

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A correspondent writes, 'What progress has Spiritualism made this last thirty years?' An adequate reply would need a volume, and then the reply would be imperfect, for only omniscience knows the full results of anything. Besides, apart from omniscience, the question covers the planet. The choice then is between the volume and a brief paragraph. We have to choose the latter.

Everywhere the advance is great, though there are those who doubt it as to the United States. At home, judging by the great strides made by the London Spiritualist Alliance, the remarkable establishment of Congregations and Lyceums, and the circulation of its journals and other publications, the advance is a notable one. On the Continent, too, substantial progress has been made. But we prefer to lay stress upon the indirect advance, as shown by the proceedings of the Society for Psychical Research, the semi-capture of Science, the enormously altered tone and attention of the Press generally, and the appearance of our Message in the important pulpits of all churches. The advance has perhaps somewhat disappointed the more enthusiastic members of our societies; but think of the condition of the world, as to its pleasures, its desires, its materialism, its low-grade spirituality, and its outlook, and perhaps the wonder ought to be whether it is really fully able to grasp all it sees, and apply all it knows. But '*E pur si muove!*'

'A. H. B.' writes as follows:—

I wish to take advantage of your kind offer recently made, to answer questions put to you by your readers.

Sir William Crookes, after his important investigations, was evidently satisfied as to the genuineness of the phenomena he witnessed. But the crucial point is, by what means are the phenomena produced? Have the spirits of departed human beings any active part in these manifestations? He endorses distinctly the position taken by Serjeant Cox, which he publishes on p. 101 of his book. From this I take the following: 'The difference between the advocates of psychic force and the Spiritualists consists in this—that we contend that there is as yet insufficient proof of any other directing agent than the intelligence of the medium, and *no proof whatever of the agency of spirits of the dead.*' (The italics are mine.) I therefore ask, What right have Spiritualists to claim Sir W. Crookes as one of their supporters? I would also ask whether other scientists like Dr. A. R. Wallace, Sir Oliver Lodge, &c., made more definite statements supporting the Spiritualistic theory than Sir William Crookes.

We have no wish to 'claim' Sir William Crookes or anyone else, though we are always ready to give a welcome to seekers who have found. But Sir William Crookes' position is quite satisfactory to us. 'A. H. B.' is wrong in saying that, in his book, he 'distinctly endorses' the position taken by Serjeant Cox. What he did was to cite Serjeant

Cox in order to contrast the Serjeant's view and the Spiritualist's. He endorsed neither; but three pages on, in a special note, we come upon a definite statement that he had obtained 'the absolute proof' of a materialisation, and the 'perfect truth and honesty' of his medium. But in the body of the work itself, 'Researches in the Phenomena of Spiritualism,' he gives abundant evidence of the fact that his experiences indicated the presence and the action of intelligent persons not present in the flesh; and, again and again, he has announced that he has nothing to retract. 'A. H. B.' appears to have access to the book. Will he kindly read it carefully through?

What Dr. A. R. Wallace and Sir Oliver Lodge have said, all the world knows. But, although we are glad to have such notable attestations, we value quite as much the experiences of the simple though shrewd and competent people who belong to our rank and file—and who know.

There is much deserving of thought in the Rev. F. C. Spurr's 'Christian World' letter on the Bailey séances at Melbourne (which was quoted in 'LIGHT' of November 26th last), but the concluding paragraph demands the special consideration of the persons concerned in its challenge.

After describing what happens at these séances, and recording the opinion that if the medium is a cheat, this poor uneducated operative is a supreme intellectual mimic and the greatest conjurer in the world, Mr. Spurr says:—

If not conjuring, then is this mysterious work what it claims to be, 'the passage of matter through matter,' the demonstration of a force of which the existence is only just beginning to be suspected? If it is, it demands investigation. In any case it ought to be investigated, for the whole thing is either a colossal and baffling piece of humbug, the most pretentious and mysterious ever attempted, or it is the opening up of a new vista, the consequences of which are immense. The British Association will hold its meetings in Melbourne in 1912. Here, then, is the opportunity for an inquiry. The foremost scientists and investigators of the world will be present in this far-away corner of the globe. Surely it would be worth their while to inquire most carefully, in the interests of truth, into the reality or otherwise of this phenomenon. If it is false, the sooner it is slain the better; if it is true, the gain cannot be other than great.

Will Sir William Crookes and Sir Oliver Lodge see to it, and insist upon it, that under Mr. Stanford's experienced and sympathetic guidance, patient and prolonged inquiries be made?

We take the following extremely painful paragraphs from Mr. Will Phillips' 'The New Fellowship':—

It was only a few weeks since when I was called upon to conduct a funeral service over the remains of a good Spiritualist.

Since he had left the orthodox creed-line, and had 'strayed' into 'by-path meadow,' Spiritualism, he had led a lonely life.

Marooned by his relatives and friends—cast adrift as a spiritual mutineer—given the black ball—and, until his decease, left severely alone by his superior kinsfolk.

But death brought them flocking round his coffin. In a little room, lying in the plain coffin, in an artificial alcove, simply draped in spotless white, fronting the blind-shaded window, was all that was left of what was once a link in the family chain,

In the home of a kindly stranger, a motherly soul, he had handed his tally to death, and here they found the pitifully wasted form.

Then the religionists set to. This is every word true. They cursed him with the bitterest anathema; they consigned his soul to the eternal flames of hell; they called down upon him all the wrath of their God, and prayed that their brother who had once laid in the same cradle should now be tormented for ever and ever—because—

Because he had left his Church to follow what to him was the call of a divine messenger to go forth and do the works of the spirit.

In that tiny room, amid the crowded thousands of Manchester's workers, broke out again the spirit which gave frenzy to the auto-da-fé, which roasted, and grilled, and mangled in the days of the Inquisition, which gave the hemlock to Socrates, the stake to Cranmer, the howling mob and death to Campian, the plague prison for his friends.

In that room the dungeon door of the centuries slowly, but certainly, gaped ajar and the frightful forms, product of religious bigotry, flitted again before our eyes.

'Retro Satanas!'

If ever it was justifiable that one should cry 'Back! Devil! to Hell!' it was here to the outburst of diabolical passion ravaging blasphemy in the presence of the pathetically silent corpse.

But for Mr. Phillips' solemn 'This is every word true we must have been driven to the conclusion that there was some mistake.

We cite the awful story for two reasons;—because it is necessary to know the world we are living in; and because it is also necessary that we should be deeply impressed with the duty that is ours—to keep in resolute militant order every atom of our fighting force.

The January number of the 'Journal of the American Society for Psychological Research' is entirely taken up with Dr. Hyslop's sharp criticism of 'Studies in Spiritism' by Dr. Amy E. Tanner. The criticism turns entirely upon Dr. Tanner's treatment of Dr. Hyslop's published statements, and the complaint is that these statements have been misrepresented. So much so that Dr. Hyslop tucks up his sleeves and says, 'The errors are so astounding that I shall spare no feelings and indulge no chivalry whatever in the exposure of them.' And he keeps his word. We have no space for particulars, and refer to the matter only because Dr. Hyslop's protest should have publicity.

'Two Thousand Years in Celestial Life. Autobiography of Clytina' (Detroit, U.S.A., Astro Publishing Company) is said to have been 'received through Psychic Telegraphy.' We find a great deal of affectionate writing in it, but very little 'autobiography,' the book being largely concerned with records of visits to Mars and Jupiter, and loving personal messages to the patient members of the circle. The atmosphere of the whole is sweet and benign, but there is not much information except of a general kind relating to ethical and spiritual conditions.

CLAIRVOYANT DESCRIPTIONS.—The question propounded in 'LIGHT' last week, on page 94, as to whether 'the time of the Sunday services of Spiritualist societies should be taken up, in whole or in part, with the giving of clairvoyant descriptions,' has aroused considerable interest, and in our next issue we shall give the opinions of correspondents who have responded to our invitation.

THE 'Glasgow Weekly News' of February 25th gives a portrait of Mrs. Gove, of Randolph, U.S.A., who, it is said, has received messages from Mrs. Eddy and from Professor James by automatic writing. The reporter says: 'Mrs. Gove exhibited the signature of one of the alleged communications from Mrs. Eddy—it was somewhat after the style of Mrs. Eddy's own hand.' Mrs. Gove is unwilling to be called a Spiritualist, and is not yet satisfied that Mrs. Eddy is really communicating; but, should she become convinced, she will publish the full text of the messages. It is surely a 'sign of the times' that a paper like the 'Glasgow Weekly News' prints this report without adverse or sarcastic comment.

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, MARCH 16TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

MR. PERCY R. STREET,

ON

'HEALING IN RELATION TO SPIRITUALISM AND RELIGION.'

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, Hon. Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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

Mar. 30.—Mr. Ernest W. Beard: 'Our Spirit Friends and the Evidence of their Identity.'

April 27.—Rev. Arthur Chambers (Vicar of Brockenhurst, and Author of 'Our Life After Death,' 'Man and the Spiritual World,' &c.): 'Spiritualism and the Light it Casts on Christian Truth.'

May 11.—Mr. E. E. Fournier d'Albe, B.Sc. (Lond.): 'Essential Conditions of Life in this and other Worlds.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, March 7th, Mr. Ronald Brailley 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.

AURAL DRAWINGS.—On *Wednesday next*, March 8th, and succeeding Wednesdays, from 12, noon, to 5 p.m., Mr. Percy R. Street will give personal delineations by means of the colours of the psychic aura of sitters. Fee 5s. to a guinea. Appointments desirable. See advertisement supplement.

