attribute of humanity as a whole. He, the Lord Jesus, was the absolutely perfect embodiment for purposes of observation; that as this immanence of God in Man is recognised, acknowledged, obeyed, it will regenerate man's nature, control his lower conditions, emancipate him from the tyranny of the senses, and finally conform him to the image of the Perfect Son. Thus did the Christ amplify, interpret, illuminate, and restore to its right place in the thoughts of men, the Theology discoverable in the ancient Eastern writings two thousand years before the Incarnation, namely, the illimitable Fatherhood of the infinite originator, the immanence of the Divine in man, and consequently the essential solidarity of humanity, truths which when emphasised in the present day, are designated, sometimes seriously, sometimes contemptuously, New Theology.

A meeting of the Society for the Abolition of Capital Punishment was lately held at the Hôtel Métropole, London. There are many arguments against legalised murder: one is the absurdity and bad logic of expressing disapproval of murder by murdering, or of punishing revenge by revenge: another is the impossibility of discrimination in that form of 'punishment': it is simply the knock-down blow of the brute without calculation and without remedy.

Our own emphasis, however, would be in another direction, and in relation to another phase of life—the life beyond the scaffold. If the old creed is correct, it is unspeakably cruel and unjust to send the criminal to hell. The law says 'Hang him,' but, if the creed of the Church is right, we practically consign him to Hell as well: and it was probably some glimpse of that which induced the crude Briton to tell off a clergyman to patch up a gallows repentance, and make the poor wretch 'at peace with God.'

But, if the old creed is wrong and the Spiritualist is right, what happens is that hanging lets loose upon Society a murderer whom we can neither scrutinise nor control—a ghastly peril.

There is a great deal of truth in Lyman Abbott's 'Outlook' reference to Jesus as universally accepted by all classes and orders of mankind, though there are individual exceptions: as, for instance, Mr. Charles Voysey who never tires in girding at him. Dr. Abbott quite rightly says:—

Jesus of Nazareth was a Jewish peasant of the first century, living in a petty Roman province. Yet not only has the influence of his teachings been world-wide, but his personal character has become the ideal of humanity for all sorts and conditions of men. The soldier takes Havelock for his ideal, the politician Gladstone, the reformer Lincoln, the poet Browning, the lawyer Marshall, the scientist Lord Kelvin; but Jesus Christ has been the ideal alike for soldier, politician, reformer, poet, lawyer and scientist; for the sixteenth century and the twentieth century, for the Occident and the Orient, for the believer and the unbeliever, for men and for women. The most charming picture of his life—though too romantic to be historical—is written by Renan, the unbeliever; the most spiritual, 'The Oriental Christ,' by Mozoomdar, the Oriental. And the crowd of socialistic Frenchmen jeer at the Christian Church and cheer at the name of Christ in the same hour and at the same meeting.

Possibly, however, the exact truth lies somewhere between Dr. Abbott and Charles Voysey, with a leaning towards Dr. Abbott. The Gospels are not entirely consistent: and, while on the whole the portrait given of Jesus is that of a universally acceptable ideal, it must be admitted that there are strange blemishes which, indeed, may be attributed to the evangelists but which are undeniably there.

THE BELGIAN NATIONAL SPIRITUALIST FEDERATION will hold a Congress at Liège on June 7th and 8th, when the Liège and Seraing societies will celebrate their thirtieth and twenty-fifth anniversaries respectively. A general invitation is extended to all Spiritualist organisations to send representatives and to give an account of the status of Spiritualism in their respective countries, for publication in the report of the Congress, and individual Spiritualists will also be welcomed.

THE newspapers have reported a 'pathetic suicide' by a soldier, who, having lost his wife, was about to marry again, but instead died by his own hand. He left behind him letters in which he explained that he had heard his departed wife calling him, and he felt that he must obey the call and go to her. At the inquest the question was asked if he had had anything to do with Spiritualism, and the reply was in the negative. So this was *not* a case of 'insanity due to Spiritualism'—in fact, had the unfortunate man understood his experience as an intelligent Spiritualist would have done, he would have known that each one must exercise his own judgment and not regard spirit 'calls,' or commands, as authoritative, and that the 'call' in this case was one which had better be ignored.

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.'

No meetings will be held during Easter week.

BELLRINGING AT A MONASTERY.

A strange incident occurred last week in connection with the old monastery de l'Annonciata. This ancient building (as readers of 'LIGHT' may possibly remember from former accounts I gave of the place) stands on the top of a rocky peak, about seven hundred feet above the town of Menton (South France), and is most picturesque in appearance and position. The place is the property of the Marquis de Monléon, and has belonged to the Monléon family for several centuries. Since the expulsion of the monks the building has been closed and untenanted, the doors always kept locked and the keys never leaving the possession of the caretaker, who lives in a cottage near by; for years the monastery has remained thus.

One day last week, at about 3.30 a.m., several people in the Hotel Annonciata, which adjoins the monastery (a garden lying between), were awakened by hearing the bells of the monastery ringing as if for mass, and the sound of many footsteps hurrying towards the building as if a crowd of people were going up the flight of steps to the courtyard. During the course of the day they mentioned this occurrence to the manageress of the hotel, who assured them that it was quite impossible that the bells could have been rung or that a service had been held there. However, it seems that the sounds unmistakably proceeded from the monastery, which, of course, was fast shut up as usual, and there certainly was no one about—the only people anywhere near being a few peasants and the guests in the hotel. The affair is quite inexplicable, and as mysterious as the sudden appearance of seven nuns on the path below the monastery, who, after proceeding for a short distance in front of a young man who was going down to Menton, vanished as mysteriously as they had come. I may add that several Spiritualists and others interested in psychical research have recently been staying at the Annonciata Hotel.

Hotel Riva Bella,
près Menton, S. France.
April 3rd, 1908,

REGINALD B. SPAN.

THE INWARD LIGHT.

Mr. Fielding Hall, in his suggestive and deeply interesting book, 'The Inward Light,' endeavours to explain the misapprehensions of Western writers regarding Buddhism, and says: 'All legends and beliefs that people have, that they believe, that they are sure are true, are parables of some spiritual truth,' and he pleads for sympathetic understanding on the part of the inquirer—that he should try to observe, feel, understand, and know as do the people who hold and treasure these legends and beliefs—which are to them spiritual truth. Mr. Hall denies that man can 'imagine what has never existed. To say that any belief is a product of imagination is to say that it is a reflex of something, and no one has ever imagined that which was not.' From one who entertains these large-hearted sentiments we naturally expect insight, sympathy, broad and tolerant views regarding the great problems of life, death, and immortality as viewed from the Western standpoint as well as from the view-point of the East. But in his enthusiasm for the teachings of the East Mr. Hall seems at times to be less than fair or friendly to the enlightened views of Western truth-seekers, as, for instance, when he presents those views in the following words:—

What do we think of the earth and all the world without us? That it is not connected with us in any way. We stand apart, a separate creation. That is our theology, the theory of our souls, though our science tells us differently, as far as our bodies are concerned. What do we think of birth? That our soul was then made anew from nothing. What of life? That between the cradle and the grave our destiny for all eternity is decided. What of death? That our soul then goes to judgment, or to await judgment. Our personality remains unchanged for ever, and the endless cycles of eternity are spent either in hell or heaven.

That some people still entertain thoughts akin to those set forth by Mr. Hall is probably true, but not the cultured, spiritually-minded, and enlightened thinkers and theologians who are entitled to be regarded as our representative men, and in so far as Mr. Hall does less than justice to modern Western theology and philosophy his book loses value and weight.

The thoughtful Spiritualist who reads this work is especially likely to be disappointed with the author's somewhat supercilious treatment of the subject of ghosts. He makes his hero say, in answer to the question 'Do you believe in ghosts?'—

If you mean that a man's soul does not become extinct at his death, then, Yes. If that it exists as a filmy shadow, half-lunatic, helpless and ghastly, that it lingers in graveyards and old places to frighten people, unable to speak or communicate with us except by signs or knocks, then, No.

This is cheap and small—just such a sneer as we expect from the uninformed man-in-the-street, but it is quite unworthy of a serious thinker. Mr. Hall surely knows that there is a 'clearer, wider, saner' conception in regard to the state, condition and powers of the exanimate soul, or spirit, and that every belief which is honestly held is entitled to be dealt with at its best—not its worst.

Again, his prejudice creeps out in the contemptuous answer which he gives to his own question: 'What do the generality of ghosts do?' for he says:—

They behave like lunatics, aimlessly. They haunt graveyards and ruins, they give us a high ideal surely of what we will be after death. . . . Ghosts and all that pertain to them are the very cult of fear—they are a horror: truth is the cult of hope. Who in all the stories is the King of ghosts; whom do you invoke to bring them? It is the Devil, the Spirit of wickedness and evil, of death and of damnation. Have you seen anyone gain happiness thereby? If they be untrue, only hallucinations, then are they disease. If there be really ghosts, then are they to be avoided more than death. For they are the denial of all that men hope and live for, they are a warning and a terror, a devils' brood.

