

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The New Theology,' by A. S. Morris (London: Watts and Co.), is a serious, thoughtful and timely little work. Its sub-title is 'The Essence of Christianity, the flower of Freethought,' and that fairly well indicates its aim; but the brief Preface does it so well and so happily that we are moved to quote it entire:—

This little work is addressed more particularly to Freethinkers, and claims to be purely and frankly rationalist. It equally claims to be purely and frankly religious. It will, on both these grounds, probably prove unpalatable. First, to the militant and, may we add, short-sighted type of Rationalist as being overlaid with religion; and second, to the orthodox Religionist as being void of those doctrinal forms which he regards as essential to the Christian faith. For both these the author is satisfied that there is a common standing-ground. That ground he finds not in any weak compromise, conceding here and demanding there, but in the open avowal of the supremacy of Reason, and in the fact that Reason and Religion spring from the same root in human nature, and, when followed up to their highest respective outcomes, culminate in that which is the very soul of all Religion. *The New Theology*, as it is called, is a present-day illustration of the spiritual vitality of the great natural truth traced and emphasised in these pages.

Elsewhere the writer says:—

'My dear friend,' said an anxious preacher once, 'I wish you would glorify Reason less and lean more on the Holy Spirit!'

The object of these pages is, speaking roughly, to vindicate the identity of these two.

He traces the religious emotion through India, as 'spiritual ecstasy,' and through Greece, as the triumph of 'spiritual culture,' always tending to exclusiveness, 'the attainment of philosophers, the privilege only of the intellectual and moral élite,' and then he says:—

Now, this is the radical defect which Christianity filled up. 'And thy neighbour as thyself' was not an accidental or rhetorical addendum to the teaching of Christ. It was the crystallisation, in the form of moral precept, of a thought which was equally profound with, but more all-embracing than, all that had gone before. 'Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me' is philosophical as well as pictorial. It was based on a perception of the divine in human nature, as such, which involved social and political issues hitherto unthought of, and was the one thought needed to round out the religion of man.

We propose, then, to show that essential Christianity embodies, in its intensity of spiritual consciousness and in its passionate identification of man with his fellow men, a faith in the Divine equally mystical with, and at the same time a love more intensely human than, any that the world has elsewhere seen. It is this consciousness and this love that, taken together, show it to be the most complete and rounded ex-

pression of the religious instinct, and therefore the rich flower of Freethought.

We have more than once said the same thing of Spiritualism. How curious! how suggestive! The clearest thought of the hour is that all the sincerities are meeting in one beautiful and happy recognition of the living foundation of all Faith and Hope and Love, in the human reason, in the human soul.

'Prabuddha Bharata' has been publishing a series of 'Sri Ramakrishna's Teachings.' One of the latest of these reveals unpleasantly what 'God intoxication' of the Indian kind may come to. Here is the passage:—

Once a God-intoxicated *Sadhū* came to the Kali temple of Rani Rashmoni, where Sri Ramakrishna used to live. One day he did not receive any food, but though feeling hungry he did not ask for any. Seeing a dog eating the remnants of a feast thrown away in a corner, he went there and embracing the dog, said: 'Brother, how is it that thou eatest alone without giving me a share?' So saying, he began to eat along with the dog. Having finished taking his meal in this strange company, the sage entered the temple of Mother Kali and prayed with such an ecstasy of devotion as to send a thrill through the temple. When, after ending his prayers, he was going to leave, Sri Ramakrishna asked his cousin Hriday to watch and follow the man, and to communicate to him what he might say. Hriday followed him for some distance, when the sage turning round, inquired,—'Why followest thou me?' Hriday said, 'Sir! Give me some advice.' The sage replied, 'When the water of this dirty ditch and the yonder glorious Ganges will appear as one and the same in thy sight, and when the sound of this flageolet and the noise of that crowd will have no distinction to thy ear, then thou shalt reach the state of true knowledge.' When Hriday returned and told this to the Bhagavan, he remarked,—'That man has reached the true state of ecstasy and of knowledge.'

This remark is followed by another which seems inconsequential, but which suggests the true view of the *Sadhū's* philosophy and conduct:—

The *Siddhas* roam about like children or unclean spirits or even like madmen, and indeed in various other disguises.

Of course, there is a truth in the recognition of the underlying unity of all things, dirty ditch and glorious Ganges, flageolet and gabble, but the truth is worse than spoiled, it becomes a pernicious falsehood, if it is so interpreted and acted up to that all distinctions are lost, and if all things are the same to sight and ear. That would not be true 'knowledge,' but fatal ignorance: not progress but decadence. In this sense, we ought to make the best of both worlds.

There have been Spiritualists who have needed this caution.

A late number of 'The Commonwealth' (edited by Canon H. Scott Holland) contains a pathetic sermon by Canon Barnett on 'East London.' Novelists, he says, rarely leave a true impression of it. 'Facts about workers' lives are much more dull, though they, indeed, are often made vivid in the books of Mr. Wells and Mr. Nevinson.' East London is unspeakably more dingy, dull, and drudgery-sodden than the novelist or casual visitor

imagines. Residents, says Canon Barnett, see more than passengers or visitors, and residents know how deadly dull and depressing the whole thing is. There are, of course, oases in this desert, but they who live amongst the people there know how crushing it all is, not so much on account of poverty, as on account of want of interests in life. As Canon Barnett says:—

Absence of interest, let me remind you, is a great cause of drunkenness and gambling. Minds shaped in Christ's mould cannot feed on the husks which swine do eat. There are exceptions who carry hope like banners—men and women whose friendship is a stimulus. But residents find the great mass of the people depressed, hopeless and indifferent to their own future or their country's future—acknowledging no membership in the community—neither caring to worship nor to vote, nor to associate with neighbours—with no uniting bond except perhaps a slumbering antagonism to the rich. Residents know finally that the unemployed, the unemployable and the criminal are not evils to be cured by special funds and special legislation, they are the outcome of the conditions—the natural output of the life in an East End where the animal struggle for existence has not been organised by the human instinct which takes thought for the weak.

Canon Barnett has no remedy that will seem practical to the politician or to the average social reformer. He soars away into the empyrean, and rhapsodises concerning Christ. We do not mean that as a shrug of the shoulders, and all the less do we mean that because he would tell us that his empyrean and his Christ are here, only waiting for us to hear him, believe on him, and follow him. Here are his concluding words:—

It is the coming of Christ, not the coming of a comet, which must change the hearts of men, the habits of Christians as well as the habits of the poor. Christ is present.

Here on one side is the Son of Man. He is strong as he who overcomes. He is one with God, responsive to every breath of His will. He answers with his whole being to the spirit which is in nature and in man. He has peace. He has joy. Here in Him is shown the life God designs for the least of His children.

Here on the other side are the men and women of East London as we see them, these are the images we have made of Christ.

Here, again, on one side is the Kingdom of Heaven—its citizens happy in the enjoyment of one another—strong by what each supplies—the City of Friends, as Walt Whitman puts it.

Here on the other side is London—the citizens divided—eager for vulgar wealth—some drunken and some hungry, ill at ease and anxious—a city of strangers.

Christ is present in the city. In His company many eyes may be again opened. Then the love of Christ will constrain them as it has constrained great men of old days to give the best for the sake of the least of men, and to take joyfully the spoiling, by rating and taxing, of their goods so as to hasten His Kingdom.

'Tribulation,' it is said on high authority, 'worketh patience.' It is true, but terrible is the ordeal through which many pass to this acquisition; for most of us are naturally impatient. But, after all, is not this the deepest world-problem? It is involved in evolution, since evolution seems cruelly slow, and people who are caught at certain stages of it suffer greatly: and its processes move so slowly, and their meaning is seldom seen. Even that consolation is denied the sufferers before they go under.

There apparently is this consolation, however,—that tribulation or, to be more exact, endurance, simply as endurance, is creative, just as the wrestling winds are creative in causing the trees to strike deeper root, and spread out root-fibres beneath, to help the wrestling boughs above: and this analogy might justly be followed to a great length, as showing that it is an inevitable law—this connection between endurance and progress.

This consideration is quite vitally related to the deepest problem of Theism,—the existence of suffering and evil. If God is all-powerful, all-just, and all-moral, what explanation

can be given of suffering and evil? The only possible answer is in the proposition which started this Note;—'Tribulation worketh patience': and what follows is fruitful;—'and patience, proving: and proving, hope; and hope putteth not to shame, because the love of God hath been shed abroad in our hearts through the holy spirit that hath been given unto us.'

We do not see that 'Veritas' (p. 143) brings home to us any error concerning the Justice Ridley speech. That he deprecated appeals to the Almighty in a speech from the Bar does not touch the matter. The extract now sent to us shows that Justice Ridley described the Bible statement, 'Whosoever sheddeth man's blood, by man shall his blood be shed,' as 'the original decree of the Almighty,' not to be called in question. That is what we referred to as savagery and superstition.

LONDON SPIRITUALIST ALLIANCE, LTD.

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

THURSDAY EVENING, APRIL 18TH,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. ADDISON A. CHARLESWORTH,

ON

'WHAT IS MAN?'

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.

THURSDAY, May 2nd.

MR. J. W. BOULDING, on 'Philosophy versus Spiritualism, with Illustrations from Personal Experiences.' At 7 p.m. for 7.30.

THURSDAY, May 16th.

MRS. LAURA I. FINCH, on 'The Psychology of Mediumship—Some Recent Experiments.' At 7 p.m. for 7.30.

MEETINGS AT 110, ST. MARTIN'S-LANE, W.C.,

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, April 9th, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

TRANCE ADDRESS.—On *Wednesday next*, April 10th, at 6 p.m., Mr. E. W. Wallis, under spirit control, will give an address on 'God and Man.' Admission 1s.; Members and Associates free. No tickets required.