PSYCHICAL SELF-CULTURE CLASS.—On *Thursday next*, March 9th, Dr. Julia Seton Sears (of the New Thought Church) will give an address on 'Consciousness of Infinite Union.' Discussion.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, March 10th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPECIAL EVENING MEETINGS.

On *Wednesday next*, March 8th, at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., at 7 p.m. prompt, Mrs. Podmore will give clairvoyant descriptions of spirit people. Admission: Members and Associates, 1s. each; visiting friends, 2s. No admission after seven o'clock.

THE MENTONE PHENOMENA.

Readers of 'LIGHT' may possibly remember the accounts of the wonderful phenomena at Mentone, which appeared in your issue of March 18th, 1905, and may recall that the switching on and off of the electric lights by some unseen and unknown agency was one of the strange things which occurred. A few days ago I was invited to dine with a friend, Mr. H. Hill (British Vice-Consul for Mentone) at the house where these phenomena had happened. This building (which is by no means haunted) stands on the summit of a mountain ridge eight hundred feet above Mentone, amid scenery of the greatest beauty. I used to spend a few months every year there, but had not been to the place for the last two years. No strange phenomena had occurred in that house for several years, though attempts had on one or two occasions been made to try and make them return. Shortly before dinner, Mr. Hill, another gentleman, named Charrington, and myself were sitting talking and smoking in one of the rooms. We were discussing Spiritualism, and I was just beginning to tell Mr. Charrington (who is a believer in psychical matters) about the phenomena which had occurred in that building, when suddenly three of the electric lights on the wall above us went out one after the other, then reappeared and again went out, and this occurred several times in a perfectly unaccountable manner. The knobs for turning on and off these lights were in full view right in front of us, and there was no one in the room but ourselves, and we are certain no one touched the knobs. It would be impossible for anyone to switch the lights on and off without using these knobs. The other lights in the room remained stationary. We examined the knobs but could find nothing wrong with them. My friends were astounded. After dinner some other friends joined us to see if it would occur again or anything else happen, but though we sat for some time and hoped we might see some marvel, nothing whatever took place, probably because the conditions were not again favourable (or possibly the mental atmosphere was not harmonious).

One of the gentlemen present (a Mr. Sandeman) was a witness of some of the phenomena which occurred there five years ago, and though the last person to believe in the supernatural and psychical, he confesses that what he saw then was absolutely unexplainable by any natural cause. He was particularly impressed by the incident of the billiard balls disappearing from the centre of the billiard table in full light, before the eyes of nine persons who were assembled around the room to watch the phenomena—and being subsequently dropped from the ceiling in a corner of the room. That incident occurred several times under the closest scrutiny, when trickery was out of the question.

It is a curious fact that psychic phenomena will not occur when people anxiously look for them, but come when least expected, and it is impossible by séances or any other method to evoke them if conditions are at all unfavourable. Many persons during the last five years have hoped and looked for a recurrence of these strange manifestations, but nothing has taken place. Miss Katharine Bates, the well-known writer on psychical subjects, stayed at the house for several weeks, but nothing happened, and several Spiritualists have visited the place and had séances without any result.

I hope to stay there before I return to England, and perhaps we may be favoured by manifestations of spirit power again.

REGINALD B. SPAN.

Hotel De La Plage,
Cap Martin, S. France.

'LEST WE FORGET.'—Notable Anniversaries: March 8th, Margaret Fox Kane, *trs.* 1893; 11th, Professor Cassall, LL.D., *trs.* 1885.

A CORONATION ANTHEM.—Mr. Jas. Coates sends us a facsimile of a Coronation anthem written by Mrs. Coates and accepted and approved by the King. While the old tune of 'God Save the King' has been retained, the sentiments differ from those of the National Anthem, and were, Mr. Coates tells us, received rather than composed by the reputed authoress. There is a welcome absence of any appeal to Divine aid to 'confound the politics' of nations whose interests do not happen to coincide with those of this country.

STRIKING PSYCHICAL PHENOMENA.

(Continued from page 88.)

Four times during my life have I seen visions. By 'vision' I understand a mental picture that appears perfectly real, and is witnessed when not asleep. The second was of a face so exceedingly beautiful that I have never seen anything real to approach it—I mean to say in ordinary life.

Here I may note a test that I always obtained at the time when we had séances. I used to make some inquiry *inaudibly*, and if I obtained no sensible response, I knew that the séance would be worthless. I have hardly ever known anything beyond table tipping to occur at a séance unless one of the party was in a state of complete trance, and although, as frequently happens, one or two may fall into a semi-hypnotic sleep, it does not seem to improve matters. It is apparently necessary that one of the party be *naturally* sensitive to exterior influence or capable of temporary disunion from physical domination.

My later experiences occurred after an interval of ten years, during which time I had discontinued psychic experimenting as far as séances were concerned. Unfortunately, I cannot give more than a mere outline of them, because they are of an entirely different character, dealing with the feelings, emotions, and moral atmosphere of those concerned. Although my statement will be literally correct, I regret that it is essential to so lop and prune it that there will remain but a mere skeleton of the whole and living figure.

This epoch of my life is so inextricably mixed with things for which I have not been able to account, and which I know to be authentic on the physical plane, that I hesitate to commence a description of it, for the narrative must seem like the reminiscence of a chaotic dream; but for all that, the occurrences were far from being of the nature of dreams, but very practical indeed.

When on a short voyage to a certain island, I met a lady whom I had seen on one or two occasions in our town, and whose appearance had greatly interested me. I had been told by a clairvoyant a short time previously that on that day I should meet a lady, and that the meeting would change the whole course of my life. Beyond the acknowledgment of a small act of courtesy, I did not speak to her on the outward journey, nor did I see her after landing; but on the return journey I again saw her among the passengers. The next day I was seized with an unaccountable desire to see her again. Although I made every effort to do so, I was not successful, but on the following morning from the pier I saw her on board the same vessel, leaving for the same destination as before.

After this the medium told me that the lady was in France, and described to me the hotel she stayed at, the room she occupied, and everything connected with her, even to her thoughts. Still later, the medium told me that this lady had reached London. I now began to communicate with the lady through the medium, and I could speak to her sometimes for an hour or more. The medium personated the lady in all respects, though there was such a great difference between her voice, character, and disposition and those of the lady, that it would have been impossible to confound them. After this, slowly and at first only by intense effort, I acquired the power of talking to the lady without the assistance of the medium, but only under the conditions she imposed. (I may here state that the medium, or clairvoyant, is one of my own family, and that in all cases she was in a state of trance, which occurred spontaneously.) This intimate acquaintance lasted for nine months, and then I became aware that there was a difference in the communications I received, for although at first they were exactly those of a living human being, they gradually assumed a very different style, and seemed to me to become more of the nature of spirit intercourse; and although I could not always tell where one ended and the other began (for it was something like picking up Marconigrams), I was aware that something was occurring that I feared would separate me from one to whom by this time I had become deeply attached.

In every possible way I had tried to verify the phenomena attached to my communication with the young lady, but was not able to do so, except perhaps in one instance, and although I did all in my power to obtain her address through the medium,

for some reason or other she seemed always unable to give it to me. 'I have sat down to write to you many times,' she has told me, 'but the moment I do so my memory goes.' The medium herself told me that in her normal state she knew little or nothing of what passed between us.

And now what I had been expecting did take place. I could no longer speak to the young lady, but instead I found that I could converse with another being—and that this being was not the woman I had been accustomed to speak to I had ample proof.

Before this the communications were entirely of the world, for the lady whom I knew was decidedly worldly, but the new influence spoke to me almost entirely of the things of a future life; and whereas the lady had told me everything connected with herself from her earliest childhood, this new influence never alluded to such things as had interested her.

After that this spiritual influence, or control, came into my life so that I was never alone, for if I spoke to it at any moment it was ready to answer me, and I must say that it was entirely due to the care and watchfulness of this spirit guardian that I lived through a severe illness that I had brought upon myself by the cultivation of this abnormal faculty. I had rendered myself susceptible of control by agencies that had a prejudicial effect upon me, and it was only by the most determined resistance, coupled with prayer for help, that I was enabled to throw them off.

In conclusion, I must say that although I experienced the most astonishing physical phenomena in connection with these experiences, I am unable to describe them, because they were of such a nature that it would be impossible to do so without causing acute pain to one who may read these lines. I may say, however, that the correspondence took place at the instigation and desire of the lady herself, expressed to me through the entranced medium; that the medium is a woman of noble character and holy aspiration, and that she stated from the commencement that she had a task given her to perform for some unknown purpose.

For several months I could converse with the young lady (under conditions laid down by the medium) as fluently as I can talk to any person in ordinary conversation, and on two occasions she materialised in the broad daylight to such a degree that I could place my hand in hers or upon her shoulder with an absolute feeling of reality.

It may be asked how I received her direct messages.

My answer is, by something very similar to the Morse telegraph code. I had simply to lay my hand on anything, it mattered little what, and the instant I made contact a connection appeared to be established with the nervous system and the brain. At first I experienced extreme nervous exhaustion, but this disappeared to a great extent with practice. I have also received messages by direct transmission of thought, but this fatigued me to a much greater extent.

The young lady told me, through the medium, that she received the messages entirely by direct transmission, and that she could bear half an hour's conversation without injurious strain, but that if we exceeded that she was more or less prostrated afterwards. 'It sounds to me,' she said, 'exactly as if I were listening to a voice through a telephone. Sometimes you seem miles away, and at others as if you were much nearer, but when you speak aloud and the medium hears the words, then I hear you just the same as if you were in the room with me.'

Before the communications ceased, she warned me that it would be necessary for her to discontinue them, and in the last conversation that I can clearly attribute to her, she said, 'Think of me as a great friend who has gone to a far-away country.'

