

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe,

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

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NOTES BY THE WAY.

'Current Literature,' the American magazine, in its February number, contains an excellent article on transmitted memory, in the course of which the writer says:—

Cases which seem to favour the belief in a transmission of an ancestral memory are those of innate fear and terror in the presence of certain objects—such as that said to be exhibited by a monkey at sight of a snake, by a chick at the cry of a hawk, and by a horse at the smell of a lion. The possibility of this fear being due to imitation of elders, who have had the individual experience of unpleasant associations and remember it, has, of course, been offered as an explanation. But it is asserted that experiments have been made which exclude the possibility of imitation.

It is possible that in some cases of this kind the fear shown is of a quite spontaneous character—just the ordinary fear of the unknown. Monkeys, for example, occasionally show fright at creatures that could do them no harm. We recall the case of a large dog which would run in fear and trembling from a dead chicken, and it is not easy to suppose that any of its ancestors had painful associations with deceased members of the poultry tribe. Much more significant than most of the instances supposed to indicate transmitted memory in the lower animals are some of the cases recorded concerning children.

Quite a volume could be filled with instances of children reproducing the mental peculiarities of their forebears in circumstances which pointed to something like a transmitted memory. Sometimes it has been the dim recognition of some scene, in a picture or in the real world, which had for some reason made a strong impression on the mind of an ancestor. Posthumous children have been known to show curious predispositions concerning things that in life influenced the father whom they never saw. And here we find a theory that may explain at least a few of those cases of mysterious recognitions of scenes and places that are sometimes attributed to reincarnation and sometimes to prevision. After all, the facial peculiarity—the hare-lip, the projecting tooth, the contorted nose—which, after lying latent for a generation or two, reappears in the latest born of a family is only a trifle less mysterious than the mental peculiarity which is transmitted in the same way. Some of those curious repulsions from quite harmless things—which puzzle even their possessors—might be explained if it were possible to examine a family history very closely for a few generations.

In 'The Progressive Thinker' Mr. Charles Dawbarn has been reviewing the 'chronicles and revelations' of certain seers. In the course of an article in which he ably summarises some of the teachings in 'Life and its

Manifestations,' by a Manchester seer, Mr. Dawbarn makes a preliminary statement which struck us as having an important bearing on the subject:—

I got proof of human immortality and spirit return, but I could never get any further and call it knowledge. The rest was just faith that might mean anything or nothing. . . . Some of these faith revelations, as I call them, though very beautiful, are at best but sunshine flashes through the cracks in mortal brains. There is many a contradiction, born perhaps of mortal limitations; but all the same the soul grows happier by so much as it can grasp of apparent truths through these fog-land visitors.

That is a sensible way of approaching the question. We may gain proof palpable of the life after death, but as regards the revelations of that life which come to us from the other side we have no touchstone but reason—we can hardly, in this life, call our convictions on the subject knowledge. No doubt the ideas of the nature of the next life vary in every case with the mentality which inspires and that which receives them. And so we get all grades of view, from that which views the spiritual world as a reflex of the physical one to that which can only express it in terms of mystic symbology.

In 'The American Spiritualist' a new organ of the movement, published at Los Angeles (California), appears a letter from a correspondent who tells of an interview with a man in the spiritual world—one who in mortal life had succumbed to the fascinations of alcohol, and who, in his new surroundings, presented a deplorable picture of its devastating results. Exhorted to reform, the unhappy man replied that it was too late for repentance, and quoted the well-known lines:—

While the lamp holds out to burn
The vilest sinner may return,

which called forth the very pertinent question, 'Has your lamp of life gone out? Does it not continue to burn?'

That was truly a word in season. It gave a new light to the darkened mind, and since then, it appears, the spirit has turned his back on his old life, and is winning others to the better way.

'The Key to Perfect Health,' by Mr. Arthur Hallam, the well-known founder and Hon. Secretary of the Psycho-Therapeutic Society, is a welcome addition to the growing literature of Health Reform. It admirably fulfils its purpose of serving as a text-book of Psycho-Therapeutics. Mr. Hallam commences his work with something in the nature of an apology for the 'very bold and comprehensive title' he has chosen for the volume, but he may maintain a quiet conscience on that score, for we have rarely encountered a more practical and rational book of its kind. It takes a wide survey of its subject, pronounces convincingly on many of the errors of the time, deals faithfully with fads and faddism in relation to health, and withal gives a great amount of useful advice on the subject of gaining and keeping a sound mind in a sound body. Mr. Hallam devotes special attention to magnetism, hypno-

tism and suggestion as curative agents, and his remarks on these subjects come with the authority conferred by close observation and practical experience.

Quite naturally we found our interest most active when reading some of Mr. Hallam's conclusions in the chapter entitled 'The Higher Phenomena of Mesmerism.' Referring to 'the definite disclosure of the hidden side of life' which is elicited during the mesmeric sleep, he says:—

Viewed in this light, it will be seen that the higher phenomena of mesmerism are capable of aiding considerably those who are anxious to arrive at a correct interpretation of this most interesting problem. It is, indeed, to experimental psychology conducted on these lines, that we must look for the explanation of all those superphysical elements in man which, hitherto left as the subject of vague religious faith, have never yet been regarded by the world as capable of being brought within the domain of exact knowledge.

In this connection the author predicts, and with the strongest justification, that a great advance in knowledge concerning the true nature of man will be made during the present century. The book, which has our warm commendation, is published by the St. Clements Press, Limited (price 4s. *net*).