DEVELOPING CLASS.—On *Thursday next*, the 11th inst., at 3.45 p.m., Mrs. E. M. Walter will kindly conduct a meeting to help Members and Associates to develop their psychic gifts.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, April 12th, at 3 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written questions of *general interest* to submit to the control.

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

PSYCHOMETRIC IMPRESSIONS IN A CEMETERY.

The 'Norwich Mercury' of March 23rd gives a long account of some experiments conducted in the cemetery of that city by two journalists, in company with four Norwich Spiritualists, a lady medium, and three gentlemen, 'all very sensitive to occult experiences, and with wide knowledge of such phenomena.' The writer says :—

'Some time ago one of the four, with highly developed psychic sensibilities, was struck while walking through the cemetery by alternating feelings of joy and depression, and reasoning from experience he believed this was due to psychometrical or telepathic influences from his surroundings, and probably from the graves, that is the coffins, the surrounding soil, and the corruptible remains of the dead.'

The journalists had previously chosen three graves for the experiments where no tombstone gave indications as to the persons whose remains were interred in them. The sensitives 'stood around the grave, each one having a foot on the soil above it, and deliberately made their minds blank and receptive,' and as the impressions came they told them to the journalists. At the first grave, the report says :—

'All agreed as to extreme weakness, a trembling sensation as of shattered nerves, and violent pain in the head, while the most sensitive had a choking sensation in the throat. Mentally, all agreed as to a feeling of extreme dejection, which may well have been the case, for the person interred in this grave was a man whose nerves had become utterly unstrung, so that he could hardly control his limbs, and he committed suicide by hanging.'

In the second case :—

'Before approaching the grave, all felt adverse influences, the presence of antagonistic forces, and it required an effort of will to seek the impressions and obtain passivity of intellect. The lady, whose impressions were generally mental, while those of her companions were physical, felt most depressing sensations as of utter despair, and she and the others also had very severe pains in the head and less severe pains in the body, with a tendency to vomit. The gentleman who was most sensitive said that he first appeared to lose all strength from both arms and then regained it in one, while the right arm remained strengthless. These impressions were so strong that none of the party could shake them off for some time. The man interred in this grave about twelve months ago, in popular parlance, "drank himself to death," and for a year before his end had practically lost the use of his right arm. Only one of the newspaper men knew this latter fact, and it had slipped his memory until the reminder came, so that in this instance at least any possibility of unconscious telepathy between standers-by and the receivers of impressions was negatived. The third test case was taken after many experiences, when the psychic faculties were somewhat dulled, and was not quite so successful, though all agreed as to a feeling of extreme weakness, and one added that he had a mental feeling that he had not done what he ought to provide for those left behind. As to the physical impression, the man died from consumption, and had almost vanished away : as to the mental impression no one could speak.'

The journalists then tried their own receptivity to impression, and after some difficulty in inducing sufficient passivity, they obtained some interesting results :—

'At one grave wherein was interred a girl who had been scalped by a machine, one of the investigators had a violent pain quite round the head ; at another grave where was buried a man who had been burnt, he saw red lights and had a tingling sensation in one side of his head ; while at the burial place of a woman who committed suicide by throwing herself into a river he had a sensation of falling. Here, his companion felt as though the ground was opening beneath his feet, that he was choking, and that his heart was ceasing to beat, and only by a determined effort of will did he throw off these mental impressions. In no case was the name of the occupant of the grave or the method of death known until after the impressions had been recorded.'

In some further experiments the nature of the death was known to one or more of the Spiritualists, but not to those who received the impressions. At the grave of a man who was killed by a severe blow on the head and was subsequently partially burnt, these facts were correctly given by the sensi-

tive. In the case of a girl whose hair had been caught by machinery, the sensitive felt that the top of his head was being taken off. Some very accurate results were obtained at graves thirty-five years old, but at more recent ones the impressions were generally the more vivid. As 'adverse influences' were sometimes felt, leading to no result, the writer concludes that 'it is necessary for the mind of the investigator to be in sympathy with the aura of the grave, and that there may possibly be sub-conscious telepathic communication between the spirit of the deceased and the mind of the investigator.'

REVELATIONS OF CLAIRAUDIENCE.

'Any degree of clairaudience, however slight, yet reveals to its possessor a world of new and unexplored forces,' writes Lillian Whiting in her latest book, 'From Dream to Vision of Life,' and she continues :—

'For instance, in receiving messages clairaudiently one will come to observe the differences in their manner of reaching him. Sometimes it will be as if the person speaking stood by his side and spoke, *mind voce*, as naturally as one might in this world. Again, the words will seem to come with a faint and far-away sound, falling with perfect distinctness on the inner sense of hearing, but as if from a great distance, like the long-distance telephone. These messages often seem to arrive more freely and in greater perfection of distinctness when the recipient is most unconscious of any possibility of hearing them. One may be absorbed in writing, totally oblivious, for the time, of the one in the ethereal world who suddenly speaks and thus suggests his identity. With many clairaudient experiences is usually, too, a good deal of the telepathic, so that the recipient is suddenly aware of far more than the mere words alone that he hears would indicate. With the specific message there comes the wave of intense feeling ; the very atmosphere of all the personal relations ; the perception of conditions that one ignorant of these conditions yet sees, or, rather, perceives and realises through sympathy, intuition, and imagination, as if in the blaze of an intense illumination that is turned on. Not outer and concrete facts, but spiritual states, spiritual conditions, are revealed. Sometimes one hears the voice that seems to come from remote space in the most marvellous and indescribable manner ; the words seeming not as if spoken by a voice, but rather as if uttered by a note of music, and he can but recall

"The horns of elfland faintly blowing."

'Now it is quite within reasonable probabilities that there is in the ethereal world something corresponding to our long-distance telephone, only finer, more musical, more exquisite in its transmission, and that it is this which is used by the inhabitant of that world. It is really there just as it is here ; sometimes one speaks to a friend at his side, sometimes through a telephone. And in the ethereal world sometimes the friend comes in close personal presence and touch, and we hear the voice with unerring perception that it is at close range ; sometimes the friend in the ethereal speaks from distant regions through some ethereal mechanism corresponding to that which we call the telephone.

'Apparently, at any time, any hour of day or night, one who has in the least the clairaudient gift, is liable to receive these messages. The conditions under which they come may baffle the recipient. He sits alone and ready, asking for the message, and it does not come. He is in a crowded street, or he is deeply absorbed in work, or in any one of a myriad of what would seem to be less favourable conditions, and suddenly he finds that some message from the ethereal world is falling upon his mind, word by word, struck off with infinitely intense clearness, like bars of music.

'There is something very curiously interesting in the way that those in the ethereal world discover means of communicating with friends here. Wherever there is any possible link, it is sought ; any conceivable channel is utilised. There is evidently a constant pressure brought to bear on every possible mode of communication. The eager desire on the part of those who have passed into the ethereal is apparently more intense, more on the alert, than it is here, - for the reason that they who see

"With larger, other eyes than ours"

discern all the conditions more finely and accurately than is perhaps possible on the denser side.'

PROBLEMS OF CONSCIOUSNESS.

Thoughtful Spiritualists are naturally interested in, and welcome, all discoveries and suggestions which tend to throw new light upon the great problems of life. Materialistic conclusions are still very prevalent. An intelligent man, the son of a Congregational minister, frankly acknowledged recently that he did not believe in spirit at all. He believed that when he died he would be done with—that death was the end of life; and there are an immense number of persons who agree with him although they are not as outspoken. Everything that can help us—that takes us behind the scenes and assists us to realise the actuality and permanency of the unseen; everything that helps us to look at life whole and discover the hidden meaning of our experiences and observations; that brings us into touch with the guiding Power and enables us to catch glimpses of the spirit and purpose of life—is exceedingly valuable, and, therefore, we think that the following extracts from one of the Rev. J. Page Hopps' 'Little Portland-street Discourses' (which appeared in a recent issue of 'The Coming Day'), in which he dealt illuminatingly with the 'Problems of Thought and Matter, Consciousness and Force,' will be of interest to the readers of 'LIGHT.'

After pointing out that matter is, perhaps, more mysterious than life, because we are conscious at first hand of life, whereas matter is only an inference at second hand, Mr. Hopps quotes from Huxley, who said:—

'We know nothing about the composition of any body whatever, as it is; . . . matter and force, are, so far as we know, mere names for certain forms of consciousness. Thus it is an indisputable truth that what we call the material world is only known to us under forms of the ideal world, and our knowledge of the soul is more intimate and certain than our knowledge of the body. . . . It seems to me pretty plain that there is a third thing in the universe, to wit, consciousness, which in the hardness of my heart or head I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestations of the phenomena of consciousness may be connected with the phenomena known as matter and force.'

The conclusion which Mr. Hopps draws from this is that 'things are not what they seem' and matter is pretty much of an illusion, for consciousness alone is certain, and we 'properly belong to the sphere of the transcendental and unseen.'

It is a curious fact that we can trace matter 'until it utterly disappears, leaving behind it only the certainty that it is still there.' Mr. Hopps says:—

'Sir Humphrey Davy wrote of "an ethereal matter which can never be evident to the senses"—and which is as much finer than electricity as electricity is finer than the gases. All space and all forms in space are filled with an infinitely subtle matter which can never be tested but can only be inferred.

'Then science comes in and assures us that the ultimate atoms of this infinitely subtle matter are—what? Points of force; thrills in some invisible and intangible substance, shall I say? So, beyond matter we get to motion, and it is one of the most difficult things in the world to rest there; for motion suggests a mover, especially when the motion leads to such surprising enterprises and results as are covered by the word "Evolution."

'Force, then, is the inmost of matter: and it looks as though thought and consciousness controlled force. Whose thought and consciousness? If we are here as receivers of these wondrous thrills from the unseen, who is the transmitter? If the man of science presses into the unseen to find the secret of his matter, why may I not press on into the unseen to find the secret of my God?