My own idea is that this was a case of sub-conscious activity, and that the conscious or ordinary mentality of the lady was but dimly aware of the rôle played by her supra-intelligence. I may add that during these experiences the medium had a marvellous faculty of clairvoyance and clair-audience by which, while in trance, during upwards of two years, she often described to me scenes and conversations occurring at different places. She could read my thoughts and those of many others like an open book. She diagnosed illnesses and described the condition of the organs of the body,

and on some occasions she spoke to and received replies from beings on a higher plane of existence; but all these abnormal powers ceased entirely the moment the thread of communication between the lady and myself was severed.

PHILOSOPHY OF THE MAHABHARATA.*

By MRS. ALICIA SIMPSON, M.R.A.S.
(Author of *Bhakti Marga*.)

(Continued from page 89.)

In dreamless sleep the mind is freed wholly from the body and is turned inward into the soul, which then, unmarred by the contagion of the senses, exists in all its pristine purity. The learned Yogi hold this state of supreme unconsciousness to be the great goal of their desire. It is the consummation of their penances and exercises, the vision vouchsafed to them by means of *Samadhi* (ecstatic meditation in which the body is in a condition of trance and all faculties of sense are suspended). Such is the passage of the Yogi beyond Darkness or Ignorance, until by knowledge of his soul he becomes like to the Supreme Deity, the great Brahma, who is the highest intelligence, immortal, eternal, indestructible. Thus not dissolution, but resolution into entity is the soul's desire, an assimilation to the great primary soul, a freedom from Nature; and the Hindu sees in the soul of man but the manifestation of that same psychic force which moves through all creation. Only when the body lives in a condition of dreamless slumber can the soul of man act unclogged by the senses—a state of pure intellect which the Yogi achieved in *Samadhi*.

The theory that dreams are the memories of past lives would explain the phenomenon of the change of personality that is often felt in dreams, where a sensation of altered identity is sufficiently frequent to make it worthy of note. Experiments in hypnotism would also seem to support the argument, since the ideas suggested to the hypnotic subject, though of effect during the trance, are frequently forgotten when awake, yet have been found to recur subsequently in natural sleep. The mind, therefore, in dreams recollects past experiences which the normal intellect is not of keen enough perception to recall.

Moreover, while actually dreaming, we occasionally have cognisance of previous dreams; or mental impressions come of early events, such as have been long buried in the years that are past—events which nothing occurring in the present could possibly have recalled; or we may dream of circumstances such as we know have never in this life formed any part of our experience. The blind, too, in sleep recover the gift of vision; the deaf resume their sense of hearing. All these instances go to show that in sleep, when the shackles of the senses are in a great measure thrown aside, there is often a wonderful increase of mental power, and by this increase of intellectual force the Hindu believed that long-distant scenes of divers existences passed before the alert and awakened soul. It is the unconsciousness of the body that leads to the higher consciousness of the soul.

It is characteristic of the abstract nature of Hindu thought that in the Mahabharata it seldom takes into account the physical conditions of the body which modern pathologists ascribe as the leading cause of dreams. With the Hindu the important part is the psychic part—the soul, understanding, mind. There is no sin but ignorance, say the Yogi; with knowledge of the soul one understands all things. So they have devoted their speculative genius to the intellectual and mystical side of these mysterious visions, leaving it to a later, more materialistic age to explore the intricate connection of the mechanism of the body with that of the brain. We know that with the average person the events that fill the large proportion of his dreams play around the various phases of his daily life, and pathologists have proved that the chief stimulus of such impressions arises from the state of the physical organs of the body. But the ancient Yogi were by no means ignorant of medical science. On the contrary, their knowledge of the laws which govern the human frame was startlingly wide, and it is their great distinction to

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have been the first to recognise the connection between mind and matter—a fact which is only now becoming a familiar idea to physicians of the West. They were aware of the structure of the nerves; they had conceived before the seventeenth century B.C. the theory of the circulation of the blood, which was not known in Europe until Harvey discovered it again in the early years of the seventeenth century A.D.; they had an instrument resembling the modern microscope. Yet in the Mahabharata they take little account of those dreams which are plainly the result of organic physical disturbances or of ordinary external causes, such as temperature. Therefore, we must conclude that they saw in by far the greater number of their dreams the result of the working of a deeper personality than is called forth by the usual human, waking life or by the present physical conditions of the body.

(To be continued.)

SPIRITUALISTS AND THEOSOPHISTS IN FINLAND.

By A. V. PETERS.

In Finland two languages are spoken, and there is much difference between the Swedish Finns and the Finnish Finns. There are few Spiritualists in Finland, but a society exists at Tammerfors. The work of helping and uplifting the Finnish people is carried on by a band of enthusiastic people, led by my old friend, Mr. Pekka Ervast.

I first met Mr. Ervast in the hospitable house of Princess Karadja in Stockholm, in the winter of 1901. He was then a Theosophist working in Sweden and Finland for Theosophy. But he tells me that he felt led to confine his efforts principally to the Finnish people, and so for some years now he has worked with good results all over Finland, both with pen and voice.

We are apt to think that Theosophy is only for the educated and the so-called upper classes, but Mr. Ervast has shown that Theosophy has a message for the workers. His people, with whom I have had the pleasure of co-operating, are principally men and women of the working class. Karma and reincarnation are taught to them as ethical facts, and a practical, religious feeling is the outcome. I have had many séances amongst these good folk, and have not disguised the fact that I am a Spiritualist and a Theosophist, for I belong to the two sections of anti-materialistic thought.

Not the least interesting feature of the work here is an experiment which has been started at Aggelby, a little town or village just outside Helsingfors. Some land has been bought and two houses have been built, one for men and another for women, the latter attending to the cooking and the general household department. Near the houses is built the Finnish bath-house. Now this is a special feature in Finland, for every village has its bath-house. It is not merely a washing place, but one where steam heat can be obtained. Perspiration is thus freely induced, after which the body is beaten with small tufts and a good wash is taken in a wash bath.

One very cold day I visited these hospitable Theosophists. One of the brothers met me with a sledge and we drove for about half an hour over the country road, which was thickly covered with frozen snow. We had fifteen degrees (Celsius) of frost that day. The sun was shining brilliantly, and when we reached the open country the slight wind cut like a whip. But the keen air induced a fine feeling of exhilaration, and I received a warm welcome from the friends. We dined in the ladies' house and the food was purely vegetarian—well cooked and simply served. All the little family looked happy. There are two children there; one of them, an orphan, has been adopted by the community, and a happier boy I have never seen. All are busy, earnest workers. Some are students, others are learning the work which will fit them for their life battles, while others are literary men. From the colony goes out Finnish literature, mostly on Theosophy, and already the Finns have 'The Secret Doctrine,' by Madame Blavatsky, partly translated. A magazine is being conducted there, which is called Theosophical, but it is in Finnish. All this is self-supporting. What is more remarkable, perhaps, is the fact that two women travel over the whole

of Finland and sell books. Nearly every town and village has been visited and books sold. This work, which goes on quietly without any fuss or bother—no big advertisements, no big names—is due to a few earnest men and women who believe that truth and love are the principles that will redeem humanity. Many are trying to learn English, as it is the language of Theosophic thought; all are cheerful and bright, and it helped and encouraged me to be amongst these good people, whose work, I trust, will continue to grow and prosper.

There are about three hundred Spiritualists in the whole of Finland and they work under great disadvantages, as the country is small and large towns are not frequent. There are many little towns that are hardly more than villages, and in these places the parsons have great powers. In Tammerfors the clergy started to attack the Spiritualist leader in the newspaper, but would not meet him in open discussion; his excuse was that he was going to the country. The Spiritualists have no medium, and their meetings are devoted to conversation and discussing Spiritualism. They depend upon the foreign journals, especially the Danish 'Truth Seeker,' yet the little band holds together bravely and well.

APPARITIONS OF A LADY AND A DOG.

A valued correspondent, a clergyman, writes:—

We have had the most remarkable demonstrations here these last five months that have ever been recorded—far surpassing the Wesleys' experiences. Recently we have had the direct voice call to us all in daylight from the upper room, frequent apparitions of a tall lady in white seen by all in the house save myself (I have heard her voice resounding through the house in the presence of the others, marvellously distinct and seeming to come out of the air), sometimes by several persons at the same time, and nearly always in good light, sometimes in daylight. Sometimes the figure has spoken to those who have seen it. These wonderful happenings culminated about a fortnight ago in the apparition of the lady in daylight accompanied by a dog. Both were seen together twice in daylight on one afternoon by different persons, and the dog on three other occasions on the same afternoon, once by four persons at the same time, including my little daughter, not quite two years old, who ran after it under the bed when it disappeared, crying, 'Bow-wow, bow-wow.' This occurred in broad daylight. Since this time it has been seen on several other occasions.

All who saw the animal described it as a tall, white terrier dog, with a big irregular black spot on the back, on the right side of the spine, ears erect, and very short, erect tail.

I was also informed that it appeared as if shivering or trembling violently and that its coat was extremely short and glossy. This is an exact and minutely accurate description of the dog as it appeared in life. None of those who described it ever saw the dog in the flesh or even heard of it, and I myself had almost forgotten its existence. It died about twelve years ago and my aunt passed over some six years ago. It was her great pet and was characterised by superabundant energy and vitality, which manifested itself in an intense trembling eagerness, which made its whole body quiver when it stood at attention. This was a very noticeable trait. It had also a big irregular black spot on its back, on the right side of the medial line. These particulars were absolutely unknown to all those who saw the apparition of the dog.

The full significance of this remarkable affair is, of course, that it appears to show what it is quite reasonable to suppose, that the spirit of a dog, as well as that of its mistress, may survive the change called death. Previously, growls and scratchings had been heard accompanying the apparition of the figure of the lady, and these had greatly puzzled us, as no animal had then been seen. Its subsequent appearance explained the sounds previously heard.