The late Rev. J. Page Hopps said many wise and true things. Referring to the strange blending of tragic and trivial things in daily life, he said, in his 'Sermons of Sympathy':—

Shakespeare, in his profoundest and sorrowfullest tragedies, adroitly introduces intervals of humour, little snatches of song, bright gleams of sunny-hearted delight, or pure unconsciousness of evil. And that is a picture of real life. The great tragedy is being enacted; the sick are pining, the vicious are sinning, the lonely are mourning, the helpless are perishing, and we hold our little merry-makings, enjoy our music, laugh or sigh over mimic mirth or pain, or jog on in the even tenor of our way; and only a thin partition, or a street, separates the bounding from the breaking heart, the wedding party from the funeral, the happy mother with her new-found treasure from the mother with the empty place in house if not in heart. In truth the sins and sorrows of modern life would haunt us like a frightful spectre, in bed or at board, at church or at business, if we had not so many things lying nearer to us, to fill the eye and engross the thought; and though these engrossing things be trivial—and some of them but poor little selfish interests—they serve, like tiny fingers on the eye, to blot out the tremendous spectacle.

How true that is! Here we are to-day passing through a transition time in which changes of the most tremendous import are taking place right in our midst and yet we go on our way, doing the 'daily round, the common task' as though nothing mattered. And what a blessing it is that we are able to keep calm and to preserve our faith that 'somehow good will be the final goal of ill.' It is that faith which keeps us sane, strong, hopeful and true.

MENTAL HEALING.—On Monday, the 4th inst., Dr. Valentine Knaggs lectured before the Psycho-Therapeutic Society, at the Caxton Hall, on 'Mental Healing from a Physical Standpoint.' After explaining that mind, soul, and body must be taken into consideration if we wished to do really effective work, he said that some people wished to treat diseases by mind methods only, and others by physical means solely. This was a mistake, as in true healing all the factors must be taken into consideration. Dr. Knaggs likened the physical body to a delicate instrument upon which the mind and the soul of the true self played during earth life. It was functioned by a fine form of electricity called animal magnetism, which also was a physical force, and anyone using magnetism was employing a physical method of healing. The soul functioned the body and its magnetism automatically, so as to allow man to develop the qualities of mind and thus evolve to a higher state of being. The soul could not heal of itself, as it was a passive agent, but it could be influenced by the mind or by the body. Thus the best form of healing was one in which the mind and the body co-operate.

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 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY

SIR W. F. BARRETT, F.R.S.,

ON

'THE PROBLEMS OF PSYCHICAL RESEARCH.'

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, 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 Thursdays at 7.30 p.m.:—

Apr. 11.—Mr. E. E. Fournier d'Albe, B.Sc., on 'The Frontiers of the Soul.'

Apr. 25.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America, and other Countries.'

May 9.—Rev. T. Rhondda Williams on 'The Soul as Discoverer in Spiritual Reality: A Study of Two Scientists.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 19th, Mr. A. Punter will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday next, March 21st, at 5 p.m. *prompt*, Nurse Graham will give an address on 'Clairvoyance Demonstrated,' followed by Descriptions.

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 22nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience 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.

SPIRIT HEALING.—Daily, except Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., at 110, St. Martin's-lane, W.C., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura. For full particulars see the advertisement supplement.

WELCOME RECEPTION TO MRS. MARY SEATON.

On Thursday afternoon, May 2nd, A SOCIAL GATHERING will be held at 110, St. Martin's-lane, W.C., at 3 o'clock, to welcome Mrs. Mary Seaton, of Washington, U.S.A., on her return to London. Tea will be provided during the afternoon, and at 4 p.m. Mrs. Seaton will give an address on 'Spiritualism: Its Relation to some New Schools of Healing.' Admission: Members and Associates, *free*; Visitors, 2s. each. No tickets required.

MRS. MARY SEATON'S LECTURES.

A series of Special Afternoon Lectures on 'The Unfoldment and Exercise of the Powers of the Inner Self' will be delivered by Mrs. Mary Seaton, at 110, St. Martin's-lane, at 3 o'clock. The following is the syllabus:—

Monday, May 6th, on Marie Corelli's work: 'The Life Everlasting.'

Thursday, May 9th, on 'A Study of the Soul—How to Use its Powers.'

Monday, May 13th, on 'The Soul on the Sub-Conscious Plane : Its Power to Maintain Health.'

Thursday, May 16th, on 'The Soul on the Conscious Plane : Its Power over the Sub-Conscious in Self and in Lower Forms of Life.'

Monday, May 20th, on 'The Soul on the Super-Conscious Plane : Its Power to Reach the Unlimited Wisdom, Love, Force—God.'

The Council of the London Spiritualist Alliance and Mrs. Mary Seaton jointly invite Members and Associates of the Alliance to attend these meetings free of charge ; Visitors 1s.

SPIRIT IDENTITY.