These are not the calm, measured, discriminating words of the well-informed student of psychical science, or of Spiritualism, but they resemble the ravings and rant of the partisan-

bigot of the little Bethel or of the 'Fathers' who take up their parable at the instigation of Rome and deal out denunciation of all and sundry who dare to look for truth in either Buddhism or Spiritualism, and we are grievously disappointed that the writer of that charming work, 'The Soul of a People,' should display so narrow and intolerant a spirit in this direction. Mr. Hall invokes the personal devil of orthodoxy in his diatribe against ghosts, and yet, so far as we can judge, he does not believe that such a devil exists any more than he believes in the orthodox hell or heaven; but, apparently, any stick is good enough with which to belabour the poor ghosts—and ghost-believer! He quotes, evidently with approval, the intolerant decree of Buddha that, 'Whoever should claim to have seen visions or revelations, to have heard voices or dreamed dreams, should be expelled from out his monasteries'—and yet, in all other respects, our author pleads for open-mindedness and mental hospitality; but why not here also?

Western spiritual philosophy, supported by the evidences of human survival, regards death as the gateway of life, as an incident only in an eternally progressive career in which the individual consciously lives a sequential life, and advances from state to state and plane to plane in the realms of exanimate existence; increasing in knowledge, insight, power, purity, love and wisdom as he grows in grace and goodness. The spirit man thus retains, and carries forward in his after-death career, the aggregate results of all his past experiences. If the individual can thus attain to fruition and fulfilment, to inward illumination and cosmic consciousness either here or in the spirit spheres beyond this earth, then the doctrine of repeated embodiments on this rudimentary plane seems to lack foundation and confirmation. Spiritualists, at any rate, say, regarding this view of life and destiny, to apply Mr. Hall's words regarding Buddhism: 'This is truth as far as we can see'—as far as our evidences enable us to apprehend it—and 'those who doubt let them test and try if it is truth or not.'

It would seem, however, that Mr. Fielding Hall prefers to settle this matter without investigation and on *a priori* grounds; and although he pictures a state, which he calls 'heaven,' the meeting of our little souls with others, . . . to be one with them as we can *never be where shells of earth divide us*, and thus recognises that 'these shells of earth' do divide us, yet he seems to arbitrarily reject all the recorded experiences of those who claim to have held intercourse—imperfect though it may have been—with the people of that higher life. He assumes that 'belief in the immortality of the soul and the survival of personality is "instinctive" rather than based on observation and experience.' But what is instinct if it is not inherited experience? The 'firm and strong conviction' that man-the-spirit is immortal and survives bodily death was not born of imagination, but of experience, and is based upon fact, for, as Mr. Hall himself says, man does not imagine that which does not exist. He says, however, that:—

It is, no doubt, only because the belief in ghosts is in accordance with this firm and strong conviction that the majority of people will accept ghosts at all. That the soul persists they are quite sure, and when it is declared to them that this soul has been seen, they are not prepared to deny that it might be seen. They are, in fact, glad, because they welcome any evidence at all that tends to confirm their hope and belief of a survival after death.

If we may judge by the experience of many years, a very large percentage of the people are *not* 'quite sure' that the soul persists—they *think* they believe, and they, perhaps, 'hope' that there is a future life, but they do *not* welcome the declarations that the soul has been seen—they are *not* glad, but on the contrary, as almost every Spiritualist knows from sad experience, the declarations of those who claim to have seen and communicated with 'departed spirits' are received with incredulity and openly expressed hostility, just as they are by Mr. Hall. Whatever may be the state of mind in the East upon this point, the tendency in the West is towards indifference, and scepticism, if not avowed materialism. Even professed believers in a future life for man are, as a rule, as

little disposed as Mr. Hall himself to welcome evidence that tends to demonstrate human survival after bodily death. Spiritualism has had to *force* the unwelcome proofs upon the world—and it is not until observers have found the facts incontrovertible, and have been ‘compelled to accept them *as facts*’ even before they could accept the spirit explanation of them, that their minds open to recognise the naturalness and desirability of continued conscious existence in higher realms. According to our author:—

Those who have understood the Buddhist view of life and death and immortality believe in none of these things. They reject ghosts because in their conception the after-life is so much saner, more beautiful, more wide than any theory of ghosts can give. They reject dreams and visions and revelations because they are sure that all we need to know, all we can conceivably understand about our souls, about our righteousness, about the everlasting verities, is near enough and clear enough to be seen without any supernatural aid.

This may be true as regards Buddhists: if they choose to shut their eyes to facts and ‘reject ghosts’ because they have certain speculative ideas which, to them, appear more sane and beautiful, that is their concern, not ours; but, in so doing, they are not following the desirable course of keeping an open mind; and when we are told that they are ‘*sure* that all we need to know, all we can *conceivably* understand about our souls, about our righteousness, about the everlasting verities, is near enough and *clear* enough to be seen without any supernatural aid,’ we beg to enter a respectful protest, and claim that, so far as we are concerned, while we are prepared to accept the aid of the Buddhist, the Christian, the Burman, Brahman, Hindoo, or any other teacher who can help us to ‘realise the everlasting verities,’ we will *not* exclude the aid of spirit teachers—or ‘supernatural aid,’ as our author terms it.

Mr. Hall says that ‘the world is full of truths: the soldier has his, the king his, the peasant his’—and, we may add, the Spiritualist has his truths, and it is not by *excluding* but by *including* those truths, in fact *all* truths, and all teachers, that we shall attain to a comprehensive philosophy of life, death, and immortality, which will unite us in the one-ness of the spirit; give us the peace which passeth all present understanding, and thus introduce us to that Heaven which, Mr. Hall says truly, ‘is of the spirit that is in all the worlds.’ Our author says: ‘Love it is that holds the secret of immortality. It is love’s hand that opened first a window on eternity.’ He speaks of ‘the Inward Light within the heart that walketh abroad over the same through both worlds,’ and says that the self—the man—soul—‘becometh an understanding dream and fareth beyond this world.’ Now, if this means anything, it surely means that the real self, the heart man, is consciously the same being in this and in the after-death world, and that love prompts the ascended ones to open the window on eternity and reveal to us on earth the secret of immortality by proving human survival and progressive unfoldment, and thus, by giving us knowledge, enabling us to understand and fare forth beyond this world, guided by the Inward Light, not to dream, but to understand; to harmonise with the eternal verities and co-operate with all illumined minds, and so gain unity and realisation—or perfect at-one-ment.

STUDENT.

MAY MEETINGS IN LONDON.—The Seventh Annual Convention at South Place Institute, Finsbury, E.C. (under the auspices of the Union of London Spiritualists), will be held on Thursday, May 21st. At 11 a.m., Mr. George P. Young, of Glasgow, president of the National Union of Spiritualists, will read a paper for discussion on ‘The Cultivation of Sensitiveness, Its Value and Method’; Mr. G. Tayler Gwinn in the chair. At 3 p.m., clairvoyant descriptions will be given by Miss S. W. MacCreadie and Mrs. Imison (Nurse Graham); soloist, Mrs. M. McPherson. At 7 p.m. a mass meeting will be held, when addresses will be delivered by Mr. E. W. Wallis, Mr. George P. Young, Mr. W. E. Long, and Mrs. M. H. Wallis. Organists, Miss M. Gwinn and Mr. W. J. Turner. All seats will be free and a collection will be made to defray expenses. It is hoped that these meetings will be well attended and even more successful than in former years.

COMMUNICATIONS FROM SHAKESPEARE.

In ‘LIGHT’ of March 14th, under the heading of ‘Notes by the Way,’ you commented upon a long article of persiflage in ‘Truth,’ which enlarged upon the utter futility of spirit writing, and asked, ‘Why does not Shakespeare clear up once for all the uncertainty about the authorship of his plays?’

This question was fully answered by the publication in 1888 of a work called ‘The Grand Reality,’ edited by Hugh Junor Browne, and published by George Robertson and Co., Melbourne and Sydney.* Mr. Browne, who lived then at Park House, Wellington Parade, East Melbourne, Victoria, having heard in 1874 that a humble but uneducated wood-splitter named Harris had developed as a trance medium, arranged that sances should be held twice a week at Park House, and secured the attendance of a shorthand writer. A daughter of Mr. Browne’s, aged eleven, who was clairvoyant, described the leading control, Shakespeare, and other spirits who accompanied him, and who put the medium into a trance condition so that Shakespeare could use his vocal organs.