SEVEN KINGS.—At the Spiritual Church, 5, Spencer-road, Seven Kings, Mr. T. O. Todd will deliver his series of special lectures on Sundays at 8 p.m. during March. Mr. Todd endeavours to prove that religion and science are in accord regarding the great question of immortality.

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THE SPIRITUALIST'S PATH TO GOD.

Almost the shortest word in the English language, this word 'God' is the least capable of comprehension or definition. The dictionary is useless, the creeds tell us nothing, philosophy is powerless, science is of no avail. It is, in Theology, the sign of the 'unknown quantity' and yet the supreme inevitable inference from all we see and know. 'God'—at once the most certain of all realities, and yet, of all things and beings, least known.

The reason is obvious; and it was never better given than by the apostle Paul: 'Who dwelleth in the light which no man can approach unto, whom no man hath seen, nor can see.' It is His majesty, His glory, His impenetrable mystery, that put Him beyond our scrutiny. Not past belief, but 'past finding out' is the testimony that best tells the truth.

But this, alas! has not prevented man exploiting Him. With audacity as colossal as his ignorance, man has painted thousands of portraits of God; has dissected Him, defined Him, taken an inventory of His 'attributes,' published His decrees, flung His thunderbolts, and penetrated into His 'plans': and the whole of it has only been a crude conglomeration of his own thoughts and passions, after all. It is, as a famous satirist said—'God once made man after His own image, and man, ever since, has been returning the compliment by making gods after his.' So much so that the main object of rational and spiritual Theology now is to clear away or get past the bankrupt or broken gods.

In our own day, vast numbers of devout spirits are finding shelter and relief in the thought of what is called 'The Immanence of God'; but it is only a shelter or relief. The old mystery remains: for, unless we subside into a gentle Pantheism, the Tremendous Form towers above and beyond us all, still veiled in the light unto which no man can approach. And still the inexorable thought of Paul's Athenian speech warrants the stern warning of Barbauld's stately hymn:—

As once, upon Athenian ground,
Shrines, statues, temples, all around,
The man of Tarsus trod,—
Midst idol-altars, one he saw
That filled his breast with sacred awe:
'Twas—'TO THE UNKNOWN GOD.'

Age after-age has rolled away,
Altars and thrones have felt decay,
Sages and saints have risen;
And, like a giant roused from sleep,
Man has explored the pathless deep,
And lightnings snatched from heaven.

Yet still, where'er presumptuous man
His Maker's essence strives to scan,
And lifts his feeble hands,
Though saint and sage their powers unite
To fathom that abyss of light,
Ah! still that altar stands.

Yes, 'that altar stands,' but something else stands—the certainty that 'The Unknown God' exists: and we hold with Herbert Spencer that the truth is to be found in the blending of the assurance of 'The Ultimate Cause' and the confession of our utter ignorance of the mode of its being. The burning question of the 'Personality of God' ought to be quenched out of existence by the full and frank admission of that ignorance, and by understanding, as Herbert Spencer did, that the question is not between Personality or something lower, but between Personality and something unspeakably higher—something that 'cannot in any respect be conceived because it is in every respect greater than can be conceived.'

But, when we admit 'The Unknown,' or even 'The Unknowable,' it should be carefully borne in mind that the reference is only to origin or mode of being, and not at all to spiritual characteristics—to what, for want of a better word, we may call 'character.' The revelation of the Unknown or Unknowable God may be, and is, like a sun in the heavens, like a refreshing dew, like a glowing inspiration, like an ardent love, like a great hungering and thirsting after righteousness, proclaiming God as absolutely known in the realm of spirit, and in the revelation of His Mind and Desire and Will.

It is at this point that we discern the Spiritualist's path to God. To him it matters not that the mode of His being is past finding out. He does not want to find it out. To do so would be a barrier. He does not care about the problem of His Personality. Personality would mean limitation. He is content to leave all that, and to find all he needs in the boundless realm of the spiritual and ethical manifestations of the Ultimate Cause, the all-enfolding Life, the eternal and ever-present Power.

For this reason, the Spiritualist is not interested in the customary creeds that simply indulge in metaphysical or abstract assertions; or in the conventional authorities, personal or ecclesiastical; or in merely philosophical arguments intended to prove the existence of God; or in sacramental efficacies which turn upon the official functions of a priest. He has no quarrel with these: he simply has no particular use for them. He finds his God in the bright and beautiful things in Nature and Human Nature; and he is not over-worried about the dark and ugly things. He does not understand them, that is all; and likes to believe that they are inevitable, and may even have their uses in the complicated processes of the whole. Nor is he staggered at the suggestion that, maybe, God Himself is not so absolutely powerful as to prevent the intrusions or too-long persistence of intractable things. Enough for him that he can see how all things tend towards higher forms of life and purer forms of joy: and so, as Tennyson says, he follows the gleam, and in the gleam finds God.

In Lowell's lovely poem, 'A Parable,' he tells of an anxious prophet who set out on a quest for God. He had come to feel that God had left the common earth: so, on 'the holy hill,' he murmured 'Here His presence lingers still.' Then he prayed for a sign. No peal of thunder followed; no stir of air; but, from a tuft of moss before

him, there crept a violet. 'God, I thank Thee!' he cried. 'I was hard of heart and blind. I spurned simple things, and looked for signs and wonders':—

Ere I entered on my journey,
As I girt my loins to start,
Ran to me my little daughter,
The beloved of my heart;—
In her hand she held a flower,
Like to this as like may be,
Which, beside my very threshold,
She had plucked and brought to me.

After all, the revelation of God was at his door, and his little daughter was the messenger.

So the Spiritualist finds God at the source, and as the source. He no more comprehends than the scientist, but he does not expect to know and is not discouraged or chilled by his want of knowledge. He does not go so far afield as the scientist, but he may know infinitely more. He is content with a stupendous inference concerning an ever-present God, and is grateful for His spiritual manifestations; and it is by these manifestations that the Spiritualist finds his way to God.

THE SPIRITUAL PROGRESS OF MAN.

ADDRESS BY MR. JAMES I. WEDGWOOD.

On Thursday evening, 16th ult., at the Salon of the Royal Society of British Artists, Mr. James I. Wedgwood delivered an Address under the above title to the Members and Associates of the London Spiritualist Alliance, Mr. H. Withall, the vice-president, occupying the chair.

(Continued from page 92.)

Let us consider next some other points which touch all of us in the daily life, and which, therefore, may be examined closely with a good deal of profit to ourselves.

Let us take the very common occupation of writing a letter. There is a right way and a wrong way of setting about the task. The average man probably finds letter-writing something of a nuisance. It is a habit of mind with him, and that habit bears its fruit like all other habits of mind. Letter-writing is a distasteful occupation to many, simply because of the way in which the letter is written. Generally the consciousness is split up—divided—projected into several different directions while writing. Seldom is it entirely concentrated on the task, which should have the undivided attention of the writer. A certain amount of attention will be given to what is actually being written; but the mind will probably be wandering on some totally different subject, and there will be a good deal of mental and emotional force put into the idea that the letter shall be finished off and done with as rapidly as possible.

Many people start a letter simply with the idea of getting through with it as quickly as they can, and naturally that is a strain. If we could take a picture of how the higher bodies might look while the process of such letter-writing is going on, it might appear something like this: The astral and mental bodies would be seen with a great rift in them, through which force would be pouring out and wasting itself in all directions. A great strain is put on the brain because several dissimilar thoughts are occupying it at one and the same time. The consciousness is being swung from one to the other. Now, that letter is literally the life work of the moment. There can be nothing more important in life than that letter at the time it is being written. And therefore the whole attention of the mind should be concentrated on it.

Now, if we took a picture of the higher bodies in the case of a man who was thoroughly concentrating, there might be seen to issue *from his bodies* a small, but perfectly definite, clear and distinct stream of force, directing itself towards that which he had in hand. The man's mind should be (to put it in Yoga phraseology) 'one-pointed'—concentrated on the particular sentence which is being written. If you will take the trouble to put this idea into practice you will probably find yourself benefited very consider-

ably by so doing. To begin with, you will be far less tired after writing your letter. Your letters will benefit by the greater attention and care you devote to them. They will probably be far more concise and freer from superfluous verbiage. They will strike home deeper to the reader, and you will probably find they will take even less time to write because of their greater conciseness and directness.

But that is not all that has to be considered in the writing of a letter. I have not had an opportunity of reading the lecture which was given in this room a fortnight ago by Mr. Tyssul Davis, but I understand he was speaking on the power of thought, and it is an idea familiar to all of us that every thought and feeling to which we give expression has its effect on the super-physical planes, and that a thought directed towards a person, if it be projected with sufficient strength and intensity, will reach him, playing on his higher bodies, and will discharge itself upon them the moment the opportunity presents itself. If one were to send a thought of sympathy or affection to a friend, picturing the friend in one's mind and imagining him surrounded with that special influence, that thought form would pass between oneself and the friend and would reach him, discharging itself into his aura the moment he made himself receptive to that type of thought. Now, do we realise that this is what we do every time we write a letter? Do we pay the least attention to what our thoughts and feelings are when we are writing?