I have found my best spirit tests of identity have come to me unsought. Those I am about to relate were received through the mediumship of Mr. Vango. Some years ago I had the sad duty of attending the death-bed of a dear friend—a Spiritualist. We knew that so far as human aid was concerned he was incurable. I, with others, took it in turn to be alone with him. I mention these details to show how true was the test of his return through Mr. Vango's mediumship. After my friend had passed on to the higher life he twice appeared to me personally, but he never manifested to me through others, and this struck me as strange, seeing that we had been close friends. Years passed, and one day I accompanied my friends, Monsieur and Madame Letort, to Mr. Vango's séance. It was a Sunday morning, and I thought to take them to the house and to withdraw myself. But Mr. Vango urged me to go in, and I did so. After tests had been given to the sitters by the control she turned to me and described a cousin who had recently passed over ; and then followed suddenly a clear and accurate description of my friend, with the statement that we had been close friends, and that he had tried to get back. Then the control changed and my friend began to use the body of the medium himself. He called me by a name that he had given me in the earth life. His peculiarities of breathing and of speaking were reproduced. Next came the most wonderful test, for this sentence was gasped out : 'You had the satisfaction of doing the last kind act for a dying man'—words that were meaningless to others, but to myself full of valuable significance. One early morning he had been sleeping on a sofa near a window, but wanted to be moved to his bed ; his wife had but just retired from her turn of nursing, and I did not want to call her back. So I lifted him bodily from the sofa to the bed. And now, through Mr. Vango, I was being reminded of the incident by my friend repeating the very words of gratitude he then used and adding : 'Do you remember ?' Other signs were given and the control left, but I knew that my friend had returned. I knew, and still know, that he does not forget me.

On another occasion I visited Mr. Vango when I was passing through one of the bitterest and darkest periods of my life, of which he, however, knew nothing. The first control began by giving me the name of someone who was then influencing my life, telling me that I was greatly mistaken in what I thought of the character of this person, that he was a good friend, and actually telling me where he was at that time, all of which I proved to be correct. Then the friend of whom I have already spoken controlled again. At first there was no particular test of his identity, but what followed was wonderful. He mentioned the nature of my trouble, of which no one in the circle could possibly have been aware, told me that he was with me all through it, and added, 'You have called me, and I have come.' Now I must mention that I had the habit of taking his photograph in my hand, holding it before me, and calling to him to come and help me. To my disappointment, I never seemed to get any response, but I am afraid I was too miserable and bitter for him to be able to manifest himself to me. Neither Mr. Vango nor anyone else knew of this habit of mine.

I may add yet another experience. This occurred some years before I became a Spiritualist. Indeed, at that time I had seen so much that was false presentation, that I was not even decided whether I should or should not continue my investigations into the subject. Certainly I had no belief in my

own mediumship. One evening I attended a séance given by Mr. Vango at the house of Mrs. Clark, 102, Camberwell-road—a house that many old Spiritualists of South London remember with much pleasure. In the course of the sitting Mr. Vango, under control, took my hand, described a spirit near me whom I could not recognise, and then suddenly said, 'You are a medium.' Turning to a friend who had accompanied me to the séance, I said, quietly, 'Fancy, me a medium !' The control gravely responded, 'Do not mock, friend. You are a medium, and are called to do a big work in the world, for you will travel to many lands and give messages from the spirit world to people whose language you cannot speak.' Those who know anything of my work know how exactly this prophecy has been fulfilled.

A. V. PETERS.

COINCIDENCES, NUMBERS.

Three letters to C. C. Massey have only now come into my hands. They were left by him in an envelope addressed to me. I think they are of sufficient interest for reference to in 'LIGHT.' They turn on strange coincidences relating to numbers. I give only the initials (W. P.) of the writer of the three letters. But anyone really interested can see the originals.

The first letter is dated December 23rd, 1883. It is of interest in itself, but, perhaps, too long and involved in detail for publication. So I quote now only the following sentence : '107 is the number of the word "happiness." It was not presented to me, but having noticed that it was the number for "happiness," I have since had it presented in several remarkable ways.'

I quote this to show that, even in 1883, W. P. laid great stress on the number 107.

The second letter is dated April 21st, 1885 :—

'MY DEAR MASSEY,—Travelling about Belgium from the first to the tenth of this month, I was getting very anxious at no letter having come to us from London, especially as I expected a very important one from my boy, and my dreams had been of a very disturbing nature. In the cathedral at Antwerp I wished most earnestly that if all were right I might in some way have a number presented to me in such a way as to preclude any influence of my own. The number 107 is always associated with "happiness" in my mind. From the cathedral my daughter and I went to the Musée Plantin. There I had to leave my stick at the door, and the porter gave me a ticket, No 107 ! I think all influence, except that which is external, is got rid of here.'

The third letter is dated February 8th, 1891 :—

' . . . Yesterday I made up my mind that I must go with my daughter to the theatre next week. It is a very long time since we went. . . I then went on to the Lyric. I couldn't see anything in the front row of the balcony there, but I didn't mind there so much. The clerk said, "What night ?" I answered, "Any night except Tuesday." "We have two very good seats for Wednesday—107 and 108." My number. Note also that I gave a choice of five nights, and the night given is that of February 11th.'

W. P. then shows that the number of February, *plus eleven*, is equal to 107 !

F. C. CONSTABLE.

MR. E. C. RUDEBECK, a Swedish correspondent, writes : 'In one of the "Sagas" of Sturleson mention is made of a certain Jarl, who was to pronounce sentence upon a murderer, that he asked frames (skärmar) to be placed around him ; then he "breathed heavily," and there came the two murdered men, one dripping with water (he had been drowned), and the other with his decapitated head. From this it is apparent that materialisation was known then. I do not recollect the names in the above story, but it has been referred to in the "Morgondæmringen" for any of the past years. I may add that the story respecting the little girl who, stepping from the edge of the two hundred feet deep precipice, called Hapac Kaisse, near the small lake, Saitsi-jaure (near *Hornavan*, a great lake that gives rise to the "Skeftea-elf," in "Norrländ"), was, thanks to the power that is active in the phenomena of levitation, borne safely down to the bottom of that precipice, is repeated by State hunting-master Hemberg, in his book "Norrländ," as a known fact.'