'The materialist (if there is one left, worth reckoning) thinks that thought is a high-class product of matter or force, but there is no similarity, no link, between thought and that which is said to produce it. Brain-chemistry is one thing; thought is entirely another thing, and there is no bridge between them. If there were, it would be a case of one thing producing another of a totally different order, which is hardly acceptable to modern science. Between the phenomena of matter and the consciousness of thought there is no conceivable analogy; and, so far from matter and force producing thought, it looks a thousand times more likely that thought produces matter and force.

'Tyndall's great saying has never been answered: "You cannot satisfy the human understanding in its demand for

logical continuity between molecular processes and the phenomena of consciousness. This is a rock on which materialism must inevitably split whenever it pretends to be a complete philosophy of life."

'Matter, then, as we know it, and the brain as we know it, may be regarded only as vehicles for the manifestation of thought on a certain plane. Dr. Maudsley relates a case of brain injury where depression of the skull on the matter called brain led to paralysis of thought and speech. "The doctor, pressing his finger on the brain through the hole in the skull, arrested thought and its expression, or released it as an engineer stops or starts his locomotive." But the engineer only shuts off or puts on power; he does not create it or destroy it. Dr. Maudsley also gives another case of a miner in Ayrshire who went into the asylum there a lunatic. After the accident (a mass of falling coal which injured his skull), and after a month's illness, his whole moral nature degenerated; "from a kind and affectionate husband and father he became irritable, surly, morose and brutal. He threatened violence to his wife, attempted to kill the children, and finally had epileptic fits, and was sent to the asylum as a dangerous lunatic. After an operation removing the depressed bone he recovered both his health and serenity, displayed all his former love for his wife and children, and was discharged as cured."

'That seems to me to tell forcibly in favour of the view that the brain is only a manifester or operator, and not a cause; for the real man was able to manifest himself and take control again when the impediment was removed, just as the player is able to get harmony again when his instrument is repaired and tuned. Ophelia understood it:—

"O what a noble mind is here o'erthrown!

Now see that noble and most sovereign reason,
Like sweet bells jangled, out of tune and harsh."

'Ah, yes! that tells it all—"Like sweet bells jangled, out of tune and harsh." But the player stands apart, waiting for his chance. At present the bells of the brain give him his only chance, but that will be altered soon.

'We must postulate, then, an adequate cause for thought, even though it be only by inference. It was not a philosopher who interpreted Nature spiritually that taught us the scientific uses of the imagination; who told us to trace the molecules of matter into the unseen with the eye of the intellect; who told us to find the real magnet in that which is invisible; who bade us find in the unseen the causes of the vast differences between substances; and who declared that sound philosophy and creative science have to follow the great operations of Nature with the imagination, beyond the boundaries of the senses.

'Into that sphere of the invisible, then, let us go with our inferences if not with our vision,—into that sphere whence all force comes, and back to which all its products return:—into that sphere of which it was grandly said, "the things which are seen are temporal: the things which are not seen are eternal": for, surely, what we do for matter we must do for mind. Mind, in an ascending scale, is Nature's latest and highest product on this plane. Matter leads and leads us back into the unseen and the infinite, into the ethereal regions, the home and laboratory of its more subtle modes of existence; and we never get at the highest states of matter until we find them there. Well then, if matter leads us into the unseen for its origin and abiding place, shall not mind also lead us there, especially when we see that matter seems everywhere to be manipulated and interpreted by mind. For this tremendous fact is before us wherever we turn—that just as the million energies and life-currents of the body are blended, manipulated and guided by some one thing we call thought or will, so do the million energies and life-currents of the universe seem blended, manipulated and guided by thought or will,—so that vast and complicated processes, covering myriads of years for their development, seem to be started and carried on stage by stage with unerring knowledge, intent, and power. It certainly looks like it. What are we to say to this,—to this universal subjugation of matter by mind,—to this universal guiding of force by thought,—to this grand march of things from force to life, and life to consciousness, and consciousness to thought, and thought to the rule of the universe? I for one can only say that it points to thought as the deepest, highest, and most far-reaching reality of the universe; and, though I cannot trace it, I am bound to infer it:—and therefore I am bound to infer God,—to see in man His struggling child, rising by stages slow but sure to the glorious possibilities of communion with God, and co-operation in His eternal and beneficent plans for the creation of ever higher and lovelier forms of life.'

LOVE AND HEALING.

Mr. James Macbeth's delightful new book, entitled 'Breaths of the Great Love's Song and Hymns of Healing,'* is remarkable for its power as well as for its tenderness. One great characteristic of this galaxy of hymns is its strong spiritual effect. This is noticeable in all Mr. Macbeth's works, and it arises undoubtedly from the fact that the author has gathered experience down the valleys, has groped in the darkness, and knows how to be alone. His emergence is not, however, as that of a grumbler, or of one who thanks Fate for deliverance; but, having realised the fundamental meaning of darkness, and having performed pioneer work there, he comes forth with a song on his lips and a positive message for the soul on the hilltops, for the one in the valley, and for him who has to trudge the wilderness of doubt.

The following quotations will indicate the author's view :—

' O Love, thou pure and blessed,
O Christ, thou sinless child,
Thou canst not dwell within me yet,
Self-loving and defiled.'

Of the cleansing fire, at a later stage he writes :—

' O, cleansing, sweetening, toning,
Melting, renewing fire!
Deep joy is in the moaning
Of thy great soul's desire !

Then the awakening :—

' And the spell of gloom was broken,
And a great and holy peace
Was Love's most blessed token
Of the gift of my release.'

And the final freedom :—

' Gone is my woe for ever,
And now I can joyfully sing :
O Love, thou art my Saviour,
And of my heart the King.'

The author's office revealed in this book, as in all his previous works, is definitely that of the prophet—a revealer of Truth on the altruistic plane. He serenely surveys the activities of Man, and expounds the nature and meaning of his Environment in verse of rare beauty, replete with spiritual thought. His theme is Love as the only source of Power. The Idea is all-embracing and knows no boundary; consequently the essential unity of the whole of Creation follows. Love is therefore the great First Cause of all we perceive through the avenues of the senses, and is also the originator of all we discern spiritually.

According to Mr. Macbeth the Christ-spirit is fundamental and universal in spite of the existence of Evil. Thus :—

' O Christ, Thou all indwelling,
In Thee, no near, no far,
Thou lightest this lowly window
And that resplendent star.'

Again :—

' Aye, the Christ is the very kindred
Of the outcast; and of one kind,
The clean and unclean, and the gentle,
The cruel and the innocent mind.'

A thousand apparently plausible objections to this view of the Universe may be raised; for in the presence of Sin, the ugliness and the incongruity both within and without, it is truly difficult at times to discern Love. Nevertheless, the author tells us in hymns of great power, resplendent with joy, that all is Love. The entire activity of the Universe, with its infinitude of phenomena, is expressible in terms of greater and lesser Love.

As a help towards the elucidation of the difficulty, I may cite a parallel case in the physical world. It has been ascertained recently that every atom consists of a group of corpuscles now called 'electrons,' and that in all probability the electron is an electric charge and nothing else. Hence all we perceive by means of our senses is of electrical origin. All

beauty and ugliness, harmony and discord, the attractive and the repulsive, the sweet and the sour, development and decay, all are electrical manifestations of the one fundamental substance, itself electrical. The one and the same electronic activity is concerned in the generation of Nature's beauty in spring and in the withdrawal of that beauty in the autumn, yet, so dissimilar do these processes appear to man's unaided perception, that the one has been called Birth and the other Death.

The physicist observes unity in material Nature alone, but the prophet goes further and realises the unity of the material and spiritual in Love. The difficulties of the two observers are surprisingly similar, and the problems to be solved much the same in character, with this curious difference, however: that whilst the prophet finds it easier to see unity in the complex than in the simple, the physicist finds it easier to see unity in the simple than in the complex. It is as if the Spirit were manifesting as Love at one end and, by infinitely varied phenomena, passing gradually into the manifestation of Matter in its pristine simplicity at the other. Yet all is Love.

The doctrine on which the book is based may appear to the careless reader somewhat monistic. But in reality it is nothing of the kind; for, according to the author, the government of the Universe is of the Spirit. This, of course, is characteristically the very opposite of monism. The doctrine apparently is, that the Spirit is both transcendent and immanent. Thus :—

Transcendence { ' O sweet and holy Spirit,
Of life thou art the Soul,
And thou alone createth
A body clean and whole.'

And Jesus saith :—

Immanence { ' Behold my dearest kindred
In the poorest men ye meet;
Behold my nearest substance,
Behold my hands and my feet.'

From Divine Immanence we pass naturally to the doctrine of Universalism. Though, perhaps, it is not a necessary consequence, yet when Divine Immanence is once postulated, Universalism appears inevitable in some form. Anyhow, here we have it, and we are glad to see it :—

' We cannot hide for ever
Away from our own home,
At length unto Thy bosom
We all, we all must come.

' And not one little infant
Arising from Thy breath,
Will ever pass to nothing
Into the night of death.'

The poem is in essence a song of praise; but its great service will be felt in its power to lift the reader clear of the effects of the daily grind and worry, and give him power to survey events in the light of the eternal.

There is also in this book a goodly collection of thirty tunes. The music is mostly in the minor mode, the melody by the author, and the harmony by others. Readers who appreciate the characteristically Celtic in music will find here a helpful and welcome addition to a beautiful book. The tendency of the whole is towards the release of man from the thralldom of materiality and mere emotion, and his final freedom as a spirit, conscious at once of his individuality and of his union with the Infinite.

BEN DAVIES.