In this way fifty lectures were delivered between December 4th, 1874, and September 26th, 1875. These lectures consist of Shakespeare’s experiences in the spirit world, and extend over 511 pages. Upon the control being asked why he selected an unlettered man, such as Harris was, he explained that one of his companions named Robinson, who had been instrumental in developing Harris as a trance speaker, knowing Shakespeare’s desire to inform those on the earth plane of his experiences in spirit life, arranged that Harris should be thus utilised. It is further explained in the Introduction (p. 13) that:—

When the editor mentioned to Shakespeare that some people attributed the authorship of his writings to Francis Bacon or Ben Jonson, he observed that, like all false theories, there was a modicum of truth therein, for not being able, for want of education, to correct a single stanza of the poems written through his hand, he used to submit his writings to either his friend Bacon or his friend Jonson to see if they were correct, before presenting them to public criticism. . . . He also observed that the plays as now published are very different from what they were when first written through his hand, and that to anyone of common sense it must be apparent that for one occupying so humble a position in life as he did, and possessed of so little opportunity for learning as was the case with him when in youth, it was an utter impossibility that he, from his own knowledge, could have written the numerous plays, bearing his name, comprising as they did such a variety of subjects.

Through a different medium Shakespeare said:—

Who am I? That is a question which may be passing through your mind. It has been a troublesome and vexatious question with many, and all about a man who reached a pinnacle of fame. . . . To me it seems as much a wonder that my name should have been rendered immortal as it does to others. If I had received special advantages in any extraordinary education, I should, perhaps, have been brought to think that these advantages were the cause of my fame, but in starting in life I did not possess the advantages of a classical education. My knowledge of the ancients was absolutely *nil*, and of the Latin tongue the extent of my knowledge abides with me just as plainly now as it did when I left the Free Grammar School of Stratford-on-Avon, to which I went for education, not where I was educated. . . . I was spiritually controlled, undoubtedly; I was never myself either in acting or writing. . . . Every word of ‘King Lear’ I wrote, hearing the words clairaudiently. ‘The Merry Wives of Windsor’ was written through my hand in nearly illegible characters. I had been with Drayton and Ben Jonson, having a social glass together, and after a carousal, for it finished with one, I stopped at the inn where it took place and finished twenty-four sheets of manuscript between 2 and 4.35 a.m. This was the ‘Merry Wives of Windsor.’ I was thoroughly controlled when I wrote.

From the third lecture, on p. 63, I quote the following, and this will be my final extract:—

It was in that sphere where I became aware of what should have thoroughly subjugated the self-esteem with which I had been inflated. Alas! I learned that not to myself alone

* The book is in the Library of the London Spiritualist Alliance.—[Ed. ‘LIGHT.’]

was the credit due of having traced with my pen those effusions which have imparted such rapturous feelings to succeeding generations; but to others unseen, unknown, though felt by myself, were to be ascribed those things for which I alone have been applauded by earth's people. In that sphere it was that the veil completely fell from my eyes, and, in one brief sentence, I found what an insignificant being, as a man, I was when upon earth. Had those agencies been relaxed or taken away, my tongue must have cloyed to my mouth, my pen must have been unable to write those sentiments which have been handed down to you, for the power was not in me to express them. Yes, yes, there are more things in heaven and earth than are thought of in the philosophy of mankind, words akin to which I was impressed to write while yet I was confined by the mortal tenement.

The book from which I have quoted is a fascinating and instructive one, and I wish it could be perused and studied by every adult, so as to prepare human beings for the changes they will meet when the spiritual body quits its earthly tenement.

P. W.

HIGHER ASPECTS OF TRUTH.

To say that one of the leading features of this century will, probably, be a greatly increased tendency to inter-communication between different sections of society, and differing thinkers, is almost to utter a truism. It is, however, a truth worth repeating, for, although a truism to the more thoughtful minds, there are some to whom it is less obvious, who 'cannot see the wood on account of the trees,' and fail to apprehend the main trend of thought and effort by reason of the warring elements of daily experience. To gain a glimpse of the *whither*, to see a goal in view, is of practical importance in the direction of life, both for individuals and for society.

As a result of this tendency to inter-communication, which we may call the *Zeitgeist* of the twentieth century, we find on the one hand spiritualistic, theosophical and scientific literature becoming more Christian in tone and character, more blended with reverence for the teachings of the New Testament and the principles universally accepted by the churches, and on the other we find that the current teachings in the pulpits and in theological literature are often strongly coloured by conceptions derived from the study of Spiritualism, of Theosophy, and of science. This is a very promising sign; for none of these departments of thought has a monopoly of truth, each has its own contribution to make to the sum total, and until there is wider inter-communication and mutual readiness to learn from one another the progress of mankind as a whole must be greatly retarded.

A small volume, which was published last year (by Mr. John M. Watkins), called 'Higher Aspects of Truth,' is an example of this useful blending of various strands of thought. Its anonymous author is obviously a careful student of Scripture and of theosophical literature and is not ignorant of the latest conclusions of science. The object of the book is to give to the young a 'broader and more loving idea of the ways of God'; not with the wish to banish old teachings but to review them 'in the light of faith and reason,' probing them to discover their true meaning. The theosophical colouring is balanced by a distinctly Christian colouring: every chapter gives the impression of having been carefully considered, and if some statements seem too speculative and others too dogmatic for general acceptance, readers will find the work, as a whole, a lucid and valuable assistance to thought, deserving serious attention. It should be borne in mind that the book is intended for the young, its object being to give them the *results* of the writer's study or thought, not the evidence which led to that result; and also that it is impossible to impart knowledge of great principles (more particularly to young minds) without using language which may be called anthropomorphic. Indeed, all language concerning things divine and transcendental is necessarily anthropomorphic, and that because, at least at first, things unseen can only be understood by means of things apprehended by the senses. This is the idea underlying the whole book: 'The invisible

things of Him, from the creation of the world, are clearly seen, being understood by the things that are made.'

Acting on this belief the writer argues from the seen to the unseen; from what we know, by our reason and by science, of the world in which we find ourselves and of the development of consciousness, of the relations between things, up to the thought of the Infinite Creative Mind bringing forms by thought concentration out of His own substance; forms which are centres of *consciousness*, which by gradual processes become centres of *self-consciousness* and at last centres of *God-consciousness*, passing through the experience of differentiation (individualism) into the experience of universality, *i.e.*, into realised unity with the Supreme Creative Mind of the Parent Spirit, and, as a corollary experience, into unity with *all* in whom that Spirit is immanent, all that the Creative Mind includes within Himself. This unity with the all-conscious is the perfecting of man's nature as Son of God.

The author aims at applying the principles laid down and the speculations suggested to the guidance of life; and such sentences as the following: 'learn to be a healthy centre of God's consciousness,' 'to expand, to *radiate* that which has been focussed,' are essential features of the book and are equally applicable to young and old. It is, indeed, probable that this work will appeal more to readers of maturer thought than to young minds. The language is simple, but the ideas conveyed are often deep, philosophical and mystical, although *sometimes* the theosophical element preponderates rather too much to make them generally acceptable.

The vexed question of reincarnation is presented without the word. It would be possible to accept the writer's statements without accepting reincarnation on this earth, because the principle of progressive life in various embodiments is the point insisted on; and whether here or elsewhere is not explicitly stated. The author says: 'We must boldly breast life like a ship on the ocean, knowing that each plunge is but an undulation on the sea of Time to mount us to another crest. We must expect to lose or fall for a time in order to gain a higher position. All is right, being based on this strong foundation of the law of Love.' These remarks can be readily appropriated without committing ourselves to belief in reincarnation as commonly understood.

The 'Higher Aspects of Truth' is a work which is calculated to help those who are feeling their way through creeds, science, and theosophical teachings to a deeper apprehension of truth. H. A. D.

SOCIAL GATHERING AT 110, ST. MARTIN'S LANE.

On Thursday last the London Spiritualist Alliance held one of their periodical social gatherings at 110, St. Martin's-lane, W.C. After the Members and Associates had partaken of refreshments and spent an hour in friendly conversation, the chairs were arranged around the platform in the Lecture Hall, in order that questions might be asked of the control of Miss Morse, in the manner familiar to the frequenters of the Friday afternoon gatherings when 'Morambo' answers questions through Mrs. M. H. Wallis.

Mr. H. Withall, who presided, wished all present a hearty welcome. The Council, he said, were always anxious that the rooms should not be considered merely as the offices or the library of the Alliance but as a home for Spiritualists where they could meet and hold converse with others of kindred mind and aspirations. To this end they were desirous that each one should regard himself or herself in the light of host or hostess. He paid a high tribute to the services rendered to the cause of Spiritualism by Mr. J. J. Morse and his no less gifted daughter, and they were taking advantage of Miss Morse's presence in London to ask questions of her control. A number of interesting questions were ably answered, some of the more important of which will be given in early issues of 'LIGHT.'

'He who has never wept does not know the value of laughter. One may sometimes see more through his tears than through the best telescope ever made.'

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REV. R. J. CAMPBELL ON THE LIFE BEYOND.

The Rev. R. J. Campbell's discourse on Immortality, to which we lately referred, and which provides fresh food for thought at Easter time, is specially significant as illustrating the important difference between halting courage and shrinking timidity. Mr. Campbell has courage but he halts. He sees that many people need the very evidence that Spiritualism offers, but he says: 'I know nothing about it except what I have heard, and I hear that good authorities report that the evidence is accumulating well-nigh to demonstration: I am glad to hear that, but I only look on and wish the investigators success.' This is hardly what we might reasonably expect from a pioneer.