GERM THOUGHTS FROM 'BIBBY'S ANNUAL.'

I believe that in all this world there cannot be found or pictured for man a truer happiness than to be able to put strong, loving arms of comfort round one who suffers, to give relief to one in pain, or to be privileged to place his knowledge at the disposal of one who has yet to learn. At such times he is conscious of the one self in himself and in his brother, he realises that other's need as his own, its relief is his own relief, and no self-gratulation can stand in the face of that need.—DOROTHY MARY CODD.

The conquest of your petty likes and dislikes, your capricious loves and hates, your fits of anger, suspicion, jealousy, and all the changing moods to which you are more or less helplessly subject, that is the task you have before you if you would weave into the web of life the golden threads of happiness and prosperity.—JAMES ALLEN.

Intuition is wisdom, unfolded by experience and looking outwards, a discriminative vision, acting directly and surely, without any reasoning process but with certainty. High and pure emotion is its immediate forerunner in the growth of the soul.—ANNIE BESANT.

Sympathy, tact, gentle wisdom, and helpfulness are the precious fruits of pain, and pain ceases to be pain when this knowledge illumines the dark caverns of sorrow.—ANNIE BESANT.

Communion in worship is not an artificial creation, but springs from the deepest instincts in human nature. It is the expression of a law of life which declares that every impulse and motive is strengthened by association. And while men are drawn together by all kinds of sympathies and interests, it is incredible that they should ever cease to assemble to promote the spiritual hopes and ideals by which they live. The Church will equip herself for her mission by a larger sympathy and a more enlightened outlook upon human affairs. She will speak less of the past and more of the present. She will found her right to be heard, no longer on ancient authorities, but upon her own living message to the souls of men, that is, upon her own immediate and intimate acquaintance with the great laws of the spiritual world. For these laws are as active to-day as in any period of the past, and the teacher who has insight to understand them will still be received as a prophet, and heard as one who speaks with authority.—H. LEFROY YORKE, M.A., B.D.

It is an axiom in occultism that a man must never neglect the duty he owes to others in order to promote his own interests, as this throws across his path a serious hindrance to his own advancement. No capitalist or employer can give good service to the public and thus obtain the best material success for himself otherwise than by becoming a centre of helpfulness to everyone about him. Such men will go to some trouble to train those in their employ to become efficient members of society and skilful co-operators in the particular business in which they happen to be engaged.—J. O. S. B.

You and I by indulging in thoughts, emotions, and actions of a hopeless, unhappy or despairing kind, are in truth influencing others to be so—adding force to what already exists. Our individual condition, according to its intensity, is to a greater or less degree creating inharmony in the lives of others, and we are either polluting or purifying the world in which we live; we are either a blessing or a curse to society in general, or to our own circle in particular.—MARIE RUSSAK.

The things that lift life above the commonplace, that develop the higher qualities of our nature, that minister to the craving of the heart, depend for their existence upon our giving the best mind-service and heart-service in the common experiences of every day; for it is only when the life has been so ordered that the capacities which go to make up our nature can reach their highest development.—WILLIAM GORNE.

There can be no doubt as to which gets the better out of life, the cheery, rose-spectacled gentleman or his disillusioned, jaundiced fellow. No trouble is lightened one ounce by groaning and complaint, and no affliction is too sore to yield to continued insistence in looking on its brighter side. We get

out of life pretty much what we put into it; cheerfulness begets cheery surroundings; dolefulness begets misery.—CON. SHEARSMITH.

In the West, despite twenty centuries of Christianity, twenty centuries of nominal adherence to the creed of an *inner* spiritual kingdom, man is almost universally looked upon as a body, that may or may not possess a soul. 'Say "my body,"' a well-known lecturer once asked his audience, 'but do not say "my soul," for you who speak are the soul.'—JEAN DELAIRE.

Social uplifting must flow in the direction of self-culture and self-development, and it is wasted, or worse than wasted, when expended in complaining of others. What we need in teachers and leaders of men is the strong appeal to these higher and nobler instincts of our nature, to the love of our fellows and the desire to be of service, for only as progress is made in this direction can we win the right to better conditions, and at the same time the power to effectually help on the movement in all directions towards a higher level of social life.—JOSEPH BIBBY.

A 'HAUNTING,' BUT NOT 'EVIL,' SPIRIT.

BY SENG VELYNE.

Some short time ago I was staying with a friend—a lady of middle-age—who resides just outside Paris. One day we were discussing Spiritualism, and whether the practice of it, especially in its more phenomenal aspects, were good or not. My friend was a very strict English Churchwoman, and an idealist. Deeply religious in thought, it never occurred to her to reason on the subject of her creed; it was sufficient that it represented for her all that was necessary for salvation. No outside influences could be admitted into the sacred edifice which her soul had erected to guard her cherished idols. We had been reading Father Benson's book, 'The Necromancers,' and my friend absolutely agreed with it. She said it bore out exactly what she had always felt and believed—that to dabble in Spiritualism was as mischievous as it was unholy, for the chances were that the person who did so would find herself, before she was aware of it, possessed by some personality who might work through her to further his own evil schemes, and at the same time leave her in such a state of weakness, mentally, that in future she would not be able to master circumstances by the aid of her own will power. She contended that to touch the science at all was dangerous. I asked her if she had any ground for her statement other than what she had read or had been told by others. She said that she had, and related two or three of her own experiences which had come unbidden. The most interesting one was as follows:—

One summer she took a house near Sèvres and went with her family, consisting of three children and their governess, to reside there until the autumn. This step was taken principally on account of the sensitive condition of the eldest child, a girl of nine, for whom the doctor had advised a spell of country air. The child's bedroom was approached by two or three stairs, and was just off the main staircase. Shortly after the family's arrival it was noticed that the little girl seemed languid and listless. The doctor could only repeat that she was merely suffering from overstrung nerves through too rapid growth, and that fresh air, good food and plenty of sleep would gradually restore her, but in view of these continued signs of failing health his assurances could do little to allay the mother's anxiety.