Do we trouble ourselves whether we are depressed, despondent, gloomy, irritable, angry, bitter, when we are writing a letter? Do we realise that, if so, we are sending that influence to the receiver of the letter? There is an old saying about the last straw which broke the camel's back. Often, it may be, a thought influence, not specially strong in itself, is 'the last straw' which will drive the man to the commission of something of which he will afterwards repent. It may be that he is under the influence of some terrible temptation, some great passion is assailing him, which he is striving to resist, and that someone sends him a thought or a letter which has the effect of making the balance too strong for him. That person is, to a great extent, karmically responsible for the fall of the other man. It is a very serious matter indeed when we come to take our thoughts and feelings into due consideration. Yet it is also a very simple matter to use the self-same power of thought and feeling to help others. Supposing every time we write a letter we magnetise it with whatever influence we think most beneficial for the recipient. We have it in our power to help him very considerably. It is a very simple matter to take the letter between one's hands, to imagine the aura as powerfully charged with—let us say—affection or strength; to imagine that force passing through the hands into the letter and permeating it through and through. We are then sending a message of good, an influence for help; and I think, when we take such matters as these into serious consideration, we shall find there are many little activities of our daily life to which we give practically no attention at present, and through which we can be either a serious hindrance or a great benefit to our fellows. It is the ideal of the occult student to make himself master of everything he does, of the trivial affairs of life as well as of the great ones.

Let us pass on to another matter—the question of worry. I spoke just now of the amount of force which people perpetually waste when writing letters carelessly. Perhaps the force wasted by useless worrying is even greater. Worry has been defined by one of our great New Thought writers as the automatic repetition of certain thoughts in the brain. Often this is caused by purely physical circumstances—the fact of there being too much blood in the head is one fairly common cause of worry, and a good remedy for that is a hot foot bath. Deep breathing is another help. However, those are medical matters.

The student has to be master of his mind, and when he worries he is not master of it—he is letting his mind master him. Worry is a habit which can fairly easily be controlled with a little effort, and above all by the reflection that it is fruitless and a needless expenditure of force.

Let us take the case of a person who is late for an appoint-

ment. Supposing that our friend is going somewhere in a cab and is late for his appointment. We know that every five minutes travelled by the hands of the clock worries him, how he fumes at every delay and stoppage in the traffic, fidgeting with his hands and feet, and fussing mentally. Now, not all the worrying and fussing in the world can put back the hands of the clock or turn the wheels of the cab any faster. It is as fruitless as it is mischievous. It encourages a restless, uncontrolled mind and wastes force. The proper penance for being late for the appointment is not worry and distress, but the strong intention not to be late on the next occasion. A great teacher has said that the sincerest repentance we can show for a misdeed is the firm resolve not to do it again. And I think, friends, that is a more healthy attitude of mind than the repentance, remorse and contrition so much preached about at the present day. It is just in these matters that the New Thought philosophy has its tower of strength.

There is another common feature of our daily life too little considered—the meeting with people. Now, if we have an appointment with someone, especially if we have got something to gain from it, we are generally very much at our best, we show under our brightest colours; but I wonder how often is this the case when we meet an acquaintance casually in the street. I think the usual attitude is a purely selfish one. If one does not particularly wish to see the acquaintance, one thinks, 'What a nuisance! What a bore he is! How can I get away quickly?' The thoughts are all about oneself, one's own wishes and desires. It is not usual to think of the other man's feelings. That is one of the things the student of the spiritual life here has to learn—to forget himself in the service of others. (Applause).

The man we meet quite casually is the life work of the moment. If a person stops you in the street, you cannot very well go by with a nod of the head, and say, 'I do not want to see you.' That is not the standard of politeness which obtains in our modern society. We have to speak, and if we have to do the thing at all we might as well give it our best attention. There are many people whom one leaves in a state of depression, of unhappiness, simply for want of one little word of cheer and comfort that one might have bestowed on them. The attention should be brought down from thinking of oneself, or of other things, and devoted entirely to the person with whom one is conversing. He is the life work of the moment, and it should be our business to see what we can do for him. We should make the occasion of meeting with any person, no matter whom, a means of helping him in some way if it can possibly be done. That is an instance of the general attitude towards life and the general attitude towards other people, which should regulate and dominate the student of these higher things. To learn to forget himself in the service of others, to learn to think not so much of his own fancied rights and privileges, but of the duties and responsibilities which he owes to others—that is the mark of the spiritually-minded man.

And this brings up another very important question from the point of view of occult psychology. I mean the power which we all have to acquire at some time or another of 'switching' the consciousness from one thing to another at will. I will give you an illustration.

A man has been to a very magnificent concert, or listening to an eloquent sermon or discourse by some great orator, and has been swept up into great heights of spiritual exaltation, and then as he leaves the building some friend interjects a perfectly trivial, unnecessary remark to disturb his reverie. The usual result is an outburst of irritation. The reason is that he has been keeping his consciousness fixed on the beautiful experience through which he has just been passing, and is not giving his attention to the friend in whose company he finds himself. The stray remark of his companion drags down the consciousness with a jerk, the nerves are jangled and jarred, and the astral body, or body of emotion, gets out of control, and irritability, or ill temper—as we call it—follows. Or to take another instance. One is deeply concentrated on some work which requires a good deal of attention. Let us take the mundane task of adding up accounts. A servant comes into the room and interrupts. One is apt to be irritated, and answer back sharply. There is a

good deal of excuse for it; but it is not the right ideal, and the way to gain control over these little outbursts of irritability is to practise the shifting of the consciousness at will from one thing to another, and not try to be thinking about two things at once. Things should not be done with only a little bit of the attention given to them, and the rest of the consciousness occupied with that on which it was previously engaged. The door must be shut, and the attention brought down from what one was previously doing at the moment of interruption to the actual task one has in hand.

It is extraordinary when that is practised what a control a man gains over himself and how greatly increased are the powers of the mind, the intelligence, and the feelings. Life takes on quite a new aspect. To begin with, he finds he has more time at his disposal, because instead of dreaming away little odd intervals of the day he is keeping awake, keeping the mind ready to use it on something or other, and the ability to use odd intervals of time is a very great power indeed. It was Napoleon, I think, of whom it was said that he owed many of his victories to the fact that he used odd quarters of an hour. He would bring up his troops and execute some manœuvre which turned the scale of battle in his favour. That also is true of the spiritual life. Many of our spiritual victories can be attributed to the odd quarters of an hour which we choose to use, and use wisely. The man who has studied the science of thought need never be at a loss what to do; he can fill in any time. If he does not find it convenient to carry a little book about to meditate upon, he can always use odd minutes to send helpful thoughts to his fellow-men. It is a good practice to have what we may call a 'daily visiting list,' with the names of friends, relations, and comrades, and even societies which one thinks are worthy of help, and which are doing good work—one may add the names of statesmen, leaders in Parliament and in the social life of the country—to make a 'visiting list,' and to go through the names one by one in the course of the day, sending them those thought influences which we think they most need. Thoughts of sympathy, of love, may be sent to our friends, remembering that if we think a man is lacking in any particular quality, any special virtue, we can always surround him with thoughts of that particular sort, and those influences will often serve to draw out the qualities we think lacking. But a word of warning is necessary as to the kind of thoughts to send to some people—sympathy or affection may actually be harmful to them. I am thinking of the type of person who is very sorry for himself—his health is not good, his circumstances are unfortunate, he does so want a few friends to sympathise with him, to care for him! More important for such a man than sympathy is strength to make him independent, balanced; a store of energy within himself, to awaken the latent power of the will—in a word, to make him a *man*. And so we must be very careful of the kind of thought we select to send to such a person, just as a doctor would exercise care in choosing a medicine for his patient. We must learn to be spiritual physicians, and we soon drop into a knack of knowing roughly what is best for people. Then, when we have got our experience and developed our power of strongly concentrated thought we can be tremendous forces for good in the world, for, remember, there is no power so strong as thought working in the exceedingly subtle matter of the mind stuff, building up and ultimately changing the character on which it is concentrated. Thought is the chisel, the mallet is the will, and the finished statue the perfect man which shall result—the divine being, the spiritual intelligence in whom the divine powers are unfolded.

And so we see in passing over all these events of the day how absolutely methodical, how purposive everything we do should be. If we take some time for recreation it should be done with the consent of the will and mind, and not merely drifted into in laziness or carelessness. If we choose to keep late hours at night it should be with the consent of the higher judgment, and not just because the body is comfortable over a fire and a cigarette. The occult student has to be master of himself, and all this purposive action leads to rapid progress both in the spiritual life and in the development of the powers of the mind and the will. And what is the end of all this progress? What is the motive with which we undertake it? Is it

to increase our own powers, or is it to make ourselves better helpers and workers for humanity? When once the student has gained a glimpse of that light which is ever shining for those who have seen a great purpose in life—when he knows that our evolution is watched over and guided in love by the Divine agents who have it in charge, even as a mother tends her sleeping child, for such a person there can be only one thought to dominate his whole attitude towards life, namely, that he shall make himself a more complete and fuller channel of the divine life for the help of those who are still struggling in misery and ignorance. And this he can best do through the great teachings given to us in the occult science of the soul. It is precisely these teachings of which the world stands so much in want at the present day. (Applause.) For why is the world so miserable? It is because it sees no purpose in life, does not understand the reason for existence. On looking deeper and deeper into life the stronger grows the conviction that the words uttered of old by Gautama, the Lord Buddha, are true, that ignorance is the cause of all misery. Humanity suffers chiefly because it is ignorant, because it sees no purpose or scheme in life, but rather misery after misery, and sorrow upon sorrow, till these seemingly insoluble problems of life bring on a feeling of utter hopelessness and despair. Spiritual science brings hope because it gives knowledge. It teaches us that whether man is happy or miserable depends entirely on himself, that it does not depend on his environment, as so many people believe, but on his attitude towards that environment and to life in general, and it makes that attitude one of hope, and not of despair, because it introduces order, and method, and reason. The greatest service that we can render our fellow-men—so miserable, many of them, because they see no guiding light ahead of them—is to give them this self-same knowledge, to rescue them from the hopelessness and pessimism born of ignorance and uncertainty, to open their eyes to the path of spiritual progress which lies ahead of every member of the human family here and now, and to kindle in their hearts the smouldering spark of divinity which is the motive power to progress in us all. For this spark shall in future ages become the flaming compassion leaping forth in torrents of fire from the great spiritual teacher, the perfected man. As we see this quickening of divinity taking place in ourselves, as well as in others, we realise that life is, indeed, full of hope, and that our evolution is watched and guided in love by those who have it in charge. And if we would make ourselves better channels of the divine life, better instruments for the service of mankind, then we must reflect that love in ourselves, for love is the supreme force in the universe, bearing man upward to God and burning up all the blemishes and imperfections of humanity as dross. (Loud applause.)