WHAT SPIRITUALISM DOES.—Spiritualism deals with, enlarges, and spiritualises our conceptions of Deity, duty, death, and destiny. These constitute the four pillars of the great temple of Religion, before whose altar of Truth mankind must bow and render the homage of life-long services of love; reverently, and in sincere devotion, seeking to express in life's endeavours the love of all that is good, pure, true, and beautiful. Spiritualism must necessarily, therefore, lead the pilgrim at last into that arcane realm of Spiritual Verities where he can become conscious of the God of his own nature, respond to the 'light within,' evolve the graces of the Spirit, become at one with God and man, and know that 'there is no death' but endless progression for the aspiring soul.

* 'Breaths of the Great Love's Song and Hymns of Healing.' By JAMES MACBETH. Office of 'LIGHT,' price 2s. 6d., post free 2s. 9d.

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THE GOSPEL OF UNBELIEF.

Messrs. Watts and Co. have just published a revised edition of Philip Vivian's militant book, 'The Churches and Modern Thought: An Inquiry into the Grounds of Unbelief and an Appeal for Candour.' It is in reality a sort of missionary setting-forth of the Gospel of unbelief: but the preacher is not without justification; for Christianity has been stained with innocent blood, and Churches have needed the prayer, 'Father, forgive them, for they know not what they do!'

We never quite understand what pleasure there can be in writing these fighting books against faith in God and belief in the persistence of a spirit-self into a fairer world beyond. It is true, as we have said, that Religion has too often been companioned by cruelty, and that modern Christians ought to freely confess the sins of their fore-runners—and their own: but Religion is not responsible for these sins, and belief in God, the spirit-self and a life beyond, might save us from them. The attack upon false or faithless Christians we can understand, but not the attack upon the faith to which they were or are untrue. Why should anyone long to kill faith in God, in the spirit-self, and in another chance after this poor dream?

Mr. Vivian pleads for candour, for free thought, and for courage: and we endorse his plea. It just suits us. It is what we are always asking for; but let us have candour all round, thought free to take into the survey the good as well as the bad, the light as well as the shadow, the lover as well as the persecutor; and courage to grant to the assailed all that can be put down to his credit. Now it is here that Mr. Vivian, with all his pleasant temper and general fairness, disappoints us. To speak frankly, he has, in the main, given us an industriously filled bucket of weeds culled from the various beds, to supply a case against the garden: and some of the weeds are flowers, and some are artificial.

For instance, on page 19 we find the following Note: 'Dr. Alfred Russel Wallace, the distinguished naturalist and evolutionist, is another scientist with spiritist convictions, and his concern for supernatural religion led him to step outside his own domain and make that remarkable attack upon current scientific opinions in astronomical matters which met with such unanimous condemnation.' This is what we call an 'artificial' weed.

We do not believe that 'concern for supernatural religion' had anything to do with the production of the work referred to.

It is the introduction of this word 'supernatural' that accounts for much of Mr. Vivian's faulty work. Referring to certain experiments in Spiritualism, he says of the results, that such phenomena as these 'have induced such eminent scientists as Wallace, Lodge, Hyslop, Barrett and Crookes to remain or to become supernaturalists': and yet the strong probability is that every one of the men named would repudiate the word 'supernaturalist,' and perhaps even the word 'supernatural.' These 'eminent scientists' are apostles of the natural, and in so far as they believe in the phenomena of Spiritualism, they do so as believers in the natural. But, by the use of this damaged and misleading word 'supernatural,' Mr. Vivian is able to get in the following thrust:—

One, and to my mind the chief, reason why these meta-psychical phenomena are, as Professor Lombroso tells us, of colossal importance—why science should direct attention towards them without delay—is that, so soon as they are universally acknowledged to be manifestations occurring in obedience to one of Nature's laws—a law as yet not fully understood—the last excuse for belief in the supernatural will have vanished. Supernaturalism will receive its death-blow, and Rationalism be infused with fresh life.

Perhaps Mr. Vivian will be surprised when we tell him that, as good Spiritualists, we as ardently desire the infliction of a death-blow upon supernaturalism as he does: and, if we hesitate about that, it is only because we do not believe there is any supernaturalism to receive such a blow. All is Natural, including all the phenomena said to be 'of colossal importance.' If there are spirits anywhere they are as natural as members of the Carlton Club; and the 'New Jerusalem' above is as natural as Pall Mall below. So Mr. Vivian, in order to get rid of God, the spirit, and a future life, must invent some other way than labelling them 'supernatural.'

A 'Note on human sentiment as to a future life' gives 'the Rationalistic explanation of the essence of the "religious instinct" belief in an after life.' That explanation traces it to the inability to grasp the idea of non-existence. 'Thus religion is a functional weakness.' 'The instinct of self-preservation does the rest.' But even instincts ought to count for something with a Rationalist. What is an instinct everywhere but a kind of pledge—the counterpart of a supply? An instinct naturally certifies a fulfilment.

But we do not much rely upon 'the religious instinct' argument. We appeal to world-wide facts, and facts that belong to all ages. These, however, Mr. Vivian resolutely tries to evaporate. Paul is said to have seen a vision and to have heard a voice: but we are assured that 'it is admitted on all hands' (we did not know it) 'that the appearance recorded by him was in the nature of a vision—a purely subjective experience,' what the Psychological Research Society misleadingly because equivocally calls 'visual and auditory hallucinations'—a phrase dear to Mr. Vivian. So with all other experiences of the kind. They are, according to him, all 'hallucinations.' All the myriad testimonies that never cease, concerning incursions from another plane of being, are, of course, hallucinations. It is so easy to dismiss them with that witless word.

We have probably gone far enough with Mr. Vivian; and if we think he writes too much like a man who holds a brief, we are prepared to admit that, as things go, this is not a matter for great blame. In other respects he gives evidence of being a clean seeker after truth, and many of his 'Rationalistic' conclusions seem to us to be as useful as they are sound.

THE GOSPEL OF THE GNOSIS.

ADDRESS BY MR. G. R. S. MEAD.

On Friday evening, the 22nd ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. G. R. S. Mead delivered an Address on 'The Gospel of the Gnosis' to a large gathering of the Members and Associates of the London Spiritualist Alliance: Mr. Henry Withall, Vice-President of the Alliance, occupying the chair.

In the course of his introductory remarks the Chairman, referring to the fact that Mr. Mead belonged to a different section of psychical thought, expressed satisfaction that they should have discourses from those with whose views they were not in complete accord, since it was from such speakers they were most likely to learn, gaining new ideas and fresh points of view. In illustration of the gradual nature of the processes by which knowledge was spread, he drew a parallel with the course of evolution in the physical world, where there was never any great step or abrupt transition. Progress was made by a series of small steps. It was so in the evolution of thought, which advanced by almost imperceptible gradations, so that there were always links between the thought of remote ages and the thought of to-day. The more we became acquainted with the ideas of great thinkers of the past, like the Gnostics, the greater would be our appreciation of their teachings. He extended a hearty welcome to the lecturer of the evening.

MR. MEAD commenced by referring to the fact that on a previous occasion he had delivered an Address before the Members of the Alliance entitled 'The Higher Spiritualism in Earliest Christendom,' and said:—

If there be any here to-night who were present on that occasion, I propose to carry them back to the atmosphere which I endeavoured to create when dealing with that subject, but on this occasion I shall treat, not of the higher Spiritualism in early Christendom, but of the higher Spiritualism in a tradition that existed prior to, and contemporaneously with, the origins of Christianity. I propose to deal with the Gnosis as it was philosophised in the clear thought of Greece, after it had been handed down for many years in the institutions of ancient Egypt. The tradition of the wisdom of Egypt has come down to us in the beautiful language of ancient Hellas, and in the clear thought initiated by its great thinkers, such as Pythagoras and Plato.

Continuing, Mr. Mead said that the essential nature of what had been called the wisdom of Egypt, as it remained for us in the direct tradition of the hieroglyphs, was almost indecipherable, but those men who spoke Greek, who thought in the Greek mode, and who were in living contact with the tradition, had handed down a number of sermons and treatises under the generic name of 'Hermes, Thrice-Greatest,' so called because they wished to distinguish him from the Greek Hermes of their own Pantheon. The Egyptian Hermes represented to the Greeks a wisdom far greater than their own, the greatness of which they considered was not equalled by their own philosophers; such was the common tradition of the time. This view prevailed, not only amongst the philosophers of Greece, but was held by some of the Fathers of the early Christian Church.

According to Iamblichus, the Greek philosopher—one of the later Platonists, who lived in the early part of the fourth century—Hermes (which is the Greek equivalent for the Egyptian Thoth) was 'common to all priests.' The whole priestly discipline was divided into a number of septs, or divisions, each of which was responsible for a certain number of the books of Thoth, or Hermes—forty-two divisions in all. Echoes of these books in Greek tradition have come down to us, and they remain as fragments of what was once a very great literature. From these fragments, said Mr. Mead, I have gleaned a number of quotations, which I propose to lay before you to-night, to show you the nature of what they call in Greek the Gnosis, or Wisdom.

Lactantius—one of the Fathers of the early Church—had told us a great deal with regard to the Egyptian Hermes. This Egyptian doctrine of Hermes was more quoted by the Church Fathers than any of the others, as being more in consonance with the Christian teaching than any other. Referring to Hermes Trismegistus—that is to say, 'Thrice-Greatest Hermes'—Lactantius wrote as follows:—

'He wrote books, indeed many of them, treating of the Gnosis of things divine, in which he asserts the greatness of the Highest and One and Only God.'