The sermon is full of simple thought, right feeling and tender expression, but curiously meagre in evidential value, and we greatly doubt whether what may be called its one argument would impress the convinced agnostic; but he perhaps had in mind, not so much the convinced agnostic, as the anxious inquirer, or the still hungry believer.

The introductory prayer, which we rather shrink from seeing 'reported,' is as persuasive as the sermon, perhaps more so. Here are two or three tender sentences from it:—

Our Father, there must be some great meaning and purpose in our poor, frail, earthly life, otherwise we should not be here; but we know not what it is. Help us to believe in the one life, the one law, the one God, towards which the whole creation moves. Help us to be faithful to the vision that is granted to us. We want to be brave and strong and humble and true, knowing well that these things are not ours at all, but Thine—only ours because Thine—and we want that Thou shouldst enable these people to look above the little interests of earth, yet not to forget them; to see to-day's duty in the light of the eternal.

There is real light in that, as there nearly always is in simple things, but it is not sufficient, and the deficiency is not supplied in the sermon, right-minded as it is. Indeed, Mr. Campbell himself suggests this, inasmuch as he lays emphasis upon the special need for 'proof of extraordinary assertions'; 'and, of all such, there is none greater than that of the survival of the soul after death.' Moreover, as he tells us, there are plenty of people who are not unbelievers, and who cling to the hope of immortality, but who find little consolation in it because, 'when death comes to those they love, they feel the separation to be as

absolute as though there were 'no such thing as reunion in some fairer world.' The need of evidence, then, is as urgent as it is great. How then does he meet this need whose gravity he has so vividly set forth?

All he has to offer is the moral argument based upon the doctrine of ethical and spiritual persistence in the economy of God. It is not conceivable, he says, that Jesus and Pilate should go down into the dust together and be lost in the same eternal silence. But, unfortunately, it is conceivable: and to many persons it looks as though it really were so. 'Persistence of self-consciousness,' says Mr. Campbell, 'is bound up with belief in all that is good and true': but, an instant before, he had said, 'To me, cessation of any form of self-conscious existence seems unthinkable.' 'Any form': but that carries with it the self-consciousness of existences that are *not* 'good and true.' Is it then unthinkable that the self-conscious existence of the frequenters of our tap rooms and the inmates of our jails should cease? Few things seem more likely.

But there is a ray of light when we look with Mr. Campbell at the law of Evolution which makes progress the manifest law of life. Confidence in the moral government of the universe is involved in faith in progress as the law of life. 'Follow that out,' he says, 'and see where it takes you':—

Here, I repeat, is one outstanding fact, namely, that that which is slain on the altar of sacrifice to-day rises in power to-morrow and lives for evermore. Is it then credible that in a universe where this is demonstrably true the victory should be wasted as soon as it is won? Is it conceivable that Jesus and Pilate should go down into the dust together and be lost in the same eternal silence? Does not such a supposition seem to cancel at once a great part of the value of what Jesus suffered to bring into manifestation? Look at the flagrant contradiction thus involved. Here is a universe in which the highest is sure to prevail; yet this very universe will fling into nothingness the life by which it has prevailed! One might as well say the victory had not been gained at all; it is like painting a picture and burning it.

All that is quite reasonable and ethically sound, but it requires a fine mind to see and appreciate it as the sole and sufficient argument for a future life: and the baselessness of it is by no means 'unthinkable.' In fact, it is quite thinkable, as a beautiful dream or expectation and no more; for we actually do see so many wonderful instruments broken and used up in their using, and so many lives spent in carrying on the operations of life; and yet Mr. Campbell says of this 'evidence' that 'it is the evidence for immortality which best satisfies me. I need no other.'

But he of course sees that this will not satisfy everybody: and the admission of that brings him face to face with Spiritualism, of which he says, 'I am no Spiritualist. I have no knowledge of Spiritualism except what I have read and heard from others.' That surely is strange. He tells us that the demand for proof is great and urgent, both on the part of believers and of unbelievers. He says:—

I believe it to be overwhelmingly true that the ordinary civilised human being would be glad to be assured of the truth of the immortality of the soul; and I think the chief reason for this desire is not the preservation of the *ego* so much as a longing for the perpetuation of the higher relationships of human experience. It is love that is at the bottom of the unquenchable interest that most people seem to take in speculation about the unseen world.

And yet he can say, 'I have no knowledge of Spiritualism except what I have read and heard from others.' How is this? 'Anything,' he further says, 'which goes to strengthen our realisation of the life beyond death cannot be other than good.' Now what could possibly help us better to realise life beyond death than the

actual knowledge that the spirit-people can hold intercourse with us? That is something like evidence!

Mr. Campbell is looking on. Why only looking on? Why not help? He reads with interest and admiration Sir Oliver Lodge's tidings concerning the sounds of the pickaxes. Why does he not come and lend a hand? He seems almost excited over the suggestion that the workers on both sides appear to be meeting. 'It may be so,' he says, 'I devoutly hope it is so.' But, good heavens! why only stand by and look on and hope, when the need of evidence is so pathetically urgent? 'Perhaps,' he says, 'the day is not so very far distant when it will be as little possible to doubt the continued existence of those whom we have hitherto mourned as dead as it is now impossible to doubt the existence of the planet Mars,' and there he ends so far as any help is concerned.

But he does useful work in pushing home the consequences of the possible coming demonstration of life beyond death. Are you prepared for those consequences? he asks. 'Already, the conventional heaven and hell must be relegated to the limbo of superseded forms of thought. The only reasonable belief that can be substituted for them is that the law of cause and effect must hold good in other spheres than this.' Everyone will reap what he has sown. There can be no vicarious righteousness. 'No man can appropriate the character of a Christ unless he has grown it':—

We never dream that a noble man can make his character over to a scoundrel and say: 'I know you are a rascal; you have been a scheming, selfish tyrant to your fellows; you have been covetous and hypocritical, base and sordid in your aims; but I am willing that you should have as a deed of gift all that I know of God and life, and all that I feel concerning love and truth.' One man might be quite willing to make that deed of gift, and another to benefit by it, but it could not be done. We know that it never is done.

What we may expect in the life to come is help, all-abounding help, but there will be no relaxing of the law of cause and effect. In brief, the life that will follow this will only be a further development of life and character on the lines of inexorable and beneficent Law.

SPIRITUALISM IN INDIA.

A lecture was recently delivered in Dacca, East Bengal, to an assembly of about five thousand people by our much esteemed and learned friend Rai Kali Prasanna Ghosh, Bahadur. The fame of Mr. Ghosh, not only as a Sanskrit scholar, but also as an orator, equally fluent in the English and Bengali languages, drew a large number of important gentlemen to the meeting. The lecture was much appreciated, and Mr. Ghosh has received many complimentary letters from officials of high position.

Mr. Ghosh has been much encouraged in the advocacy of Spiritualism on the platform and in his monthly magazine, by the narratives of physical phenomena occurring in this country, especially reports of materialisation in a London private circle by means of a non-professional medium, where two forms are seen at the same time as the medium is sitting in the circle, at the table, joining hands with those next her, while a small jet of gas is kept burning; the two supernormal forms and others that appear one at a time being readily recognised as relatives and friends of the sitters. Also by the reports of other phenomena in the same circle, such as playing the piano and organ by spirits; the bringing of fresh flowers into the closed séance room and the presentation of them, after beautiful arrangement, to two sitters by materialised spirit relatives.

The writings of the Rev. Stainton Moses on spirit photography have also greatly interested Mr. Ghosh, together with large numbers of similar photographs from his London correspondents, accompanied by attestations of their genuineness.

A. F. G.

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.

(Continued from page 176.)

To recognise the existence and the true nature of the ethereal realm, peopled with ethereal beings, all around us, is the initial step of true living. It is not merely that this recognition is a solace and an added interest in the present life; that is but one, and a feeble reason for the recognition of all this immaterial realm. The real reason is that it permits an extension and a development of life hitherto unknown and undreamed of in the history of the world. Precisely as the blind, the deaf, and the dumb are shut out from the normal activities of this world, so are we shut out, by reason of undeveloped spiritual perception, from the greater life we might all lead. It is only the part of ignorance to say, 'One world at a time.' Who is to fix the boundary as to where 'this world' ends and the 'other world' begins? The horizon line of the Seen is constantly receding into what was the Unseen. The horizon line of the Known moves backward into that which was the Unknown.

Well, indeed, might Mr. Gladstone say that this question of recognising the Unseen realm is the greatest in human life, the most important problem of the day.