The Chairman, in inviting questions, said that in listening to the address they might well feel almost overcome with the idea of their responsibility. 'It is almost depressing,' he continued, 'to feel that you, as an individual, have the power to do so much harm. I know if you are optimistic you will say that we have the power of doing good also, but that calls for the power of will which comparatively few of us possess, and we tend rather to drift and neglect our opportunities.' They could, however, all realise the necessity for co-operation, difficult as it was to practise it in the ordinary affairs of life. Mr. Wedgwood had mentioned the help we could get in carrying out the ideas of the 'higher self' by placing ourselves in a condition to receive it, and that was no doubt the solution of the difficulty—strength and inspiration would be received from those in the world beyond.

Replying to a question regarding the power to control those thoughts which come unbidden into the mind, Mr. Wedgwood said that the greatest help came from the regular practice of meditation. Of course, the thing to do was to turn such thoughts out of the mind at once—it was quite possible to do so—but it required a certain amount of practice and training to obtain control of the mind, and that power was only to be gained through the systematic practice of intense concentration, meditation or contemplation. The first thing to be realised was that man was something more than the physical body—the body of

action. We could say, 'I made my body do such and such a thing,' implying that there is an 'I' which controls the body. The same reasoning had application to the feelings: 'I controlled my desire to do such and such a thing.' That was to say there was an 'I' above the astral or emotional body. It was more difficult to realise that there was an 'I' even above the thought or the mental body. There was an 'I' which could be identified with the will which was above the mind, above the emotions, above the body of action, and that was the thing which had to be realised first of all. The practice which Mr. Wedgwood recommended was to sit quite comfortably where one could not be disturbed, and as a preliminary meditation to repeat the following formula, trying to realise its truth: 'I am not this body of action, I am not this body of emotion, this body of desire. I am the spiritual man which is above and beyond all these. I am a spiritual intelligence potentially divine. My work is to unfold those spiritual powers latent in me and make them self-conscious.' The experimenter should try and dwell in thought on this abstract idea of spiritual self and then, descending, as it were, say: 'I am the spiritual man who controls the body of thought and uses it as an obedient instrument. I am the spiritual man who controls the body of emotion and desire, and who uses it as a willing servant. I am the spiritual man who controls the physical body of action and who uses it as a perfect instrument to do my work in the outer world.' By practice we could make ourselves absolute masters of our destiny, for, as an ancient Hindu Scripture (Chhandogyanishat) said, 'Man is created by thought. As a man thinketh, so he becometh.' It was literally true that thought was a moulder of action, and if we chose to cultivate a particular kind of thought, we could build our character and effect great changes in ourselves.

After some further discussion, Mr. J. A. Wilkins moved and Mr. E. W. Wallis seconded an enthusiastic vote of thanks, which Mr. Wedgwood, who said that he had a very great deal of sympathy with the main principles of Spiritualism, cordially acknowledged.

IS THE SERMON ON THE MOUNT LIVABLE?

'The Yogi' is an interesting little monthly, edited and published by Sydney Flower, Carson City, Nevada, U.S.A. (five cents monthly). Mr. Flower calls it 'a magazine of ferment,' but that does not mean that the spirit of its editorial comments on life is a sour one. The January number contains, under the title of 'The Heart of Tolstoi,' some of the noblest passages from the teachings of the Russian sage, embodying the leading tenets of his belief. The editor, however, does not agree with Tolstoi that the best thing for humanity to-day is to lead the Christ-life. He asserts that the fate of any nation that seriously set itself to live on the lines of the Sermon on the Mount would be 'sudden and summary extinction'! If such a catastrophe should ever come about—which at present does not seem likely—we shall be tempted to exclaim, 'Blessed are the dead who die in the Lord!' But would the extinction of nations matter so very much if something better were substituted? A great world-brotherhood is a higher and more spiritual conception for humanity than separate communities, mutually distrustful and suspicious of one another. 'There is no such thing possible to a Christian,' we are told, 'as that virtue we call patriotism.' Alas, what many call patriotism is no virtue at all, but merely selfishness and swelled head. Mr. Flower, indeed, holds the teaching of Jesus to be untrue, unwise, and impossible. 'I contend,' he says, 'that the highest aim of man to-day is not love, but justice, and that the preservation of the race has been brought about by establishing justice in place of fear or love.' Possibly we might agree with him if we know what he meant by justice. The popular idea is that it means the meting out of pain or pleasure to people according to their deserts; but as no one knows anything about his own deserts, much less about those of other people, that is an impossible task, and is, therefore, best not attempted. It is sufficient to try to understand others' needs, and to minister to them.

Perhaps, after all, there may be no such things as deserts—good or bad. The best people are the least conscious of deserving

happiness, and if they are right, and happiness cannot be earned or deserved, it follows that neither can suffering. Yet both may be needed.

As to the 'preservation of the race,' mothers have most to do with that. Let Mr. Flower induce the mothers of the next generation to turn out from their bosoms the instinct of love for their offspring, and establish 'justice' in its place. We fear that before long the preservation of the race would be past hoping for. It would be as extinct as the unfortunate nation whose fate Mr. Flower predicts—though for a very different reason.

R.

ITEMS OF INTEREST.

Spiritualism is taking firm hold at Merthyr Tydfil, and the subject is being fully discussed in the local 'Express.' The society there, after many years of arduous labour, has succeeded in building a Spiritualist Temple, the first in Wales. The membership is increasing, and the Anniversary Services on Sunday last were largely attended. The local workers are encouraged by many signs of progress in the district, and it would seem as if Spiritualism is at last claiming its own among the people of the Principality.

How things begin is, for most minds, a problem full of interest, and a notice in a Bellingham paper (Washington, U.S.A.), shows that even the churches are beginning to deal with such fascinating questions as 'how the thought of the Soul began'; how the thoughts of God, Sin, Heaven and Hell began, and how Sacrifices, Temples and Priests began. These subjects are to be dealt with by a Mr. Weil, and after his half-hour address, the audiences will freely discuss them. The correspondent who sends us the above particulars from America says: 'This speaks "progress" and a desire for "more light," does it not?'

Bertha Forbes, writing in 'The Nautilus,' tells a story of a striking incident of the Civil War. One Sunday evening on an ocean steamer the passengers assembled in the cabin to sing hymns. While 'Jesus, Lover of my Soul' was being sung an American noticed a voice of exceeding richness and beauty. The singer's face was unfamiliar but the voice awakened memories not easily forgotten. He sought out the singer and asked 'Were you not in the Civil War, sir?' Receiving an affirmative reply he asked 'Were you not with the Confederate army on such a night at such a place?' With some surprise the singer answered: 'Yes, and this hymn has recalled a strange incident of that time. The night was dark and cold and I was on sentry duty on the edge of a gloomy wood in which we had reason to suppose some of the foe might be lurking. Homesick and weary, I paced my beat. Then, to comfort myself, I broke into this hymn we have just sung. When I reached the last verse a strange feeling of peace and protection settled down upon me and through the long night I felt no further sense of fear.' 'And I recognised your voice to-night,' said the other, 'because I was in that wood on that same night and heard you sing. I headed a party of Union Scouts and our rifles were trained on you, but when you sang those words: "Cover my defenceless head with the shadow of thy wing" a feeling came over me that I cannot describe. I dared not harm you, so I said, "Lower your rifles, boys; we'll go back." It would be difficult to conceive a more striking illustration of the opposite character of the feelings engendered by war and by the spirit of humanity.'

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.

'The Aura in Man and Animals.'

SIR,—In reply to Mr. Lewis Firth, whose letter appears on page 71, I can only say that I have made nearly seven thousand drawings of the auras of various people, and had I read them as they are shown to Mr. Firth, I should have been always wrong. The majority of psychics who are skilled in delineating auras, such as Mrs. W. F. Smith, Mr. Ronald Brailey, and others with whom I corresponded during my early researches, all agree that the conditions of ill-health reveal themselves in shades of grey, varying in depth according to the intensity of the trouble. The only explanation I can suggest is that the spirit friends of Mr. Firth use the colours mentioned as symbols.—Yours, &c.,

PERCY R. STREET.

Interesting Psychic Productions.