It was at night that the child's nervousness was at its worst, for, in place of refreshing sleep, she would have excitable fits in which she would shriek, 'Oh! tell her to go away! tell her to go away! I can't bear to see her!' The mother and governess at such times would do their best to calm and soothe her, and after a while she would go to sleep, but only to wake again later with the same cry on her lips.

The child, who was kept in the open air nearly all day, would play normally with her brother and sister and, for the time being, seem quite well and free from nervous dreads. But always as bed-time approached there would be a tug-of-war between the governess and her charge. When, after mounting the staircase they would come to the three steps up which they must go

to the child's room, she would refuse to go, crying out, 'No, no! I can't! I can't! She will be there again, looking at me, and when I look out of bed she will frighten me so, for she never speaks—only looks, and stares and stares at me, without moving. Don't let me go to bed, Miss —; don't! I can't bear her!' The poor mother, in her distress, consulted a specialist, who, however, could only repeat what the other doctors had said, and the child went on failing. One afternoon the mother was sitting in the garden, leaning back in a wicker chair. She had been reading, but the book had fallen from her hands, and she had dozed into a half-sleeping state. Suddenly she was aware of an irresistible desire to write, and, taking a pencil from her pocket, she began writing on the fly-leaf of her book, not giving any thought to what she was doing. Her hand flew over the paper, and after a little it stopped. Now she was wide awake, and was amazed to read the following:—

I, Suzanne Rémy, who once lived here, and who died on February 10th, 18—, am in a dreadful state of unhappiness. My husband's death, which was attributed to misadventure, was partially brought about by me in conjunction with —, with whom I was in love. We were never found out, and I did not confess my sin before I died. In consequence, I live in torment, but owing to Masses in perpetuity having been paid for me, I, for some time, was helped by the prayers of the Church. Since — these Masses have been discontinued and my sufferings are terrible, as now I have no one to help me from the other side, and I so much need their help. Will you aid me to have these Masses renewed? If you will I promise you your little girl shall be left in peace. It is I who have been troubling her, but not to harm her, but because of my great misery I have been trying for some time to get into communication with someone, to beg them to relieve my sufferings, by doing me this service, and you can, if you will, help me greatly by doing what I ask of you. My body is buried in — Cemetery, but owing to long neglect the grave is almost overgrown with weeds, but you will find it in the right-hand corner of — Avenue, and the number is 25. Do, I pray you, assist me, and you shall be blessed by seeing your little girl growing well and happy once again.

My friend was positively startled to read what she had written, but feeling sure that to mention it would only bring ridicule on herself, she put the paper away and resolved to do—nothing. The next day the child had a very bad crisis of nerves, and from then onward all sorts of strange happenings took place in the house. Cold draughts would blow through it on the hottest of summer days. Doors would slam without a breath of wind stirring the air outside, and when anyone would go to see what was the matter, the door would be found to be wide open! Immediately after the person returned from inspection the same thing would occur again. Then even greater trouble was caused by doors refusing to open. One day, after every effort had failed, a locksmith was sent for to break open the door of the child's room. Immediately he arrived the door was found open! All this time the child was gradually dropping into a decline, from which the doctors said it would be impossible to save her. The mother was thoroughly startled, and, remembering the paper which she had secretly put away, determined to say nothing to her family or husband about it, but to quietly make inquiries.

Knowing the Curé of the parish (my friend is a Protestant), she asked him if by chance he knew the name of the people who at the date mentioned on the paper lived in the house in which she was now residing. He did not, but said he would look up the church registers and see if he could find it. He had only been three years there himself, but he had never heard his predecessor, who had been forty years in the parish, speak of a family of the name mentioned. A search was made and, after much trouble, in an old record of the early part of the century a family of the name searched for was found to have lived for several generations in the district. Further investigation brought to light that there had been a mystery about the death of one of its members; an inquest had been held, but the death was thought to have been one of misadventure. A search among the records of payments for Masses proved that a sum of money had been paid for Suzanne Rémy to have prayers in perpetuity said for her. Investigation also brought to light that in the cemetery books there was a record of the name and number of the grave exactly as indicated in the writing. After

much trouble, in the exact spot specified in the writing, all overgrown with tangled weeds and undergrowth, the grave number was found to be 25, as previously recorded. By some error the Masses had been discontinued all through the time of the Curé's predecessor in office, although they had been paid for in perpetuity. My friend, now grown brave, and no longer fearing ridicule, told the whole story of the writing to the priest. He promised to resume the Masses, which was accordingly done, and no sooner had they been begun than a wonderful change took place in the child's health. She began to sleep without troubled dreams, food which she had hitherto declined was now welcomed, the colour came back to her cheeks, and in a short time she became a normally healthy child. There was no more slamming of doors or cold draughts going through the house to complain of, and the mother's mind was relieved of all further anxiety about the child's health from that day forth.