The whole content of these traditions was to show forth the nature of the Christ-mystery—the gospel or good tidings of the Gnosis. For they insisted on the fact that alongside of Faith there was Gnosis—that it was possible for men to know the nature of the human soul and its relationship to the divine. That is a thing, said the lecturer, to which all who take an intelligent interest in Spiritualism should be drawn, for I apprehend that you all believe that religion is based mainly on direct experience, as these writers claim. Not only did the followers of the Gnosis claim this, but in the early centuries of Christianity there were many communities who also claimed that Christianity depended entirely on direct experience, that there *was* a Gnosis; that Faith was the preliminary, and Gnosis followed, that without Gnosis man could not be said to be spiritual. I use the term in its highest sense, and not simply to cover that vast range of psychical phenomena which is of such very great interest to people to-day, for these men had distinct categories and distinct terms referring to the different classes of phenomena which are experienced by human consciousness. As Lactantius says, 'He wrote many books,' for he, Hermes (or Thoth), was the inspirer of all Scripture, and whether you call him by these names or any other, the many sacred books that have been written are all inspired by the great 'Scribe of the Gods.'

Hippolytus, who wrote about the year 225 A.D., quotes a number of old Gnostic documents, and amongst them one that is known as the Naassene Document. These Gnostics were those who followed the 'Wisdom of the Serpent,' and the serpent did not signify the devil, but Wisdom. It was the great symbol of the Logos, or Reason of God, which is referred to in the Proëm to the Fourth Gospel, as the word Logos in Greek means both 'Reason' and 'Word.' They were the followers of the Logos, the Great Man, the Alone-begotten Son of God.

I have contended, said Mr. Mead, and I believe I may say without vanity that I have established the point, that this document in its oldest deposit is pre-Christian, and I am glad to say that Professor William Benjamin Smith, one of the latest authorities on the subject, agrees that this oldest deposit is pre-Christian. Professor Smith contends that there was a cult of Jesus one hundred years B.C.—Jesus being the name of a Saving Power.

In a Gnostic hymn Jesus is represented as being sent forth from the Father and speaking as follows:—

'Wherefore send me, O Father!
Seals in my hand, I will descend,
Through æons universal will I make a path,
Through mysteries all I'll open up a way,
All Forms of Gods will I display.
The secrets of the Holy Path I will hand on and call them
Gnosis.'

'Through æons universal will I make a path,' he says, for he is the great Bridge-builder, the true Pontifex Maximus: he is the Christ. To these mystics the mysteries were substantial verities. The Gods in the heavens, the Stars, the Bodies of the Mysteries, were a great Scala or Climax or Ladder by which men could ascend to self-realisation. Jesus descended that he might make one continuous, unbroken path upward, for the return of those wandering in the labyrinth—ourselves.

'All Forms of Gods will I display,' he exclaims, for it was the teaching of ancient Egypt that he who had the Gnosis could take what form he willed to manifest in. He who had attained to self-realisation could take what form he chose and

appear to the denizens of every sphere in forms recognisable by them. This 'Thrice-Greatest Hermes'—'Ten-thousand-times-great Hermes,' as Zosimus, one of his most enthusiastic followers, called him—'wrote many books,' and one of the sermons that have come down to us ('sermon' in Greek is also 'logos') was called 'An Introduction to the Gnosis of the Nature of All Things.' Nevertheless, there was no particular treatise that could be regarded as an introduction (in the ordinary sense) to the wisdom of the Gnosis. There was no definite introduction confined to any formal instruction, for there were as many modes of instruction as there were pupils to instruct. The Gnosis might be presented in myriads of forms showing forth the nature of the Great Original or Great Paradigm, Exemplar, or Type of Wisdom.

The name Hermes was taken by everyone who had attained the necessary degree of interior illumination and had become integrally related to the great body of Hermetic philosophers, who also were collectively known to themselves as Hermes, thereby signifying their organic unity.

In one of the sermons or sayings the illuminated writer exclaimed :—

'For to the Good there is no other shore. It hath no bounds. It is without an end, and for Itself It is without beginning, too, though unto us it seemeth to have one—the Gnosis. Therefore to It Gnosis is no beginning; rather is it that Gnosis doth afford to us the first beginning of *Its being known.*'

This, said Mr. Mead, may be difficult for some of you to follow. It means that the Good—God—is beginningless and endless. As Edwin Arnold says in the 'Light of Asia': 'End and Beginning are dreams.' There are ends and beginnings for us who are slaves of time and space; but to the Lord of time and space there is no beginning and no end. Those who are one with Him are likewise without beginning or end. They are called 'Aiones' or 'Æons,' and that is what we all are if we only knew it.

Another great utterance, quoted by a Jewish mystic, who wrote prior to the days of Paul, from some scripture of the Gnosis, was the following :—

'The beginning of Perfection is Gnosis of Man, but Gnosis of God is Perfect Perfection.'

The Gnosis of Man meant not only man as we know him; it meant the Great Man, the Archetype, the Logos, the Alone-begotten Son of God, who was our Father, our Source, and our End. To begin to know Him was the beginning of the Gnosis, that was the beginning of Perfection, and the 'Perfect Perfection' was the knowledge of God. God was the One and Only One, but He was also the All, for their sacramental formula was 'One and All.' These Gnostic thinkers were not afraid of Pantheism, and in the sense of 'One and All' it was impossible to see how we could avoid the reconciliation of those opposites which is the beginning of the Gnosis. One of these illuminati thus pointed out the way in wise and inspiring words :—

'Seekst thou for God, thou seekest for the Beautiful. One is the Path that leadeth unto it—Devotion joined with Gnosis.'

It was not Devotion alone, not Gnosis alone, but the two indissolubly united. Not Light alone nor Life alone, but Light and Life combined formed the Path to the Beautiful. And the Beautiful was the great World Order, the Body of the Man, the Alone-begotten Son of God, the Eternal Christ.

Elsewhere the same writer again said, in setting forth the boundary marks of the Way of the Good Commandments :—

'The Seeds of God, 'tis true, are few, but vast and fair and good—virtue and self-control, devotion. Devotion is God-Gnosis; and he who knoweth God, being filled with all good things, thinks godly thoughts and not thoughts like the many think. For this cause they who Gnostic are please not the many nor the many them. They are thought mad and laughed at; they are hated and despised and sometimes even put to death. . . . But he who is a devotee of God will bear with all—once he has sensed the Gnosis. For such an one all things, though they be for others bad, are for him good; deliberately he doth refer them all unto the

Gnosis. And—thing most marvellous—'tis he alone who maketh bad things good.'

The doctrine of the Gnosis stood for something more than pietistic ethic. Its virtues were powers, the most potent forces in the Universe. They were of the same nature as the great natural forces and spiritual forces. The followers of the Gnosis thought 'godly thoughts' because they held that it was their destiny to become Gods.

There was a delightful flavour of Paganism as well as of Christianity in all these traditions. 'And not thoughts like the many think,' said the writer just quoted. The generality of men, to him, were 'the many,' those who knew the Gnosis being the few.

Referring to the phrase, 'once he has sensed the Gnosis,' Mr. Mead said that it was clearly a matter, not only of intellect, but of sense—the one sense, the sense of intelligence. It would be seen that the writer of the passage quoted had an idea of the consummation of what is called clairvoyance and clairaudience—the consummation, not the lower beginnings. It was a very high state of the inner life. It was towards the real consummation where a man no longer passed out into other states of consciousness, but realised them all in himself, referring all things to himself and to no other in the universe. That was the true cosmic consciousness. There was no going forth from oneself in cosmic consciousness, for the one who had attained it was no longer bound by the conditions of time and space.

One of the great principles in man, the lecturer explained, is called, in mystic science, the 'Name,' and he quoted the well-known line, 'At the name of Jesus every knee shall bow.' This did not mean the actual name 'Jesus,' but signified the Power of His Father. That was His 'Name.'

The piety of the Gnostic was not piety in the ordinary sense in which the term is used, but signified the complete or all-perfect contemplation—the comprehension of the realities and the nature of the Supreme Vision. It was not a question of being rapt to the third or fifth, or even the seventh, heaven, although there were such visions. The Supreme Vision was seeing the Good—God—in everything. That was the great consummation. It was beyond those states of consciousness in which doubt or uncertainty was possible. To go to other states of consciousness to study truth would not be the perfect realisation—it meant rather the power of realising the divine reality of things here in the midst of them.

Another saying of this writer ran :—

'For only then wilt thou upon It gaze when thou canst say no word concerning It. For Gnosis of the Good is holy silence and a giving holiday to every sense.'

That meant, so to speak, a liberation of the senses which became united in the All-Sense, the Common-Sense, the Sense of the Intelligence. It meant following the doctrine of Plato as well as that of the ancient Egyptian Wisdom. Plato, it would be remembered, had two great categories or orders of existence, viz., the Sensible World—that with which we come into contact by means of the senses—and the Intelligible World—that which the mind alone can understand. And this consummation, which was called the Supreme Vision, is the plane of the two merged into one synthetic sense, thought into synthetic sense, thought into synthetic unity—the plane of the Life-side and the Light-side fused into one ineffable union.

Another saying was as follows :—

'For neither can he who perceiveth It perceive aught else, nor he who gazeth on It gaze on aught else, nor hear aught else. . . . And shining then all round his mind, It shines through his whole soul and draws it out of body, transforming all of him to essence. For it is possible, my son, that a man's soul should be made like to God, e'en while it still is in a body, if it doth contemplate the Beauty of the Good.'