SIR,—My wife and I have recently been presented with a handsome example of pastel portraiture, produced through the mediumship of Mrs. Cockshaw, a Leicester lady, who from early infancy has had many remarkable and, to her until recently, inexplicable experiences. An account of her development was given in 'LIGHT' of July 9th last year. Since that time remarkable progress has been made, and the finished picture referred to, which is 32in. by 22in. in size, is a striking evidence of what is possible of accomplishment through spirit agency. The picture is artistic in finish and exquisite in colouring. The central figure is that of a nun or Sister of Charity, drawn in an attitude of devotion, and the signature of the control, 'Doré,' on the left, is a perfect *facsimile* of the original. The picture was commenced in November last, seven sitters being present. Mrs. Cockshaw, under complete control, went towards the easel, upon which a sheet of paper had previously been placed in position, and after beckoning to my wife and me to stand on her right and left sides respectively, offered a short invocation, praying that all should be done in truth, honesty and sincerity. Immediately following on this, her hand reached behind to a box of mixed crayons on the table and took one of them. The portrait was then rapidly sketched, the medium's eyes being closed. Towards the end of the sitting Mrs. Cockshaw was controlled by the subject of the picture, who proved to be a guide and control of my wife's, giving the name of 'Theodora,' whose sweet influence and helpful counsel had many times previously been appreciated in the weekly circle. At subsequent sittings, during about four weeks, the work was continued and completed, the selection of colours being left entirely to the controlling entity, the box of mixed colours being always behind the medium. The value of these manifestations (for other pictures have been produced under similar conditions) is enhanced by the fact that in her normal condition the medium is absolutely unable to produce even a passable contour of a face, and has never received tuition in the using or blending of colours.—Yours, &c.,

H. V. MASKELL.

[Mrs. Cockshaw informs us that she has also been getting messages, by automatic writing, purporting to be from 'H. Dévine,' 'John of Cronstadt,' and, latterly, from 'Tolstoi,' of whom she says she knows 'practically nothing.' These messages are interesting little homilies. We shall be pleased to know if the communicators can give any personal details that would supply evidence of identity.—Ed. 'LIGHT.']

An Unknown Materialised Form Afterwards Identified.

SIR,—Perhaps the following will be of interest to your readers as a proof of the return to this world of departed friends. On December 2nd last my son-in-law and I attended a séance for materialisation held at North 12th-street, Philadelphia, the medium being Mrs. Ross. There were some two or three and twenty persons present, but besides my son-in-law I only knew one of the party—a lady—and no one else knew me. Many forms came out of the cabinet and walked well into the room, but they were too indistinct for my recognition, and my hearing being defective (I am nearly eighty-one years of age), I could not hear them speak, so that I had to be content with what my two friends told me was said. Most, if not all, of the spirits gave their names and the names of those to whom they wished to speak. My friends told me that a spirit, who gave his name as Mr. S., said he wished to speak to me. I replied that I did not know anyone of that name. He said that he had known me in Liverpool, but I repeated that I had never known anyone of that name. However, going home I remembered the man. I had many trade dealings with him about twenty years ago; he was very positive in his unbelief. I felt very sorry that I had missed the opportunity of asking him what he thought of his new life. To make sure that Mr. S. had passed over I wrote to my son in Liverpool, asking him to get to know if Mr. S. was in good health and living, and on February 9th I received a reply stating that Mr. S. died about three years ago. That being so I think I can safely assume that there could be no mind-reading in this case, and that the spirit who asked for me by name must have been my old acquaintance.—Yours, &c.,

H. J. CHARLTON.

2848, North 5th-street,
Philadelphia, Pa., America.

P.S.—I forgot to mention that before Mr. S. came a female spirit, who gave the name Isabel, asked for me, but the form was indistinct, and as Isabel always came to me at the séances in Liverpool, and I had been wishing that she and her two sisters would manifest, the case may not be considered very evidential.

About Mr. Craddock and Mr. Potts.

SIR,—Admiral Moore, in his recent lecture before your Alliance, mentioned his sittings with Mr. Craddock, and said that he had found that medium cheating—yes, possibly, but doubtless unconscious. I have been to many sittings with Mr. Craddock, and if any human being can perform the marvels which I have seen occur through his mediumship in the house of a local gentleman, he can do wonders of no small value.

A great many clever critics who claim to unveil mediums know very little about psychic laws, and the less they know the more clever they are—of course.

Mr. Potts, for instance, with whom you had no success during his recent visit to London, is as honest as a child in the cradle and as harmless; still, there are always those who detect fraud. Here in my home we have had about thirty sittings with him, attended, of course, by varying degrees of success. Sometimes we have obtained no materialisation at all, but we have had sufficient to prove to us that the medium is genuine.

Mr. Watson, the friend who went with Mr. Potts to London, passed over to the other life a few days ago. In his house in Northumberland the home-sittings took place, and no doubt he himself will soon appear materialised when the sittings are resumed. The miners there are honest, upright people, especially those who formed the circle.—Yours, &c.,

M. NISSEN.

Osterbrogade 80, Copenhagen.

Protection by a Dog.

SIR,—A letter in 'LIGHT' of February 18th has reminded me of a beautiful incident which happened to me three years ago at Letchworth Garden City, where I was attending the summer school. After an evening lecture I had, in order to get to my hotel, to pass through a long, lonely, unlighted lane, bordered with trees, whose branches intertwined overhead, making it absolutely pitch dark. I became very frightened, and began to pray for protection, when, without a sound or the least warning, I felt something by my side—in fact, pushing against me. Strangely enough, my fear, instead of becoming more intense, entirely vanished. With the instinctive consciousness that I had a friend, I put my hand down and felt a tall dog. The animal, still pressing close by my side, accompanied me through the lane, across a meadow, and into a courtyard, where it stood by me till my ring was answered. I asked the manservant who opened the door if the dog belonged there. He answered no, and patted it for a moment. The animal then turned to me, licked my hand, and calmly walked away, while I, full of gratitude, blessed it and gave thanks to God.—Yours, &c.,

ANITA THIERRY.

Gunnorsbury, W.

Messages indicating Supernormal Knowledge.

SIR,—I have just had an interesting and surprisingly conclusive experience at a family séance in my house, a short account of which may possibly interest your readers. About three months ago I misplaced a key, and as its absence caused much inconvenience, I and all my people tried hard to discover its whereabouts, but without success. At the sitting last evening, my daughter being the medium, I asked the spirit friend if she could tell me where the key was, as I felt sure it was still in the house somewhere. The spirit at once, through the table, replied 'Yes.' Then said I, 'Will you please tell us through my daughter in writing?' My daughter was then at once impelled to write as follows: 'You will find the key in a pocket of your clothes in your drawers in your bedroom.' My daughter, moreover, got the impression of *black* clothes. This information was very remote indeed from all our thoughts, but still, to test its truth before retiring to bed, I searched the pockets of three suits of clothes, and ultimately found the key in the pocket of my evening dress *black* vest, which I had not worn since early in December last, and as I had not worn any of the other clothes since last summer, the possibility of the key being in the drawer at all was quite inconceivable to us all.

Again, a few years ago a son, invalided from India, was staying with his doctor brother for medical treatment in Derbyshire, after having been twice at the Home for Sick Officers at Osborne. As we had not heard from him for some time, I asked at a sitting in my house if he was still with his brother in Derbyshire. The reply was 'No.' I then asked if he was at Nuneaton (with another brother). The reply still was 'No.' I then asked if he was at Osborne. Again the reply was 'No.' It was quite inconceivable to us that he could be elsewhere rather than at one of the three places I have named, and yet all this time my daughter was resisting the impulse to write the word Southampton, which eventually she *did* write. I then said to our spirit friend, 'Do you mean to say that my son is now at Southampton?'

The reply was 'Yes,' emphatically. This seemed to me so impossible and absurd that I said, 'What rot!' and closed the sitting.

Eventually my son returned home, and in casual conversation one day, quite twelve months later, he verified the statement of the spirit that he was at the time referred to actually staying at an hotel at Southampton!

I fail to see that it is possible to ascribe to either of these two incidents the operation of telepathy or subliminal consciousness.

I much regret that my family are opposed to my name being published in connection with this matter, and beg to enclose my card.—Yours, &c.,

MAJOR (retired).

A Question for Mr. Hopps.

SIR,—The history of the Rev. J. Page Hopps, in 'LIGHT' of February 18th, is exceedingly interesting. I wonder whether Mr. Hopps would let us know what his experiences in Spiritualism (so-called) have been to have given him such an enviable assurance. I have not the slightest doubt of the reality of the phenomena which he must have witnessed: my only hesitation is as to their nature. There must be a residuum of truth in the manifestations reported, but there are too many arguments against their being caused by spirits of the departed for the careful investigator not to hesitate about their origin. It is no use enumerating here the arguments I allude to. They are cogent and rational; I should only be too thankful if they could be successfully combated. But it is a great aid to faith to hear of the experiences and conclusions of such a far-sighted and spiritually-minded person as Mr. Hopps.—Yours, &c.,

EARNEST INQUIRER.

[We have submitted the above to Mr. Page Hopps. His reply is that in at least two publications he has set forth his experiences; but, unfortunately, these are both out of print, and, at present, he cannot undertake their republication.—Ed. 'LIGHT.'

Mr. Venning Answered.

SIR,—Mr. A. K. Venning will find the lines he asks about in 'LIGHT' of February 25th in one of Emerson's poems, entitled 'The Problem.' They are at the end of eight lines—thus:—

'The Word unto the Prophet spoken
Was writ on tables yet unbroken;
The Word by seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.'

The poem includes the following well-known lines:—

Out from the heart of Nature rolled
The burdens of the Bible old:
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below—
The canticles of love and woe.

—Yours, &c.,

ORIANE T. GREENFIELD.

3, Westwood-road, Southampton.

SELF-SYNTHESIS AND THE PROLONGATION OF LIFE.