When my friend had finished telling me of her experience, I asked her why she was against Spiritualism if it brought to light such facts as she had related to me? Her reply was that she believed that unseen entities could use sensitive persons to do their will to the exclusion of all power to act on their own personal initiative, and that that in itself constituted a grave danger to anyone meddling in what he did not thoroughly understand, unless he had a will strong enough to receive or refuse suggestions coming from the unseen. I quite agreed with her, but could not refrain from saying that, as a remarkable proof of continued existence after bodily death and of the power of those on the other side to communicate with those on this, her story was most convincing. Coming as it did from one who was so orthodox a Churchwoman, and who had never taken the slightest interest in these matters personally, I thought the whole thing remarkable. My friend is certainly not a woman of great will-power, and being extremely sensitive and of a mystical turn of mind in religious matters, I take it that she is a natural medium. If she could strengthen her will-power, and would go in for Spiritualism thoroughly, what wonderful messages might be transmitted through her from the other side! But perhaps she knows best, and I am not sure that it is always wise to try to persuade people to do against their will anything likely to have a worrying effect on them. This, I believe, may account for the alleged instances of people going out of their minds through being Spiritualists, *not* because they *are* Spiritualists, but because they are mediumistic, weak in will-power, and do not understand themselves; and it would be just as harmful for them to become absorbed in any other deep subject to the exclusion of counterbalancing ones as it would be in Spiritualism. At least, these are the conclusions I have drawn from my friend's story. I wonder how many others are of my opinion?

[We understand that Mr. Raupert's position is that where manifestations are spontaneous they are permissible—that is, that they are to be condemned only when they are desired and sought for. Now in this case neither the child nor her mother desired the manifestations that took place. Had the mother understood Spiritualism, instead of being afraid she would have discovered the truth, assisted the unhappy spirit, and saved her child from misery very much earlier. Of course it is unwise to 'dabble'—but ignorance is no protection. There are, we admit, sensitive persons who may possibly be well advised to have nothing whatever to do with psychical matters—in that way they may become sufficiently positive to shut themselves in and cut themselves off from all outside influences, but, for our part, we want knowledge, truth, freedom, not dry-nursing.—ED. 'LIGHT.']

TO CORRESPONDENTS.—A number of communications intended for this issue of 'LIGHT' have been unavoidably held over until next week.

WE find in the universe, not only beauty, fold within fold and depth beyond depth, but suggestions of ethical and spiritual response. We seem to be thinking God's thoughts after Him. The eternal laws are based on spiritual and moral verities which find their witness within ourselves. We are compelled to infer that the deep Life behind all is a Spirit in some sense like our own spirit-self, only infinitely higher. In this sense is Spiritualism a religion. No; not a religion, but *the one* religion to which, like Tennyson's 'one far off divine event, the whole creation moves.'

OFFICE OF 'LIGHT,' 110, ST MARTIN'S LANE,
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THE BANE AND THE ANTIDOTE.

'That's what comes of pew-opening,' said the village atheist on hearing of the death of the aged 'pew-opener' after a long record of service at the parish church. Now and again—very rarely as we are glad to think—the papers make public some piece of wrong-doing on the part of a reputed Spiritualist, and the very people who would laugh at the remark of the village atheist find a pious consolation in ascribing the moral lapse of the Spiritualist to his beliefs. Let us have even-handed treatment in these matters, and the next time a Methodist minister or a Salvationist appears in the dock, let us hear the comments, 'That's what comes of Methodism!' 'There is where Salvationism leads to!' Or rather, do not let us hear such remarks in any connection, because they are stupid and pointless, the outcome of feeble-minded malice, no matter from what quarter they proceed. Indeed, the educated world is growing tired of the silly bigotry which, in the religious newspapers, tells lurid stories of the death-beds of atheists, and, in the free-thought papers, gleefully gibbets evil-living members of religious bodies who chance to fall into the hands of the law. Of course in these cases it is tit for tat—the freethinker is making reprisals for what he would term 'Christian slanders.' But 'LIGHT,' though sorely tempted at times perhaps, has hitherto refrained from applying the *lex talionis*. Otherwise it could have made great play with such headings as, 'Heartless Fraud by a Congregationalist,' 'Wife-Beating by a Plymouth Brother,' 'Charge of Immorality against a Wesleyan,' 'A Roman Catholic convicted of Forgery,' and so forth.

It was not for lack of opportunity that we refrained from doing these things, and certainly some of the religious bodies referred to could not have logically complained of our adopting such a course, judging by the gusto with which their particular organs in the Press would seize on the term 'Spiritualist' in similar cases. We make no claim to any exalted virtue in the matter. It was simply a question of good sense. It needed no depth of perception to recognise that crime is human and not sectarian, and that to brand any religious community because of the wrong-doing of some of its members is merely stupid and contemptible. We say this without heat, although we occasionally feel that we are treated with double injustice. For some of the wrong-doers described as Spiritualists in the Press were never connected with our movement in any way. As a daily paper recently was bold and honest enough to say, the very offence with which certain alleged Spiritualists were charged showed that they could have no possible connection with Spiritualism. It was indeed as

though a man charged with defacing an image of the Virgin in a church were described as a Roman Catholic. Even the most bigoted Protestant print would know better than that, and, however it might yearn to point the moral against 'the Papists,' would discreetly refrain. We are glad to see that a similar spirit of discrimination is being extended towards our own community.