That was the 'deification' or 'apotheosis' of a man; he became like unto God in the fact that he became a God. There was no true illumination unless it was of the intellect as well as of the emotions, the two sides of the man being vitalised and energised by the Spirit of God. Then he became transformed into essence, the one element. This was

the secret of the Yoga. It was the doctrine of the later Platonic school, whose tradition was that of Plotinus, Porphyry, and Proclus. That teaching was that God realising Himself brought into existence an Image of Himself, His Alone-begotten Son, not only the Sensible Cosmos, but the Intelligible Cosmos also—the One Man, the One Soul, the One Body of all Things, the Image self-created, Son of God, the Great Example and Original of all things through and in whom are all things. 'Man is thus made in the Image of God, an Image potentially,' said the speaker, 'and it is our duty and our joy to make this potential Image, thus set within us, grow to the Divine stature; to make this little cosmos the Christ; to fashion, to form, and to attain, so that we become like to like with the Great Man. When we have gathered together the limbs of the Osiris within us, then, by sympathy, the Within becomes like the Without and knowledge appears to us. That is contemplating the Reality. It does not mean sitting down for five minutes and brooding, but doing it by effort, action, and achievement all day long. I hold that these things are absolutely realisable, and that is the nature of the Gnosis. Gnosis is not knowledge in the ordinary sense; it is God-knowledge—such knowledge as a God has. Whether in China, India, Egypt, or Greece the central truth was the same—there was only one Master, the True Man. This, then, is the mode of realising Godship or Christhood. It was called deification or apotheosis—man becoming a God. This was the goal of the followers of the Gnosis—the end which they set before them.'

Speaking of such a soul, of one Gnostic in true piety, Hermes wrote:—

'But on the pious soul the Mind doth mount and guide it to the Gnosis' light. And such a soul doth never tire in songs of praise to God and pouring blessing on all men and doing good in word and deed to all in imitation of its Sire.'

At times the mystics came forth from their retreats and preached to the people. The following was a sermon used as a public exhortation:—

'Be then not carried off by the fierce flood, but, using the shore-current ye who can, make for Salvation's port, and harbouring there, seek ye for one to take you by the hand and lead you into Gnosis' gates: where shines clear light of every darkness clean, where not a single soul is drunk, but sober all they gaze with their hearts' eyes on Him who willeth to be seen. No ear can hear Him, nor can eye see Him, nor tongue speak of Him, but only mind and heart.'

Another of the illuminati of the Gnosis writes:—

'But I with thanks and blessings unto the Father of the Universal Powers was freed, full of the Power He had poured into me and full of what He'd taught me of the nature of the All and of the loftiest vision.'

This was precisely the teaching of the Hindoo thinkers concerning the mystery of Nirvāna. The writer had partaken of what Paul called the 'fulness of the Christ.' Paul, it was to be observed, used the nomenclature of these Gnostics. There was a common nomenclature used by the writers of the New Testament and the Hermetic philosophers. Modern students of the New Testament bore testimony to the fact. In the condition alluded to in the passage quoted, object and subject were blended in one, and the man knew the mystery of all things and began to preach the beauty of the Divine and of the Gnosis. He had become a doer of the Word and not a hearer only. He prayed no longer for himself, but that he might be the means by which 'the many' might come to Light and Life. This was the prayer of such a man:

'Give ear to me who pray that I may ne'er of Gnosis fail, Gnosis which is our common being's nature, and fill me with Thy Power and with this Grace of Thine that I may give the Light to those in ignorance of the Race, my brethren and Thy sons.'

Such a man (said the speaker in conclusion) becomes a 'Race'—he is one with the Many. It is a mysterious 'Race.' It is a stage that transcends individual humanity—a difficult thought for many in the Western world, for men cling so to their separate individualities. They fear to lose themselves, not realising that you must lose yourself to find Yourself.

Elsewhere the Shepherd of Men tells his disciple that the man who reaches this state makes surrender of himself to the Powers which are real beings. Such is the good end to those who know Gnosis, to be made one with God—and that is the Gospel of the Gnosis. (Applause.)

The Chairman having invited discussion, the Rev. J. PAGE HOPPS said that he did not profess to understand everything that had been said. Yet he had been surprised at the marvellous simplicity of everything. He supposed that this was because he had reached similar conclusions by another route. For many years he had been approaching the idea of the unity of all things. Yet the more he knew about life the less, it seemed to him, he knew about God. It seemed as though we could know nothing about God Himself. It seemed as if everything of which we could form a conception, certainly everything we could see, was a manifestation of this great wonder which we had been used to call God. We could best understand God by understanding His expressions and understanding one another, and by seeing the good in everything.

DR. BERKS HUTCHINSON said that he professed to be a Gnostic Christian. He believed in a form of Christianity that embraced everything which the lecturer had said, but unfortunately the ordinary exponents of Christianity did not understand this. He commended to the lecturer a study of Andrew Jackson Davis' work, 'Nature's Divine Revelations,' in which was exemplified the idea of gods communicating knowledge to mortals through chosen instruments.

MR. THURSTAN referred to the significance and helpfulness of what they as Spiritualists knew as psychometry in connection with the idea of realising the unity of the soul with Nature in all its manifestations, and also with the question of self-realisation. The good psychometrist, in coming into contact with the inner soul of things, knew that a good deal of what he felt to be repugnant to him was in essence his own self exteriorly manifested. Mr. Thurstan referred to the presence amongst them of Mr. Sydney Sprague, a follower and exponent of the doctrines of Beha Ullah, the Persian teacher (alluded to in a recent number of 'LIGHT').

MR. SPRAGUE expressed his appreciation of the lecture, and had noted how closely it agreed with the teachings of some of the Persian Gnostics. The doctrines of Beha Ullah were of a similar character. An idea very beautifully put forward in his teachings was that of the Logos in each one of us, and he also taught that the final end of man was complete unity with the All.

MR. E. W. WALLIS, in proposing a hearty vote of thanks, said it seemed to him that practically there was only one duty and one Gnosis, and that was to live the highest, and best we knew how, one towards the other; to be as good, as true, as patient, as cheerful, helpful, and hopeful as we could. That, it seemed to him, was the meaning of all these mysteries and definitions when one came to the core of them.

MR. MEAD briefly replied, and the proceedings terminated.

A VAGUE EXPLANATION. —Dr. Bernard Hollander, author of works on the brain and hypnotism, has been attempting to explain to the Lyceum Club the causes of ghosts and other occult phenomena. After saying that mesmerism, hypnotism, and suggestion now belonged to the practice of medical men, and that telepathy was the projection of thought into space so that a sensitive, sympathetic brain could receive the impression, the doctor dealt with ghosts, and discoursed learnedly of the brain as a storehouse of energy. The victim of foul play, he said, would exert his mind energy to the utmost and project it with such force that it clung to the room or place in which he lost his life. Then a sensitive passing through that room received a stimulus which produced an image, or ghost. Dr. Hollander thinks that this is why people do not see ghosts while they are alert and expectant; it is the unsuspecting and drowsy who are impressed. It seems to us that Dr. Hollander is thinking and speaking of psychometric perceptions, and does not deal with, or really touch, the question of apparitions—veridical appearances of spirits or ghosts, as he prefers to call them.

LEARNED JAPANESE ON FUTURE LIFE.

While the popular Japanese religions fully recognise and act upon the assumption of a future life, as so interestingly set forth by the Rev. Tyssul Davis in his recent address before the London Spiritualist Alliance, it would appear that the Japanese universities and the educated classes in general have not escaped the materialistic tendencies of the last century. The awakening of the West to the results of psychic teaching has come but just in time to save Japan from succumbing to the dry-rot of materialism. This tendency is shown by the answers to some questions addressed by the editor of a neo-Buddhist paper in Japan, the 'Shin Bukkyo,' to a number of prominent persons in different professions. A summary of the replies is given in 'Psychische Studien' for March.

The questions were: 'Is there a future life or not? What are your reasons for or against the belief? If you think that there is a future life, what is your idea of it?' Out of 185 persons to whom these questions were sent, seventy-six returned definite answers, and of these twenty-eight either doubted the possibility of solving the problem or denied the existence of a future life, while forty-eight believed in it, though for widely different reasons. We sometimes read, with surprise, when similar questions are asked in European countries, that certain persons have not given any thought to the matter; and this is also sometimes the case in Japan. One reply even quotes Confucius, as saying: 'I do not even know the present life; how should I know the future one?' but this can scarcely be a declaration of lack of interest. As in the West, some think that there is nothing to be added to what has already been made known to the sages of antiquity; others that we should do our duty and leave the rest. But the two following replies show plainly the influence of Western materialism: 'I do not believe in another life; if there is such a thing, please prove it to me!'—'I cannot think that there is another life; the reason is, that up to now no scientific proof of it has been given.'

Some writers even express themselves in terminology borrowed from Haeckel: 'The human body is an aggregate of different elements, and that which is called the soul is the resultant of complex forces which together form the vital energy. As soon as the body decays, the life-energy and the soul cease to exist,' &c., &c. Two of those whose opinions are quoted refer to apparitions, but say that they must be regarded with caution, and that even if they are well authenticated, they cannot be relied on as proving survival. Altogether, in general tone, these replies bear a striking resemblance to those obtained by English and French investigators who have sent out similar questions.

In the case of Japan we have, of course, the Buddhist orthodoxy largely substituted for that of Christianity, but even here the resemblance is close. One gentleman writes: 'As a convinced Buddhist I believe in a future life; as a weak and sinful man I hope to be saved by the mercifulness of Buddha.' Another says: 'The universe is pervaded by Buddha, who fills all the three worlds. To doubt a future life is like doubting the coming of the morrow. Is not the reality of the future world sufficiently proved by the actuality of the present, which has proceeded from the past just as the future will arise out of the present?' This same gentleman expresses the view that to address such a question to a Buddhist is tantamount to a public announcement that faith is falling into decay. Another writer expresses himself very graphically, saying:—

'If there were no future life the present one would be bereft of all pleasure. In the ideas of the philosophers as to the future life I find nothing tangible. The religious conceptions appear to me to arise from exaggerated desires. My idea of the future world is that of a theatre, in which the actors disappear and soon afterwards reappear on the stage. Friends meet their friends again, parents their children, and young people who have not been able to marry here can enjoy one another's society.'