At the weekly meeting of the Cosmos Society, on February 22nd, Dr. Cornwell Round, speaking on Self-Synthesis and his theories regarding the prolongation of life—which prolongation he appears to contend may be of so long a period as to amount to physical immortality—threw out the following suggestive hints by which his theory might be put into practice. We should all, he said, seek our suggestions from some *living* source, have faith in ourselves and realise that the greatest forces of Nature were constructive. Human beings had conquered the objective forces of Nature, and by the exercise of the power of self-suggestion they could conquer and utilise the interior forces and indefinitely prolong physical existence. A man should use his brain as a kind of filter; any number of sensations might beat upon him from the outer world, but he had the power to determine which he would take as his thought-seed and to plant it as his guide for the future. The human machine, like others, might become clogged, and the best method of cleansing it was by fasting; when we altered the cause the effect was changed. A person who was either too self-seeking or too self-sacrificing courted self-destruction; there should rather be the perfect balance. Protoplasm, the material basis of life, of which life's lowest manifestations and the living portions of our own bodies alike consisted, was of itself immortal. For was it not obvious that our bodies were directly descended from our remotest

ancestors, and had there not of necessity been an unbroken living continuity of protoplasm through this whole series? That continuity must of necessity endure into the future, though, through ignorance of his own innate powers, the individual living entity might drop away in death. Those persons who had self-control should determine to continue to live for the benefit of the race. Dr. Round imagined that the idea of seventy years as the allotted span of human life was arrived at because the teeth wore out in that time. As the teeth wore out, people became unable to masticate and thus got a physical set-back and a consequent bad mental suggestion; the very fact that they could not clench their teeth together helped them to lose mental power, but he saw no reason why they should succumb to that idea. He claimed that he went very little further than the psychic thought of the day, and that self-synthesis was the natural conclusion from that thought. The ideal of self-synthesis was the harmonious union of the three mental phases—*i.e.*, reason, emotion and being—in the one human identity, who could then make the affirmation or auto-suggestion, 'We three are one.'

NEW PUBLICATIONS RECEIVED.

- 'Ultra, Revista Teosofica di Roma' for February. Rome: 5, Via Gregoriana. £1.
- 'La Sexologie.' By Sirius de Massilie. H. Daragon, 96-98, Rue Blanche, Paris. 2fr. 25 cents.
- 'Modern Astrology' for March. Imperial Buildings, Ludgate Circus, E.C. 6d.
- 'The Altar in the Wilderness.' By Ethelbert Johnson. Rider & Son, Ltd., 164, Aldersgate-street, E.C. 1s. 6d. *net*.
- 'Occult Review' for March. Rider & Son, Ltd., 164, Aldersgate-street, E.C. 7d. *net*.
- 'What One Might Say to a Schoolboy.' By Mary Everest Boole. London: W. Daniel, Amen Corner, E.C. 6d. *net*.
- 'Some Master Keys of the Science of Notation.' By Mary Everest Boole. London: W. Daniel, Amen Corner, E.C. 2s. *net*.
- 'Truths: Talks with a Boy Concerning Himself.' By E. B. Lowry, M.D. Forbes & Co., 325, Dearborn-street, Chicago, U.S.A. 50 cents.
- 'The Afterdeath.' By Henry Brandon. London: The Theosophical Publishing Society, 161, New Bond-street, W. 3s. 6d. *net*.
- 'Ce qu'ils Pensent du "Merveilleux."' By George Meunier. With Introduction by Camille Flammarion. Albin Michel, 22, rue Huyghens, Paris. 3fr. 50 cents.
- 'The Giants of the Earth: a Rhapsody in Five Visions.' By Charlotte M. Salwey, M.J.S., with a Preface by the Rev. Arthur Chambers. London: Chas. Taylor, Brooker House, 22, 23, and 39, Warwick-lane, E.C. 1s. *net*.

SPIRITUALISM IN SOUTH LONDON.

Two encouraging Union of London propaganda meetings have been held at King's Hall, South London, on Sundays February 12th and 26th. At the first, Mr. G. Tayler Gwinn in the chair, Mr. R. Boddington dealt with 'The Basis of Spiritualism' from all points of view, scientific, logical and ethical; and good clairvoyant descriptions were given by Mr. Horace Leaf, four hundred persons being present. On Sunday last Mr. Percy Street ably dealt with 'The Religion of Spiritualism,' and Mrs. Podmore and Mrs. Place-Veary gave good clairvoyant descriptions. Many strangers on leaving testified to having had tests. Mr. and Mrs. Rush ably rendered solos. Nearly six hundred persons were present, and if the financial result had been in keeping with the size of the audience, it would have been very encouraging, but this will no doubt be improved at the next meeting, and particularly at the last, which will be the anniversary of Modern Spiritualism, and those of us who have much to be thankful for in the knowledge of Spiritualism should take this opportunity of rendering a thank-offering to the National Fund of Benevolence—GEO. F. TILBY, Hon. Sec.

UNION OF LONDON SPIRITUALISTS' third propaganda meeting at King's Hall, London-road, S.E. (near Elephant and Castle), on Sunday, March 12th, at 3 p.m. punctually. Speaker, Mr. W. E. Long, 'Spiritualism and Primitive Christianity'; clairvoyante, Mrs. Podmore; soloists, Mr. and Mrs. Alcock Rush. Conference with the Brixton Society at Mayall-road, at 7 p.m. Speakers, Messrs. G. Tayler Gwinn, G. F. Tilby, and others. Soloists, Mr. and Mrs. Rush.

SOCIETY WORK ON SUNDAY, FEBRUARY 26th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place Veary gave many fully recognised clairvoyant descriptions to a large audience. Mr. A. J. Watts presided.—*Percy Hall*.—February 20th, Mrs. Fielder gave interesting psychometrical delineations to members and friends. Mr. Neal presided. Sunday next, see advt.—D. N.

SPIRITUAL MISSION: 22, *Prince's-street*.—Mr. Percy Street spoke well on 'The Nature of Life.' Miss Florence de Lisle kindly contributed a solo.—67, *George-street*.—Morning, Mr. Street gave an excellent address on 'Man and the Earth.' February 22nd, address by Mr. H. G. Beard. Sunday next, see advt.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. D. J. Davis gave thoughtful and much appreciated addresses. Sunday next, at 11.15 a.m., and 7 p.m., Mr. H. Boddington. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.—A. M. M. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning: A stimulating service was held. Evening: Mrs. A. Boddington gave an address and clairvoyant descriptions. Sunday next, Mrs. M. Gordon. March 12th, Mr. Horace Leaf. Healing circle on Tuesdays at 8.15.—A. C. S.

BRIGHTON.—ROOM 'A,' ATHENÆUM HALL, NORTH-STREET.—A good time was spent with the controls of Mrs. Curry. Sunday next, at 11.15 a.m., public circle; at 7 p.m., Mr. W. Courtney Torr. Clairvoyante, Mrs. Curry. Monday, at 8, Mrs. Curry. Thursday, at 8, public circle.—A. C.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf addressed a crowded meeting on 'Early Beliefs.' Mr. Sellars sang a solo. Sunday next, at 7 p.m., trance address and clairvoyant descriptions by Madame Hope. Miss Welbelove will sing.—T. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Miss Violet Burton's address on 'Awake and Sing' was much appreciated. Sunday next Mr. W. F. Smith will give an address, and Mrs. Smith clairvoyant descriptions. Friday, March 3rd, at 8 p.m., Mr. G. H. Whyte on 'Have we lived Before?'—N. R.

HAMPSTEAD SUBURB.—LADIES' LIBRARY, CLUB HOUSE.—Mr. Gambriel Nicholson delivered a beautiful address on 'Symbols.' Sunday next, Mrs. M. H. Wallis on 'Man's Spiritual Powers.' March 12th, Miss Earle. 19th, Mr. Macbeth Bain, on 'The Healing Christ.' 26th, Mr. Frederic Fletcher.

BRIXTON.—8, MAYALL-ROAD.—Mr. T. O. Todd gave his last lecture on 'Foregleams of Immortality' to a large audience. On February 23rd Mrs. Roberts spoke on 'Clairvoyance' and gave clairvoyant descriptions. Sunday next, address by Mr. Leaf. Week evening meetings as usual.—G. W. T.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. Ray conducted the morning service. At 7 p.m. Mrs. Imison gave an address, followed by good clairvoyant descriptions. Sunday next, service at 11 a.m.; at 7 p.m., Mrs. Effie de Bathe: subject, 'Animal Consciousness.'

STRATFORD.—WORKMEN'S HALL, 27, ROMFORD-ROAD, E.—Miss Fogwill gave an interesting address on 'New Testament Phenomena and Modern Spiritualism,' and answered questions. Mr. E. P. Noall presided. Sunday next, address by Mr. G. R. Symons.—W. H. S.

BRIXTON.—73, WILTSHIRE-ROAD.—Mrs. Everth and Miss Thompson gave beautiful addresses. Clairvoyant descriptions by Mrs. Johnson and Misses Thompson and Ethel Smith. Sunday next, at 7 p.m., address by Mr. F. T. A. Davies, followed by clairvoyant descriptions. Public service on Wednesday at 8.15 p.m.—K. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Miss Mary Davies delivered inspiring addresses, especially one on 'Spiritualism and the Coming Age,' and gave successful clairvoyant descriptions. 22nd, Miss Nellie Brown gave psychometric readings. Sunday next, at 11.15 a.m., Mr. J. Abrahall; 7 p.m., Mr. J. Kelland. Wednesday, Mr. A. Graham. 12th, Miss Violet Burton. 15th, Madame French.

EALING.—95, UXBRIDGE-ROAD.—Miss Nellie Brown gave an address and psychometric readings. Solo by Mr. Ensor.

WINCHESTER.—ODDFELLOWS' HALL.—A very good address was given by Capt. Greenaway.—R. E. F.

LINCOLN.—PROGRESSIVE HALL, COULTHAM-STREET.—Mr. Childs related 'Experiences,' and gave an address and well-recognised clairvoyant descriptions, also on Monday.—R.

BRIXTON.—12, JAMAICA-STREET, STOKESCROFT.—The report in a local paper of an interview with Mrs. A. Powell Williams has greatly added to the success of her mission. Crowded audiences earnestly seek for truth.—H. O.