As a matter of fact, the present environment offers almost unlimited opportunity for progress—a truth on which the Theosophist largely bases his theory of re-incarnation. The present environment, he argues, is as good as any other until the spiritual man shall have realised to the utmost all its vast possibilities, and that, he believes, is impossible within the limits of any single lifetime on earth. Many physical bodies—many re-embodiments, he claims, may well be devoted to the study and acquirement of that which earth alone offers to the soul in its course of eternal progress. Theosophic teaching thus offers, as Mr. Sinnett has well pointed out, 'a vast coherent statement concerning human evolution; the conditions that await man on super-physical planes of Nature, and the methods by which it is possible to acquire faculties, knowledge, and opportunities for usefulness far exceeding those in possession of ordinary humanity at the present day. It presents to us,' he continues, 'the most widely reaching system of philosophy with which the progress of thought has yet put us in contact.' One very significant phase in this philosophy is an enlarged view of the scale of justice discerned through all the inequalities of human life. Measured only by a limited view, these seem to be arbitrary and to be subject to no known law. Measured by a less finite view there is seen embodied 'an infinite exaltation of the conservation of energy.' For in the theosophical solution of the problem of life all future experiences are seen as 'the inevitable and logical outcome of our previous acts with their concurrent states of mind. The apparent irregularity and injustice of life is an appearance merely, due to the fact that we take too short a view of life when we think that we perceive such irregularity and injustice. Spiritual science reveals the fact that each human life stretches both in front of and behind any given period of physical manifestation to an enormous extent. In the entire account the events and conditions of our life in turn are the result of antecedent causes. . . . Our life is but a very brief interval of Eternity.'

The signs of the times are for a vast and potent increase of spiritual manifestation. As humanity develops increasing

spirituality, the perception of spiritual truth, the recognition of spiritual presences becomes more universal. The time is by no means distant when the conversational intercourse with those in the ethereal world will be as absolutely and universally a matter of general recognition and belief as is now the fact of communication by means of telephone, cable, and wireless telegraphy. The time is at hand when not to believe and to realise this truth will simply be looked upon as a curious and dense ignorance, as might be that of the person who should say he did not believe in the possibility of telegraphic communication.

Conditions now and here are transformed by the force of thought. Imagination goes before and creates the vision, and the intense energy of thought stamps the new image on plastic circumstance. It may often happen in one's experience that a beautiful anticipation vanishes before it is fulfilled, and life seems all in ruins. One is engulfed in the quicksands of sadness and depression and he cannot again draw together his forces. If happiness would only return, then, he believes, he could take up life and endeavour and successful achievement again; but without this stimulus, this joy, he is powerless. The entire panorama seems hopeless to him, but still, through this very hopelessness, must he conquer. 'Before the eye can see clearly it must be free from tears.' The very conditions are to enter again into the atmosphere wherein his anticipation lay, and to regain his joy, his radiance of life. It is in this atmosphere that the unfulfilled dream awaits him, and may be his in all fulness of joy.

This creative power, 'the God-element within,' that can react upon environment and change the entire conditions of life, is the power that has consciousness of spiritual presences and companionships in the Unseen. The power to create in the ether is that which relates man to this higher world. The ether is a universal medium by means of which both mind and matter act upon this imponderable energy. Newton discerned the ether as 'spiritual substance.' Haeckel affirms the existence of the ether as being as incontrovertible as that of matter, and calls it the Eternal Substance. Tesla speaks of the ether as 'the eternal recipient and transmitter of energy.' Scientists are thus postulating the conditions of the ethereal life and of the entrance upon it, now and here. As matter and spirit are really one substance, differing only in degree—matter being spirit in a crude and dense and undeveloped form, spirit being matter in a highly developed and refined state—as matter and spirit are thus one, it is not difficult for this power of the 'God-within-us' to transpose the scale, and thus adjust life to the finer ethereal conditions even while in the body. Knowledge of every order is in the ether, and he who will be receptive to it may draw on its resources as he will. All forms of creative energy are in the ether; the human will can draw on these. The efforts made in the realms of matter are fatiguing and difficult, but in the ethereal realm they are light and love and infinite energy and joy, and they are free in the most infinite sense of resources.

'Tis heaven alone that is given away;

'Tis only God may be had for the asking.

Conviction precedes and controls conduct. The conviction of the entire Christian world that the soul is immortal has had the most incalculably potent effect on the progress of life for nineteen hundred years. Now let us, for a moment, endeavour to estimate the value which this bare conviction offered; the conviction that in some way, sometime, somehow, the soul has in itself eternal life; a belief in which when imagination entered at all, it entered with fantastic construction; yet the holding of this one fundamental truth of immortality has redeemed the world from sinking into utter materialism; it has been the one heaven that has kept mankind closely linked to moral ideals and has perpetuated aspiration for higher and purer conditions of existence. Now if a vague idea can persist through the ages and exert so beneficent and enduring an influence, what might not be the vitalising power of this idea expanded into its larger truth, freed from fantastic error, seen in all its noble integrity, held as the great reality and the actual experience of every hour—as the ever-present and the inseparable reality of the

moment, rather than as the vague and nebulous belief in some unformulated and incomprehensible future?

The prevailing Christian belief has been, in substance, that man possesses some incomprehensible attribute called 'the soul'; that this 'soul' is eternal in its nature; that at death it is freed from the body, and goes—somewhere! and lives on—somehow! That in some mysterious and incomprehensible locality, somewhere in the universe, there is a place called heaven, into which those enter who fulfil certain moral conditions and accept certain theological beliefs, and from which those who have not so lived and believed are debarred for a longer or shorter time, or even forever—this latter part of the belief being variable and depending on the sect or the individual. But if the Christian Church whose belief, at best, has been so vague, and so lacking in the larger realisation of the true nature of the life after death—if, with all this vagueness and admixture of fantastic error, the Christian belief has held such incalculable power for good over humanity, what might it not achieve if it could be enlarged, enlightened, illuminated, by the higher and fuller truth?

An inconsequential question has not infrequently been propounded, as to whether a believer in these realities and practical truths of the Unseen—that is to say, a Spiritualist—can be a Christian, or whether a Christian can be a Spiritualist. One may well smile at the question. Spiritualism, in its integrity, is pre-eminently the Christian belief raised to its highest power, as a mathematician would put it. This is the faith literally taught by Jesus. It is the faith committed to the saints. It is the faith revealed in the Bible. It is the faith especially attested, especially emphasised, over and over again, in the Gospels of the New Testament. The increasing life and power of the Church lies in accepting this larger revelation of truth which, for the past half-century especially, has been given to the world. It is of a nature to reconstruct human life on a new and higher basis; to extend its relationships and inspire it with certainties in the place of fantasies; with the clear perception of divine laws and the realisation of the divine nature of life. Were it understood and generally adopted, what an illumination it would pour on all our pursuits, our efforts, our achievements! How it would exalt and refine the entire quality of living!

There is one question continually asked by experimental inquirers into the possibility of communication between the Seen and the Unseen: 'Why do they not tell us something that we want to know?' The desire behind the question is for some strange and startling sensation—some unformulated and more or less incomprehensible revelation of some incomprehensible condition. As a matter of actual fact, anyone who will attentively read the literature of Spiritualism and of Psychic Research will discover that the communicating intelligences have told a great deal of the conditions and nature of the life beyond. But that which is told is so simple and so natural that its very naturalness and comprehensibility discredit it to those who are seeking for sensation and who do not 'lay hold,' as St. Paul bids us to do, on the spiritual life. Now one reason why those on the unseen side do not tell us anything very startling may well be that there is nothing very startling to tell. Let us suppose that one going abroad writes from London, or even Cairo, or Calcutta, to friends who have never seen those cities. The letters very possibly even probably—deal with much that the recipient might not untruthfully call mere trivialities. The kind of weather encountered on the voyage; the degree of health, or illness; the little details of landing, the custom-house, the hotels, the train-service, a thousand minor things fill the letters. A receiver of such a letter might exclaim: 'This cannot be from London, that city of intense significance, of historic interest, great occurrences of life so different from ours; or from Cairo, with all the marvellous monuments of marvellous ages; or from Calcutta that strange land of strange conditions of life!' Thus might one reason who had never been abroad. But to the traveller there is no break in the continuity of the simple, natural life. He is the same being in mid-ocean, on board a steamer, that he was in New York, London, or Calcutta. He is the same being, and all the con-

ditions are as natural to him when he enters the Taj-Mahal as when he enters the British Museum. As for the potent history of all the ages, as for the contrasting conditions of contemporary life that he may find, he cannot translate these in his every-day letters to friends. He takes them for granted. Surely there could be no traveller more sensitive to conditions, or one who could more intelligently interpret them, than Bishop Phillips Brooks. Yet to read the published collection of his letters to home friends while abroad, while visiting the marvels of Egypt, of India, of the Holy Land, is to read little save the simple, natural expressions of affection and interest. In the Holy Land his feeling seems to have found its condensed expression in that one perfect lyric :-

O, little town of Bethlehem !

Wherever one journeys, his own life accompanies and invests him, and through its medium, as through an atmosphere, are all things translated.