This would savour very strongly of our Spiritualism were it not toned down, as another phrase shows, by the idea of

reincarnation. We gather, then, that while the natural bent of religion in Japan is strongly spiritualistic, education of the Western type brings apathy or materialism, except among the orthodox religious classes.

A CHILD SEES HIS SPIRIT MOTHER.

The following test of spirit presence, although written to me in a personal letter from a very charming lady, Miss Mary V. Stanley, of Haworth, New Jersey, U.S.A., is so strangely convincing that I venture to take for granted the permission of the writer and send it to 'LIGHT.' Miss Stanley writes:—

'Twenty months ago my sister's only daughter, a brilliant, gifted girl of rare character, entered the higher life. Her baby boy is twenty months old; a sturdy, merry little rogue. We have never shown him his mamma's picture, neither have we taught him to say "mamma," feeling that we would rather wait until he is old enough to understand. His small world revolves around his father, grand-parents, and myself. There has been no outside influence brought to bear upon him, but here is one, of many, instances: A few days ago he was sitting on the floor eating an orange, an occupation from which he is not easily diverted. Suddenly he put down the orange, sprang to his feet, and with a beaming face, exclaimed: "Mamma! Mamma! up dere." He pointed with his little finger and pulled my dress to attract my attention, and said: "Aunt Mamie, see mamma, pitty, pitty mamma; peek-a-boo, mamma." He laughed as he said "peek-a-boo," and pulled the napkin over his face. For some minutes he played with his mamma, then said, "By-by, mamma: all gone, Aunt Mamie," and returned to his orange. I have heard of cases where children have seen those who have gone, but they have been older than little Schuyler, and have known and loved the one whom they have seen. To us this case is unique.'

This instance seems to me so remarkable that I feel sure it will be much appreciated by the readers of 'LIGHT.'

LILLIAN WHITING.

Hôtel d'Italie, Rome.

LETTERS TO THE EDITOR.

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

'Mr. Justice Ridley and the Bible.'

SIR,—In reference to Mr. Justice Ridley's remarks at a recent murder trial in Nottingham, 'Veritas,' in 'LIGHT' of the 23rd inst., instead of trying to prove that you have missed the *main point* of the judge's summing up, would do well to answer the question: Does he regard the fierce laws found necessary in early times for a semi-savage Semitic race as the original decrees of the Almighty—which an English judge in the twentieth century has 'yet to learn are to be called in question'? If he does *not*, are you not justified (or rather the 'Humanitarian') in referring to this remark by Justice Ridley as indicative of the fact that 'the age in which we live is still one of gross savagery and superstition'? The facts of the Nottingham case do not touch this question at all.—Yours, &c.,

CARL HEATH.

Society for the Abolition of Capital Punishment,
145, New Kent-road, S.E.

A Spirit's Message on Holy Communion.

SIR,—I received the following answer to questions concerning Holy Communion in the spirit world, on Easter Monday, 1906:—

'We do not believe it was foreordained that Jesus Christ should suffer the cruel death he did, because it would be contrary to the Divine Love to foreordain any human being to such a fate. But we believe that His persecution and crucifixion were permitted, in order to prove the triumph of good over evil and the resurrection of the spiritual body. The idea that His death was necessary to secure the conciliation of an angry God towards mankind, is contrary to all reason and justice. In our Church Communion we celebrate the victory over temptation, the triumph of faith and love, and the resurrection to life.'—Yours, &c.,

FLORENCE.

Author of 'One Year in Spiritland.'

Mr. Jesse Shepard in Dresden.

SIR,—A historical interest is attached to Mr. Jesse Shepard's recitals in Dresden, inasmuch as he was invited to visit the Saxon capital by Count Kuno Hardenberg, grandson of Novallis, the famous German mystic.

Mr. Shepard held all his recitals at the residence of the Baroness von Bleichröder, the great dining-room of the mansion being used as a concert-hall on each occasion. The audiences were composed of friends of Count Hardenberg and Baroness Bleichröder, and represented all that was best in Dresden society. On the evening of the first recital Mr. Shepard was introduced to the company by Count Hardenberg, who read a discourse on the nature of Mr. Shepard's gifts, and from which I take the following extracts, as it seems to me interesting to compare the opinions of Count Hardenberg, who is a Buddhist not attached to any society, with those of the Baroness Helene von Schewitch, of Munich, who is one of the leading Theosophists of Europe, and whose letter I quoted in my last letter to 'LIGHT.' After a few introductory remarks, Count Hardenberg said :—

'Mr. Shepard, as the possessor of a rare and wonderful spiritual gift, has thrown himself body and soul into the study of all the rare phenomena of the psychic life and sensibility, phenomena which inspire us sometimes with astonishment, sometimes with feelings of profound emotion and reverence ; it has taken him a lifetime to develop and bring to perfection this gift. I call it a mystical musical inspiration.

'You have all met with people who can improvise in music or in verse, but what concentration of the nervous forces, what a union of intellect and emotion, what an instant creative power, what psychic waves must you have to produce a gift such as Mr. Shepard offers.

'His inspirations, besides being rhythmic, melodious, rich in varied harmonies, are often of dramatic and fascinating power. The event of this evening has in it something positively mystical, and Mr. Shepard is right when he calls his performances mystical recitals, because no explanation drawn from the scientific investigations of psychology will suffice to explain away the facts. I myself am of the opinion that in such cases of improvisation it is a question of psychosis of the concentrated mass of people. The public is a human organism and has a radiating energy. How important, then, it is that the highest harmony should exist among the listeners, that they should be willing and ready to hear the best that the psychic has to offer.'

The above are but a few of the interesting remarks contained in Count Hardenberg's discourse. Many of his utterances are exceedingly difficult to translate, some of them being of a metaphysical and Buddhistic character. Count Hardenberg, who is himself gifted to an extraordinary degree, both as an artist and a thinker, has begun a striking portrait of Mr. Shepard, intended for exhibition at a later date. In summing up the result of Mr. Shepard's recitals in Dresden the Baroness von Bleichröder says : 'Since Mr. Shepard's departure people here are still discussing his recitals ; his stay in Dresden was therefore a great success.'

Mr. Shepard is again at The Hague, where he is very busy with recitals and séances, but his friends in Berlin are pressing him to visit them in April.—Yours, &c.,

ROBERT FRIEDERICH.

The Bath Occult Reprints.

SIR,—Many of your readers will remember my name from the fact that through my instrumentality 'The Divine Pyramider,' and other Hermetic works of that series were issued some years ago, and will be sorry to learn that I have fallen upon evil days in the sear and yellow leaf of my life, and that through no fault of my own, having been thrown out of employment by the sudden death of my friend and patron, with whom I had been for over twenty years ; and that I am left with a family, who, though adults, yet are all absolutely on my hands, as they ever have been through their stunted growth and general invalidism an almost unparalleled domestic calamity difficult to be found at my age. In fact, nothing but the hope that by thus unwillingly exposing my position I may secure the sympathy of friends at present ignorant of my reduced condition, has induced me to give publicity to my misfortune, and to say that as long as any remain in stock, I will present a copy of the 'Count of Gabalis,' 'Magnetic Magic,' or 'Hargrave Jennings' Letters' in return for every five shillings kindly sent. My address is, at present, Robt. H. Fryar, 2, Prospect-terrace, Bath. Other papers please copy.—Yours, &c.,

ROBT. H. FRYAR.

Information Wanted.

SIR,—I have lately had a strange experience, and would fain ask for an explanation from anyone who knows.

Some time ago an Indian Guru appeared to me during my hours of meditation and spoke a sentence in Hindu. You kindly asked your readers for a translation, and I got it from three gentlemen. This showed that the vision was not *imaginary*. I felt that he was a Guru and was still in the body ; I have been in India in spirit and have seen him, and he has been over here again since then. He simply looks at me, nods his head, and vanishes. Now to my difficulty. Last week he again visited me, but this time he was not alone. With him came the most majestic-looking Hindu I have even dreamed of—a man over six feet high, broad-chested, and *not* thin and wiry, as is usual, but well made. He had snow-white hair and *such* eyes—he was very well dressed, too, quite unlike the usual idea we have of fakirs, &c. His breast was bared, on it sparkled a gem cut in a 'mystic' form. I sensed him to be at least two hundred years old, and still in the flesh. He also awed me a good bit, as I felt him to be *The* Master, not merely a master, or an adept, or a Guru. The Guru treated him with deep respect. The Master looked at me and said a sentence, *which I have had translated*, in reference to my defective lung. Then they vanished. The point is this : What about my own guides ? Are they preparing me for the Hindus, at *their* bidding, or are the Hindus preparing me at my guides' bidding ? or are the Hindus, so to speak, going to avail themselves of another man's sowing ? When you bear in mind that I have always laughed at Mahatmas and H. P. Blavatsky's 'Masters,' you will realise that I am *not* writing this for amusement. Why do they bother about a one-lunged chap when they could get lots of sound people only too glad to become 'instruments' ? I may add that *after* the visit I gave an address at our meeting for over an hour, thus fulfilling Ronald Brailey's two years' old prophecy, and gave sixteen clairvoyant descriptions, all correct. But why *me* ? Why not a better man ? Why 'guides' in the spirit world and Hindus on earth ? Anyone who can help me will render me truly grateful.—Yours, &c.,

VINCENT N. TURVEY.

Branksome Park, Bournemouth.

Mr. David Duguid.

SIR,—Permit me to lay my tribute of love to the memory of our dear brother, David Duguid, beside the worthy offering of Mr. James Robertson. I, too, loved him and esteemed him highly, because I was privileged to know both him and his works well. More I would say, but more I need not say, for many words are not necessary in such a tribute.—Yours, &c.,

JAMES L. MACBETH BAIN.

Easter morning, 1907.

Help the Needy.