To turn now to another aspect of the question. All experience has shown that the worst extremes of malevolence in religious matters are never directed against falsities. The most devilish engines of torture have always been reserved for saints and martyrs. It is not necessary to slander and revile anything which is purely absurd and visionary. We do not take swords against bubbles. When we see one of the parties to a controversy lose his temper and attempt to pervert the arguments of his opponent, we are fairly safe in concluding that he is beginning to be doubtful about his own side of the question, and afraid of the truth in the other side. We have seen the matter illustrated time and again in psychical science, when a sceptical observer has begun with a disdainful smile, and has ended in a burst of hectoring abuse. If he had continued to smile disdainfully, the protagonist of the facts of psychical research might well have lamented his failure to make an impression. But the wrath of the unbeliever reassured him. He knew he had something real and vital, something worth fighting for, and something his opponent thought worth fighting against tooth and nail. A fallacy can be soon laughed out of countenance, but a truth, however feeble and ungainly at first sight, is as impervious to ridicule as is an ironclad to a fusillade of pea-shooters. It is necessary, when Truth comes, to call up all the forces of reaction—horse, foot and artillery. If she comes into court all the best talent at the bar must be engaged on the other side, the Press must be 'nobbled,' and popular sentiment inflamed against her.

There is always a rough sense of proportion in human affairs. If we called out a regiment of soldiers every time it was necessary to arrest a law-breaker, the whole world would laugh. One or two policemen are sufficient. And it is never thought necessary to thwart the machinations of a scoundrel who has evaded the law, by publishing lies and misrepresentations about him. He and his friends, indeed, are chiefly anxious that he should be libelled in quite another way—by being held up as an honest well-doing citizen, much injured in reputation by envious detractors!

We have sometimes listened to complaints from those of certain religious persuasions concerning the bitter and unjust accusations made against them by hostile critics. And our reply (we hope it consoled them) has usually been in substance this: So far as any criticism made against you has been sober and temperate, so far it has probably been directed against your fallacies; so far as it has been rancorous and bitter, it has in all likelihood been excited by your truths. Examine yourselves in the light of the sober and reasoned criticism, but take the unjust and vindictive attacks as tributes to the truth of your case.

In regard to our own cause, we endeavour to carry these precepts into practice. We are content that such errors and fallacies as may disfigure it shall be stripped off and winnowed out, while in the meantime we have no fear for our truths. And in saying this we are not advocating a policy of *laissez-faire*. Let us co-operate cordially with the criticism that would purge us of our errors; but let us not be cowed into silence regarding our truths. Let the truth be affirmed strongly and fearlessly with all the highest resources at our command. It will shine the brighter, not merely for the rough handling of its enemies, but for the zeal and loyalty of its friends.

TRANSITION OF MR. GEORGE SPRIGGS.

Our dear friend and co-worker, Mr. George Spriggs, passed peacefully away at the age of sixty-two on the morning of Saturday last at his home in West Park-road, Kew Gardens. Though it was well known that he had been ailing seriously for some time past, there must be many in the wide circle of those who held him in affectionate regard for his kindly nature, his unflinching helpfulness and his splendid work in the diagnosing and healing of disease, to whom the news will come, or has already come, with something of a shock. His presence had grown so familiar, and his popularity was so great, that this could hardly be otherwise. In losing him Spiritualism loses one of its most marked personalities, the Council of the London Spiritualist Alliance a most faithful worker, and the Psycho-Therapeutic Society its valued president. For many years in the 'seventies Mr. Spriggs resided at Cardiff, and through his mediumship the 'Circle of Light' conducted by Mr. Rees Lewis, was favoured with very remarkable manifestations of spirit power. Materialisations occurred of the most convincing character, under conditions which rendered them of exceptional value as evidence of the reality of the phenomenon of the duplication of form, as many as twenty of these forms, men, women, and children, appearing in one evening, several being seen at the same time. On one occasion three separate forms were clearly seen at the same time in the garden outside the house where the sésances were held. On some occasions the gas-light was turned on at full power while the materialised form was in view of all the sitters, while at times the medium and the 'form' were both plainly visible.

From Cardiff Mr. Spriggs went to Australia, and held sésances in Melbourne, at which similar manifestations occurred. Some of the forms were weighed and records kept, Mr. Spriggs also being weighed, with results which clearly indicated a distinct temporary loss of weight on his part as the result of the phenomena. After a time Mr. Spriggs was given his choice by his spirit friends of either continuing his sésances for materialisations or being used by them for diagnosis of diseases and healing. Wisely, we think, he chose the latter, and speedily an extensive practice was built up, hosts of persons receiving undoubted benefit from the advice and remedies they received. During a visit to England in October, 1895, he was interviewed by a representative of 'LIGHT,' to whom he imparted his mediumistic experiences at considerable length. For the account of this most interesting interview we may refer our readers to the volume for the year referred to, pages 507, 519, 531, 555, and 579.

After a successful career in Melbourne, Mr. Spriggs decided to return to his native land and settled in London, where he at once began zealously to devote himself to work for Spiritualism. He was for many years an active member of the committee of the Marylebone Association of Spiritualists, and frequently gave addresses to that society and others. For several years he gave his services to the London Spiritualist Alliance for the diagnosis of disease, and a large number of the Members and Associates profited by the advice that they received from his control. More recently he rendered similar service to the Psycho-Therapeutic Society and worked ardently for the success of that institution. Latterly, since he went to reside at Kew Gardens, he took much interest in municipal matters: he was president of the North Sheen Ward Union, and, having been elected to the Richmond Borough Council, was appointed on a number of committees and won the appreciation and good will of his fellow councillors. No man will more deserve to be 'remembered for the good that he has done'—and what better epitaph could be recorded of our arisen friend who has passed to a larger sphere of usefulness in the spirit world? Our sincere sympathy goes out to his relatives and friends.