One of the messages received from Bishop Brooks since his entrance on the 'life more abundant,' ran as follows :

I hope I shall never be spoken of or thought of again as dead. I have come into a most remarkable condition of life. We are the same individualities in or out of the body. I am always glad to write a word in testimony of my continued life.

Anyone who knew Bishop Brooks well, and who was familiar with his sermons and letters, could not fail to be deeply impressed by the striking identity of these expressions. The slight impatience with the stupidity that should speak of him as 'dead,' contrasted with that 'remarkable condition' of life in which he found himself, his fine intelligence realising the marvellous richness of his new phase of being : and the phrase, 'I am always glad,' was peculiarly his own gracious form of acceding to any request. There are probably hundreds of his parishioners and friends in his parish and diocese who could show, to-day, notes from Bishop Brooks bearing those exact words in response to some favour asked of him.

(To be continued.)

A SPIRIT SEEKS INFORMATION.

A few weeks ago our spirit friends told us that, owing to my friend and myself sitting together regularly every week for the last sixteen months for messages by table tilting, they had become so well known in their sphere that their circle was enlarging every week, and that hundreds of spirits were wanting help and wishing to communicate with their friends left on earth.

Our spirit spokeswoman, whom we know by the name of 'Elizabeth,' asked our assistance for one spirit, a young girl, who had passed over about ten years ago, as we reckon time here. We said that we would gladly do anything in our power in return for the great love and kindness shown to us by our friends on the other side. However, as the power had given out, 'Elizabeth' said she would give us full information on the following Wednesday, and on that day we were told that the young girl, 'Queenie,' wanted us to find her mother, about whom she was very anxious, and she also wanted to learn if any loved ones had passed over since her own transition. She was very happy but for the fact that she could not find her mother.

Having expressed our willingness to do everything required from us, we asked for the name and address to go to. As we are only two sitters and therefore cannot give as much psychic power as we should wish, we were afraid the address would be incomplete, a large amount of power being required to deliver these long messages. However, to our delight, the name and an address at Chiswick (which I have communicated to the Editor of 'LIGHT') were given fully, and the girl's age when she passed over was given as fifteen years.

I had never been in Chiswick in my life, and had no idea of the locality, nor had I ever known anyone there ; and the same is true as regards my friend, for whom I can answer as for myself. The next day I took the train to Chiswick and

asked the guard about the roads, but he could not give me any information. He advised me to inquire of the policeman on point duty outside the station, but not seeing him and meeting a postman I learned from him that it was the last turning before reaching a place called 'Young's Corner.' I then easily found the house and inquired for Mrs. S. The maid replied that she had been dead for two years. I told her I was interested in the family and would like to hear of anyone who knew them, and she then assured me that she herself knew all about them, that Mrs. S. first lost her daughter, then shortly afterwards her son : this double loss told on the poor lady's health, and, gradually breaking up, she followed them two years ago ; her husband only lived a few months afterwards. She confirmed the statement that the daughter's age was fifteen, and also mentioned that there were two sons who were older, but she did not know their whereabouts, they having left the neighbourhood.

This was the end of my experience except that I was, last week, put in a position to communicate the news to 'Queenie,' who thanked me very much and said that she had thought that her mother must be on their side as she could not find her on earth.

A. C. M.

April 7th, 1908.

THE PSYCHO-THERAPEUTIC SOCIETY.

The members and friends of this society assembled in large numbers at the Caxton Hall, Westminster, S.W., on Tuesday evening, April 7th, on the occasion of the seventh annual social evening.

Mr. George Spriggs presided, and in a few introductory remarks congratulated the society upon its great success, the details of which he hoped were familiar to all from perusal of the reports in the 'Health Record,' and which were sufficient to prove the necessity for the existence of such a society.

The musical programme was not of too great length, but it was complete, and the talent of very high order. Pianoforte solos were contributed by Dr. Annie Patterson, who was also accompanist ; Recitals by Miss Elsie Wadson and Mr. Ernest Meads ; Vocal Solos by Mr. R. Griffiths ; Dances by Miss Maye Grant, and Violin Solos by Mr. Henry Such.

During the evening a handsome solid silver rose bowl was presented to Mr. George Spriggs by Mr. Arthur Hallam, the Hon. Secretary, and Lady Coomara, the Hon. Treasurer, on behalf of a few friends. Mr. Hallam, in the course of his remarks, pointed out that the gift was not in any sense to be regarded as adequate if considered in proportion to the great and valuable services rendered by Mr. Spriggs, nor was it to be considered in any sense as an official or public presentation. Had such a presentation been organised it would have quickly assumed very large proportions. It was a private tribute of esteem and affection subscribed for by the committee and a few personal friends, who desired to express in a small but tangible way their appreciation of Mr. Spriggs as a devoted and disinterested worker in a noble cause. A more earnest, consistent, and persistent president could not exist. The society had started from a very small beginning, and they were all under a deep obligation to Mr. Spriggs for all he had done, and for having placed at the disposal of the organisation, without fee or reward, that gift of diagnosis which has been one of the society's priceless assets.

Lady Coomara, in making the presentation, endorsed Mr. Hallam's remarks as to the value of the services rendered by Mr. Spriggs.

The presentation came as a complete surprise to Mr. Spriggs, who thanked all who had contributed and said how glad he was to find he had the confidence and esteem of all the workers in the society. He also took advantage of the opportunity to ask all who were able, to come and help them in their work of alleviating the sufferings of humanity.

In the course of an article in 'Psychische Studien' Professor Max Seiling gives the following as the chain of reasoning apparently followed by sceptics : 'If a medium has cheated once, then he has always cheated ; consequently all mediums have always cheated ; therefore Spiritualism is nothing but trickery, and therefore also it is the same with occultism of every kind.' Even among men of science there is, says Hofrat Seiling, too great and too unscientific a tendency to deny, on *a priori* grounds, the existence of phenomena which will not fit into their mental drawers or pigeon holes.

THOUGHT FORCES.

'As a man thinketh in his heart, so is he.' If the one who was reputed amongst the Jews to be the wisest of men could say this, we may safely believe that there is truth in it : indeed, we have only to look into our own hearts and minds to feel and recognise it. When we go in a half-hearted way about anything, does it ever succeed ? We have believed in failure, and consequently it comes to us. That 'nothing succeeds like success' is true ; but it is also true that nothing succeeds without being *thorough*, and therefore, in the same way, everything fails with the certainty of failure. Since this is so, how much better to determine that what we do, or intend to do, shall be a success.

We can carry this thought further and, in a great measure, regulate our health by it. Some there are who profess to do this altogether, but the generality of mankind have not yet learnt to understand this law. All the same, common-sense will tell us that a hopeful, cheery habit of thought must contribute to a healthy body. Nothing pulls one down like anxiety and worry. Some say they cannot help worrying, but can they say that worrying helps in the very least to remove the object of anxiety ? Then why indulge in such a bad habit of thought—for it is an indulgence, say what one will. It is so much easier, because habitual, to be impatient, fret at trifles, foresee misfortune or failure, rather than resolutely to turn our back on them and determine to look only on and think of the bright side of things. If there were more Mark Tapleys in the world what a different one it would be, how bright and sunny ! As Holme Lee says in 'The Silver Age' : 'With cheerfulness and good temper, troubles roll off us as water off a duck's back' ; and what is that but meeting life bravely, thinking and trusting that all will and must come right ? If we would only try to realise that God is all round us, that He is our *Father* in fact, and therefore quite incapable of giving us what is not good, how could we be cast down and low-spirited ? A child who has a father whom he feels loves him, and to whom he can tell his troubles, never has any doubt of that father being able to bring him out of any trouble he may have, and yet we, grown-up children, are always fancying our Heavenly Father is not paying us any individual attention, and we trust solely to our own efforts to set ourselves right.

By this I do not mean that no effort of our own is to be made and that we are just to sit still and let things shape themselves ; we may only do this when we can see no way out of our trouble ; then we may say, 'Undertake Thou for us,' and rest quietly assured that the help will come, or the right direction be shown us. But in ordinary cases the attitude to maintain is that God is working *with* us. By keeping the mind firmly fixed on this and using our own reasoning powers we must succeed.

Here again is the power of thought. To resolve to succeed half wins the battle. It is not done in a day, especially if circumstances seem against us, but a resolve persistently maintained must tell in the long run.

Possibly it will be said that evil thoughts may work in the same way, and where then is the advantage ? There is no doubt that evil thoughts have an influence and often do much harm, but they injure no one so much as the holders of them. Good *must* prevail over evil ultimately. Evil thoughts may be crowded out by substituting good ones in their stead.