SIR,—Kindly allow me to acknowledge with thanks very useful parcels of clothing for the lady in need, for whom I made an appeal in your issue of March 9th, from Miss Henrica van Senden, Mrs. A. S. Hunter, Miss Hettie Sutcliffe, and Miss Cole.—Yours, &c.,

(MRS.) JESSIE ANDRÉ.

Rosemount, Frittenden, Kent.

TRANSITION.

Early on March 21st Mrs. Smith, of 155, Richmond-road, Hackney, passed to the higher life, after a few days' illness, of acute bronchitis. She was conscious to the last, and joined with friends round her bed in singing her favourite hymns. One of the founders of the Hackney Society of Spiritualists, she was always ready to help, both financially and by placing her largest room at the disposal of the society for meetings, &c.

On Monday, March 25th, an impressive memorial service was ably conducted by Mr. N. Rist (hon. secretary and vice-president) and Mr. and Mrs. Roberts, of Forest Gate, in the presence of relatives and friends, at her house. She manifested through Mr. Roberts, expressed her thanks for the sympathy shown, and stated that she had been met by angel friends and was very happy. Her body was interred at Abney Park Cemetery on Thursday, March 28th, in the presence of loving relatives and friends, hymns being sung at the grave-side. On Sunday, March 31st, at Sigdon-road School, Mr. Andrew Glendinning spoke very appreciatively of Mrs. Smith, and said she had been a good wife, a good mother, a womanly woman, unselfish, sympathetic, always willing to help, and

with a high regard for truthfulness she had set a good example.

H. BRYCESON.

THE LATE MR. JOHN BIRNIE.

One of the oldest Spiritualists at Kirkcaldy passed peacefully away on Friday, March 22nd, at the ripe age of eighty-eight years. A man of robust constitution, Mr. Birnie enjoyed excellent health up to the last two years, during which he was confined to his room and bed, and was lovingly tended by his devoted daughter and her family. He delighted to dwell on the joys which the spiritual philosophy had brought him, and the blissful prospect of reunion with the loved ones who had gone before.

He was an attached member and office-bearer for many years of the Evangelical Union Church—a section which had revolted from the Calvinism of orthodoxy—and when thirty years ago the newer and kindlier gospel of Spiritualism came to his notice, Mr. Birnie was not slow to ally himself therewith, as giving a more perfect view of the Divine Fatherhood of God, and ever afterwards he gloried in proclaiming that gospel. Mr. Alex. Duguid, along with a few others, took up the subject locally and formed a society which lasted for some years, and the spiritual leaven has gone on permeating the community, so that large numbers have accepted the facts and quietly rejoice in the blessings that spiritual communion can give.

A total abstainer from early manhood, Mr. Birnie, when he gained the higher spiritual views, abjured both the tobacco habit, of which he was fond, and the eating of flesh meat, and otherwise strove to live up to the angels' pure standard. He was a staunch member of the Anti-Vaccination Society, of which, till his health failed, he acted as chairman. For many years he was a subscriber to 'LIGHT,' which paper he intensely enjoyed. He ever deprecated the rush after the phenomena of Spiritualism unless they led to the philosophy. The 'Christ' principle in the heart, rather than on the tongue, was his hobby, and at one time he was a great student and admirer of Dr. Anna Kingsford's book, 'The Perfect Way.' He was rather lacking in mediumistic gifts, yet during his latter years he got pleasant glimpses through the veil and spoke with rapture of the joys and grandeur of the philosophy which so linked heaven with earth. He leaves many pleasant memories behind to stimulate others in the upward pilgrimage.

MARYLEBONE SPIRITUALIST ASSOCIATION.

SPECIAL MUSICAL AND FLOWER SERVICE.

At Cavendish Rooms, 51, Mortimer-street, W., on Sunday evening, March 24th, a special musical and flower service was held and a handsome oak reading desk was dedicated to the memory of our late beloved president, Mr. Thomas Everitt, whose work for the Marylebone Spiritualist Association, especially his sixteen years' service as president, will never be forgotten. The desk was subscribed for by members and friends of the Association, and will always be a reminder of the valiant and faithful worker who, although he has passed beyond our mortal vision, is still working with and for our cause on the spirit side of life. The service was also held in commemoration of the fifty-ninth anniversary of Modern Spiritualism.

Mr. W. T. Cooper, president, paid a loving tribute to the memory of Mr. Everitt, his life work for the cause, and for this Association in particular, and during his address he warmly greeted Mrs. Everitt and family on behalf of the members and friends. Mr. Cooper then read a message from Mr. Everitt, which was written through Mrs. Everitt's hand while at tea that afternoon, the family being present and the spirit friends rapping out confirmation. The message was as follows: 'My dear ones, I am so glad to meet you; tell my fellow-workers I am always round them to help them. So glad you are going to-night; thank the dear friends for their loving thoughts to me. God bless you all.' Mr. Cooper also referred to the progress of Modern Spiritualism and the benefit it had been to humanity. Mr. George Spriggs spoke in glowing terms of Mr. Everitt's earnestness and thoroughness in spreading the truth, and appealed to all present to hold private home circles and there give the best conditions for the development of mediums, and thus ensure good workers for the future. He referred to the pioneer mediums who had passed on as martyrs to the cause, owing to the poor conditions which had been given them in the exercise of their mediumship. Mr. F. Spriggs supported the previous speakers in eulogy of our late president, and pointed out that one of the finest features of Mr. Everitt's work was his extreme courtesy to his opponents in the cause of truth. Many lovely and choice flowers were sent for the service, after which they were sent to the Middlesex Hospital to cheer the sufferers in the sick wards. The platform and desk were tastefully

decorated by Mesdames Hunt, Cooper, and Rosomon. Great praise is due to Mrs. A. Cooper, R.A.M., for the splendid musical arrangements. The choir, assisted by several friends, delighted the audience with fine renderings of two anthems. The Council desire to record their high appreciation of the services of all helpers.—A. J. WATTS, Hon. Sec.

SOCIETY WORK.

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

OXFORD CIRCUS.—22, PRINCE'S-STREET, W.—Sunday next, at 7 p.m., Mr. Frederic Fletcher, on 'The Cycle of Spiritual Evolution.'

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Sunday next, at 11.15 a.m., public circle; at 7 p.m., local mediums. Wednesdays, at 3 p.m., clairvoyance; Fridays, at 8 p.m., healing; Saturdays, at 8 p.m., prayer meeting.—A. C.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday next, at 11.15 a.m., circle; at 7 p.m., Mr. A. J. MacLellan, trance address. On Monday next, at 8.15 p.m., Mrs. A. Webb, clairvoyante. Admission 6d.—H. S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. M. H. Wallis spoke on 'Some Experiences of Spirit Life.' Sunday next, Mr. W. J. Leeder, answers to written questions. April 16th, members' séance with Mr. George Spriggs, for benefit of Mr. and Mrs. Emms.—A. J. W.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday, March 24th, Mrs. Effie Bathe's address on 'Psychometry' was much enjoyed. On Sunday last Mr. Jee gave an interesting address on 'The Resurrection' and satisfactorily answered questions. On Sunday next Mr. W. E. Long.—J. T.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mr. D. J. Davis gave a helpful address on 'The Gospel of Life.' On Sunday next, at 11.15 a.m., Lyceum and public circle; at 7 p.m., Mr. H. Boddington. On Thursday, at 8.15 p.m., clairvoyance and psychometry; silver collection.

THE UNION OF LONDON SPIRITUALISTS will hold a Conference on Sunday next, April 7th, at Chepstow Hall, 139, Peckham-road, S.E. Speakers: at 3 p.m., Mr. J. H. Pateman on 'The Consummation'; at 7 p.m., Messrs. G. T. Gwinn, J. Adams and J. H. Pateman.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday evening last Mr. Imison instructively addressed a large audience on 'Easter,' and Mrs. Imison gave convincing clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 3 and 7 p.m., Conference of London Union. (See the 'Union's' announcement in this column.) Sunday, 14th, Mrs. Effie Bathe.—W. W.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday, March 24th, Mrs. Roberts named the child of one of our members, and gave an uplifting address on the word 'Hope.' Mr. Roberts gave clairvoyant descriptions. On Sunday last Mr. R. Boddington gave an eloquent address on 'Man's Efforts on behalf of Humanity.' Mrs. Webb gave clairvoyant descriptions, and Mr. Andrew Glendinning spoke in feeling terms of our arisen sister, Mrs. Smith.—H. B.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. Pearce, of Portsmouth, discoursed impressively and touchingly on 'Life's Hidden Track.'—S. A. D.

READING.—LECTURE ROOM, WILLISON'S HOTEL.—On Sunday last Mr. P. R. Street gave an inspiring anniversary address on 'The Master Spiritualist' to a deeply interested audience.—T. L.

PLAISTOW.—CO-OPERATIVE HALL.—On Sunday last Mrs. Agnew Jackson gave a splendid address on 'The Arisen Christ.' Mr. Pain presided, and conducted a large after-circle.—P. P.

PORTSMOUTH.—LESSER VICTORIA HALL.—On March 27th Mr. Nicholls spoke on 'Passers By' and gave successful psychometric delineations. On Sunday last Mrs. H. Boddington addressed large audiences and gave well-recognised clairvoyant descriptions.—C. E. L.

FINSBURY PARK.—123, WILBERFORCE-ROAD.—On Good Friday, at the anniversary tea and meeting, Mr. and Mrs. Baxter, Messrs. Leaf, Donovan, Farrant, Willis and Pye gave short addresses. On Sunday last Mr. Cordell gave a splendid address on 'If I live, ye shall live also.'—F. A. H.

CROYDON.—128A, GEORGE-STREET.—Mrs. Effie Bathe gave a very interesting and instructive address on 'Auric Colours and their Psychic Significance,' illustrated by thirty original paintings, which were a great help, and ably answered questions.—M. T.