A singular instance of the power of thought was told me two or three years ago when I was in Brussels. I was staying at a pension in which at the same time were several American ladies, some of them keen advocates of what may be called *the* new school of thought, under which head may come faith cure, mental cure, &c. Among the boarders was a visitor who had come for a few days on his way from Davos, where he had been for two years for the cure of lung disease. One day in the drawing-room these ladies were discussing these topics and trying to show that pain did not exist in the body, but was a product of mind. The visitor from Davos listened attentively for some time to our arguments for and against, and at length said, 'I do not know much of the subject you are discussing, but I do know something of the effects which a fixed belief has on

a man. I am a chemist in London and compound for several doctors, and I have often known them to come and say, "Make up something simple for So-and-so. He will not believe that he needs no medicine, so send him such and such a draught," naming something which was, in fact, little more than coloured water.'

He then went on to relate a curious case of which a doctor had told him. This doctor had been called in to see a new patient. During his examination and inquiry into his symptoms, the man several times volunteered the information that he could not take mercury ; indeed, he repeated it so often that the doctor saw that he was convinced that it would be given to him. The doctor told him to make his mind quite easy, since to relieve him of all doubt he would himself make up the pills he intended to send him, in which there should be no mercury. The moment he went into the room the next morning the doctor saw that the sick man had all the symptoms of suffering from a dose of mercury, and the patient at once exclaimed : 'You *did* put mercury into those pills, although I told you I would not stand it.' The doctor replied : 'I told you I would make the pills myself and they should have no mercury in them, and so far were they from having any that I may tell you I made them of bread only, as I was determined you should not be disturbed by the fear of the effects of any drug whatever.' Was not this a plain proof of the effect of thought, or of a fixed idea ? And if it could work such mischief in a case like this, might it not, when applied in an opposite direction, work equal good ? I have heard some ladies say the sound of the doctor's carriage wheels seemed to do them good. What was this but a belief that he had the power to help them ? And how many doctors owe half their cures to the hope and energy with which they manage to imbue their patients ? Who that has been ill does not know the depressing effect of a doctor who looks on the gloomy side of things, and lets his patient guess it ? Well, apply the same principle to your work, whatever it may be, and see the result. Believe in your own capabilities and the chances are you will succeed in your undertaking.

This does not mean to imply that we should allow ourselves to be conceited. Self-respect—a belief in our own powers—is very different from self-conceit. Our talents, whatever they are, are God-given, and we have no right to despise or depreciate them ; but we should look on them as coming from Him, as being, as it were, a manifestation of Himself, and then we can never be conceited or take credit to ourselves for them.

I remember an instance of the effect of a stern determination which occurred some years ago when I was in India. The lady was an old friend of mine and told me of it herself. Her baby, a year old, was seriously ill with dysentery, a malady which in that country carries off weakly people very quickly. The doctor who was attending could get none of the remedies he was applying to take any effect, and at last said he could do no more, and went away believing that in a few hours the child must die. My friend, feeling hurt at what she fancied was desertion of her in her trouble, said to herself, 'The child *shall* live,' and she told me that an inward conviction came to her that she could and should save it. The child lay as though dying, but she began to give it one drop of chlorodyne and one drop of brandy in a teaspoonful of water, and repeated it in an hour, when a slight change for the better began to be apparent. She continued the remedy every two and then every three hours until the child was out of danger. When my friend related this to me the child was fifteen years of age.

Many, on reading this, may say that it was the chlorodyne that cured her, but, as no doubt the doctor had been trying similar remedies unsuccessfully, most likely only with the *hope* that they might succeed, I believe it was the strong *resolve* of the mother which in some way worked on the child and was the chief motive power. The drug *helped*, certainly, but it was the absolutely unwavering determination and conviction of the mother that she could save the child that gave the impetus to it and worked what might almost have been called a miracle.

I could recall a number of instances of the effect of thought both for good and evil, and my readers, if they will look back on their own experiences, will, no doubt, be able to do the same. How essential it is, therefore, that we should try to maintain a healthy, bright tone of thought, think good of all around us, and turn our minds away from that which seems to be evil. Everyone is the better for being thought well of, it raises and inspires the lowest to try and act up to that ideal; whereas to know that one is thought badly of, and is regarded as a 'black sheep,' tends to paralyse all efforts to rise. Emerson, in one of his essays, says that if we could persistently look only at the good in others, the evil would drop off of itself, having nothing, as it were, to respond to or draw it out.

That this control of the thought is difficult and requires long and daily practice is not to be denied. We may, with an effort, control our *words*, but we have usually fancied that our *thoughts* might remain our own. They, however, are the powerful factors in life; words are the expression of the thoughts, and if our thoughts be noble, charitable and loving, our speech and manner will be the same. I would suggest to my readers that, if only once or twice a day at first, they should try to gain control over and give direction to their thoughts, and they will soon see the good influence at work around them. It will become more and more easy as they go on, and will bring no end of blessings in its train. Love, that greatest of all blessings, will beget love, and with it also health, happiness and peace.

F. P.

TO CORRESPONDENTS.

We have several times published the following Notice, but recent experience shows that, by many of our readers, it has either been overlooked or forgotten. We therefore repeat it once again :—

SPECIAL NOTICE.—The contributions of original poetry which we receive every week have become so numerous as to be quite embarrassing. To read them all, to give them all an impartial consideration, and to feel in the end that by the necessary rejection of many of them we have wounded the susceptibilities of friends, is weary and unpleasant work, besides occupying an amount of time which we can ill afford to spare. We have accordingly been driven, reluctantly, to the decision to accept no contributions of original verses in the future.

NEW CHURCH OPENED AT GLASGOW.

The Assembly Rooms, Bath-street, Glasgow, where the Association of Spiritualists has held public meetings during the past ten years, having been taken by a large furnishing company, the Association was fortunately successful in obtaining, as its new home, the Ebenezer Congregational Church, in Waterloo-street, a centrally-situated and commodious building, holding over a thousand people, and in every way admirably suited for spiritualistic meetings. The past history of the church and its ministers is such that Spiritualists will not have any qualms of conscience in worshipping therein. Liberality of thought has characterised its successive pastors, notable amongst whom was the Rev. Dr. Guthrie, who, if not actually a Spiritualist, was very near being one. He has been described by a clairvoyant already, and evidence was given that he rejoices in and with the new occupants of his old church. The atmosphere and associations connected with the church are thus quite harmonious, as was felt by all who were present at the opening service on Sunday, April 5th, which was quietly performed by Mr. George P. Young, Mr. James Robertson, and Mr. John Lobb, who was the speaker for the day. Now that this long established Association may be said to have a proper home, new vistas of extended work and influence open up, and it is confidently anticipated that a strong central society will be built up and maintained, which should be a tower of strength to the movement, not only in Glasgow, but throughout Scotland.

R. B. SMART, Assistant Sec.

TRANSITION.—Mrs. Millar (Madame Agnes Stuart), late of 26, Wilson-road, Camberwell Green, after a serious illness returned to her friends at Craigton, Luss, Scotland, on March 30th, but derived no benefit from the change and passed to the higher life on April 8th, filled with the buoyant faith and hope which Spiritualism gives to those who have realised its truth.

JOTTINGS.

Considerable perturbation has been caused in America, according to the 'Morning Leader,' by 'the amazing statement of the Rev. Henry McIlravy, the spiritual adviser of the youth who was electrocuted recently—that the soul of Chester Gillette, the murderer, is in heaven, while the soul of the slain girl, Grace Brown, is suffering torture for her sin in hell. Ministers of all denominations and well-known writers are rushing into print, denouncing Mr. McIlravy. Ella Wheeler Wilcox says: "Gillette is far from glory. If he is in heaven, he is only admitted to the vestibule. As for the girl, her sins are forgiven, for she loved much." Yet since Gillette confessed and 'died a Christian' the Rev. McIlravy is only consistent and orthodox.

In the current issue of 'Eretna,' a review in Modern Greek, published at Oxford, there is an article by Mr. J. W. Sharp, M.A., on 'Spiritual Powers and Rulers,' the last paragraph of which, translated into English, runs: 'We have examples of rulers whose natures have visibly improved by contact with such persons as before described. Take the very recent instance of the Hague Conference and that great Englishman, Mr. W. T. Stead, an instrument through whom, undoubtedly, these formative spiritual powers are expressing themselves, and note how singularly influential he has been in inspiring and directing its proceedings. Such instruments are rare, and it is greatly to be wished that their number should be increased by proper education and training.'

Dr. Warschauer, on whose remarks in the 'Friends in Council' column of the 'Christian Commonwealth' we have more than once commented in 'LIGHT,' is impenitent. To a correspondent who had written to him (and who sends us the full text of his letter) asking what comfort the New Theology has for the bereaved relatives left behind, Dr. Warschauer replies, in the issue of April 8th, that 'of all the arguments against Spiritualism, perhaps the most immediately convincing is furnished by the letters received from persons professing that creed.' After the word 'creed' we are strongly tempted to imitate Dr. Warschauer and put '(sic.),' for Spiritualists as a whole are not bound by any profession of creed, and when any of them adopt one it is but a statement of broad and general principles. But Dr. Warschauer appears to condemn Spiritualism without having studied it sufficiently to be accurate.

Dr. Warschauer states that it does not follow from his 'sceptical attitude to séances, mediums, table-rappings, and the like' that he has 'nothing to say about the future life; it so happens,' he says, that he is, 'on quite different grounds, a firm believer in a future life. But there is all the difference between believing in the life to come and spending one's time and energy upon trying to learn its details.' Well, there are worse ways of expending one's time and energy, especially for a professed theologian, and as to the worthy doctor's belief in a future life, every religion professes that in some more or less shadowy and long-delayed form; the point is, that Spiritualism gives us the assurance of a life which is not so much a future life as a continued life, with continued character and interests, with power to think of and influence those left behind, even though they may be unconscious of this enduring love and sympathy.

Professor James Stalker, D.D., in his 'Easter Message,' in the 'North Finchley Congregational Magazine,' for April, after pointing out that the disciples were bitterly disappointed because 'He who, upon every ground that they could think of, could not die, had died,' continues: 'Never were any persons in this world more broken, and never was any cause more hopeless. Yet within the space of three days these same persons had rebounded to the opposite extreme: they were declaring that the cause was not dead, but alive, and they were prepared to be its witnesses and champions.' This change was due not to words but to facts. 'Their own explanation of their joy, boldness and success was that they had seen their Lord again; and no other explanation ever attempted has even an appearance of accounting for the facts.' Just so, and true Christians are therefore Spiritualists, whether they know it or not. The way that was open for Jesus is open for others—and thousands of persons during the past sixty years have been made joyous and bold, as were the disciples, and have spoken forth what they know and have testified to what they have seen. The knowledge of spirit-return gives an impregnable foundation to faith in the future life.

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.

SIR,—It is hardly possible to foresee the difficulties that may occur to many minds when dealing with such a subject as the philosophy of spirit. I am therefore grateful to Mr. Sidney Reed ('LIGHT,' p. 167) for stating one difficulty, or at least what appears to him to be one. Now all this difficulty arises from a mistaken view as to the nature and capacity of spirit.

Mr. Reed defines it as the all-embracing essence of the universe. If it is *all*-embracing, it *is* the universe; and not any essence or part of it. Whenever we get hold of this true idea we perceive at once that material consciousness is the partial, evolving, and therefore imperfect, expression in us of that all-embracing and perfect spiritual universe. It is owing to the imperfection in the material universe, and man as a part of it, that there is any evolution at all, and whenever this imperfection is overcome evolution ceases. This spirit man and material man, and this spiritual universe and material universe are not each dualities. They, or rather it (the spiritual universe), is a unity. Spirit includes matter, matter being merely the aspect that spirit presents to material consciousness, and it is this aspect and the material consciousness that evolve, not the spirit, which remains eternally the same.

The spirit is one and indivisible: the same in the highest heavens and the lowest hells, but the manifestation differs. We have no separate and distinct spirit in each of us, nor is there such in any particular part of Nature. This spirit is the universal spirit, all wise, all perfect, and all embracing, which is the reality beneath every appearance. Life, of course, is therefore wholly spiritual, both in Nature and man, and evolution is simply the growth of consciousness in both towards perfection. It is well expressed in these words: 'Now we see through a glass darkly, but then face to face.'—Yours, &c.,

VIR.

Eternal Life.

SIR,—Referring to the article on p. 158 of 'LIGHT,' permit me to ask, can eternal life be satisfactorily defined? Eternity cannot mean never-ending time; it is a state, a mode of being. 'This is life eternal, to know Thee (God).' We feel that absolute existence must be holy, the only true life: 'God shall be all in all'; consequently all views of future torment are futile. The lower animals may develop a form of consciousness at present unknown to them, but the gift of eternal life is essentially man's. He loses nothing by becoming one with God, the individuality as phenomenal may remain for ever, being all that it is now, only altered relatively by there being more of this oneness with God, which must remove all moral evil or the possibility of it. We do not cease to be creatures in becoming divine, for is not God both creator and creature?—Yours, &c.,

E. P. PRENTICE.

SIR,—The article by 'Magus' on p. 158 of 'LIGHT' indicates, but scarcely defines, the difference between endlessly continued existence and 'eternal life.' The difference must always be borne carefully in mind. As pointed out not long since in 'LIGHT,' the word 'eternal,' literally 'æonial,' does not merely mean endless in duration; this idea is included because the eternal life must also be an endless life, or rather, a timeless life, in a state where time is not. It is conceivable that animals may have an after-life, whether temporary or endless; that man may have an after-life which, in some form or other, will persist for ever; but the *æonial* life, 'life eternal,' is a higher phase or degree of life, as life in the spirit world is different in degree from life on earth, not being subject to the accidents of mortality.

Life may be considered as indicated by consciousness, and the condition of consciousness (as shown by response to stimulus) is the criterion of the degree of life manifested. The response of matter is gravitational, chemical, physical, &c.; the response of plants is metabolic, in the cell-changes which constitute growth; the response of animals is nervous, to sensation of outside objects, constituting the lowest phase of consciousness as usually understood; man adds a response to mental stimuli—he reasons about what his senses perceive.

The psychic man, the sensitive or medium, is also responsive to influences which, as we are led to infer, are the common experiences and perceptions of the spirit world, or after-death state, and, therefore, we may say that while the psychic

faculties are aroused the medium is living in the spirit life or phase of consciousness, that which will be normal after the death of the body; and the fact that animals have manifested signs of psychic perception might be taken as indicating that they too are capable of a life in which such perceptions are normal, *i.e.*, a life after bodily death.

But there is a phase of perception, consciousness, and therefore of life, which is higher still; it has been reached by those whom we call visionaries and mystics, and it is described as a perception of universal unity, instead of the seeming diversity of manifestation on the lower planes of perception, *i.e.*, of life. This higher life, manifesting in a consciousness which perceives the essential and fundamental unity of all things as modes, phases or expressions of one sole all-inclusive Being, is the *æonial* life, the 'life eternal'; endless because 'eternal,' not 'eternal' because endless. It is not attained to by the mere fact of passing into the spirit life, which may be endless but not 'eternal'; it is attained to by development from response to psychic perceptions to the higher response to truly spiritual perceptions, surpassing time, space, and all idea of separateness, giving the consciousness of a true individuality, or non-dividedness.—Yours, &c.

JOHANNES.

Clairvoyance and the Telephone.

SIR,—On eight occasions I have given clairvoyant descriptions, sixteen in all, through the National Telephone Company's system. That is, standing at the telephone in my own room, I have described articles in the room of the listener at the 'other end of the line.' I have correctly described four articles; three persons in the room with the listener; two persons in the room above the listener; one listener to his employer, who called on me next day; one person, a lady, known to the listener, but who was miles away from him; one spirit known to the man in the room with the listener; one spirit known to the listener; one spirit often described as being with, but not known to, the listener.

The above fourteen descriptions were correct, and I have living witnesses and signed letters to prove my statements. That leaves two items to be accounted for, and it is these two which puzzle me.

In one case I described a metal ornament, not gold or silver, but brown coloured, as seen on the waistcoat of a man in the room with the listener, and, as my letter of proof from the listener says, 'this particular was incorrect at the time, but could be accurately referred to a badge which he does wear at times.' The other description was of a silver chain, with a watch at one end, a matchbox at the other end, and a cricket medal in the middle. My witness (the listener himself) says on his postcard of 'proof,' that the chain described was one 'which I habitually wear when at work. This is strange, as I was wearing my gold one at the time, which has neither matchbox nor medal; but I wear the silver one most.' Now, sir, when you learn that the listener in the last-named case was also he who knew the description of the lady, still in the body, and that both she and these articles were miles away from the listener: again, that in the first case mentioned the brown metal thing was also miles away—you have my puzzle. Perhaps some of your readers can help me to an explanation of how I could perceive and describe articles which were not present with the person in connection with whom I saw them. Some of my friends say that accounts of all the eight incidents and the letters referring to them should be printed, but as that would take too much of your space, I must wait until I can issue a pamphlet. My correspondence with reference to these telephone-clairvoyant experiences contains letters of evidence from two leading lecturers in our movement, a Cambridge M.A., a private gentleman, and a lady, and professional and business men of repute. Perhaps I should add that I am not giving 'tests' and I hope no reader will ring me up for that purpose. I only 'see' when 'it comes to me'; I am only a *partially developed* seer and cannot switch on my clairvoyant power as I like.—Yours, &c.,

VINCENT N. TURVEY.

THAT anaesthetics may induce the condition known as 'out of the body' has been asserted on apparently good evidence, but 'Psychische Studien' reports a case of premonition of death occurring under similar circumstances. The wife of an innkeeper at Biberach, while feeling the first effects of an anaesthetic administered for an operation, said, as though to her child whom she imagined to be present: 'We cannot give up your papa, can we? He must not die.' The husband was present at the time, apparently in complete health; the next day he was seized with severe illness, and within four days he had passed away, thus verifying the anticipatory words uttered by his wife while half unconscious.