On Tuesday morning last Mr. James Robertson, of Glasgow, who spoke in a tender and heartfelt manner of the inestimable service rendered by Mr. Spriggs to humanity, conducted a private funeral service at the house in the presence of a few intimate friends, amongst whom were Mr. Henry Withall, representing the London Spiritualist Alliance; Mr. W. T. Cooper, president of the Marylebone Spiritualist Association; Lady Coomaraswamy and Mr. Arthur Hallam, of the Psycho-Therapeutic Society, and Miss S. McCreadie. A public service, at which the Mayor and Corporation were present, was afterwards held at St. Peter's Mission, North Sheen, Richmond. The body was subsequently cremated at Golder's Green.

GEORGE SPRIGGS: AN APPRECIATION.

BY JAMES ROBERTSON.

One of the bravest and sweetest of men has gone to his reward. The burden of the earthly has slipped from his shoulders, and his eyes are opened to the spiritual realities which his unwearied life strove to make clear. His was a truly noble and valiant soul, in which was mirrored human excellence at its highest point. I have a sense of loneliness now that George Spriggs has gone out of my physical life. I know that we do not bury life or love, yet I feel the sense of vacancy within when I think that such an influence for upliftment has gone from my physical sight. Of late numbers of old friends have had the summons given them to cast off the mantle of flesh and begin their work again in another part of God's kingdom, but these did not give me the keen sense of bereavement which the translation of Mr. Spriggs has done.

I had hoped that the worst was over, and that we should see him again, as of old, scattering blessings around. On the 24th ult. he wrote me that he believed he would now recover; that the unseen friends who were always about him had been doing all they could to assist. The feelings he expressed took away all fear from my heart. Only a few hours ago I wrote Mr. Wallis expressing my gratification at the good news of his convalescence, when now comes the chilling 'wire' that he has gone home, retired with his armour on, worn out with service, and full, no doubt, of the thought of immortality and the true joys awaiting him.

The actions of the good and just smell sweet, and his unsullied name and noble work are for all of us a holy influence. I find it most difficult to put into words my measure of the great man, for actual service is the true test of actual greatness. Loving his fellows, he forgot himself and gave out the electricity of his body and spirit, that the sick and bowed-down might be lifted up. To the sad and despairing his was a message of hope and cheer from a higher realm.

A beautiful life-record is his, all along, from those memorable Cardiff days, when the vanished forms of the loved again came into view and refreshed those who were waiting for the consolation. It is a record which cannot fade from the world, for those things will one day be pondered over and treasured as an authentic gospel of the closeness of seen and unseen. The great fact that he was an instrument blessed to carry conviction on the greatest of subjects burned in his heart and could not be stilled. The spirits' voices carried him with the message to Australia, where the welcome was warm. The miracles of the saints of past times, the chronicles of sacred books are poor in the face of the natural spiritual facts which George Spriggs' gifts laid bare. He made clear to the world that there is a vision deep and keen which can read the secret depths of man's constitution, that what may be hidden from the eye of sense is revealed to the eye of the soul. Many realised that consciousness did exist apart from the physical brain. Many who did not admit the power of the spirit were soothed and helped.

George Spriggs leaned alone on those who had sent him on his mission, and whose promises of guardianship were fulfilled. To the work of Spiritualism he gave himself with ardour; it was the paramount truth the world needed, and he worked with a will to plant the seed.

When he saw his way to retire with a moderate competence to London, we thought that he would have a season of rest. He could not, however, resist the claims of the suffering who came to him, but gave himself, whenever he could, to heal and soothe.

The Psycho-Therapeutic Society will stand as a monument of his devotion to human weal. Week after week found him at the society's rooms giving forth the healing light from his spiritual lamp. He was never too busy to lend his aid. Sympathy was the keynote of his character; he felt that he must use his life for the highest and holiest purpose—the lightening of the burdens of his suffering brethren. He has established a fact which deeply concerns mortals, that there is a world linked on to this from which comes oftentimes healing for soul and body. That he will have his reward is not to be doubted. Already

some of those who stood beside him so long will have taken him by the hand and poured into his heart their wealth of affection, showing him the beauties of his new habitation. A whole-souled, modest man, with no gift of eloquence, but giving forth from his life an aroma of sweet and uplifting power, he forgot all he *had* done, his thought ever being, 'What can I yet do?'

When shall we again find his peer? The well from which many drank is now dry; we will miss its healing, and feel we did not esteem it at its full worth. His dust the tomb may claim, but his great spirit is ours, and his name will be cherished as one of the beacon lights sent to guide mortals to a realisation of the bright life in the beyond.

BY E. G. SADLER (CARDIFF.)

It was with deep regret that I heard the sad news of the passing of our old friend, George Spriggs.

The principal traits in his character which were so charmingly manifest, at least to his old acquaintances, were his sincerity and his fidelity to those who were honoured by his unflinching friendship. He was a man of few words, but resolute in action.

He possessed very broad sympathy and high ideals, both as regards religion and life, and always seemed anxious to carry them out to practical issues, caring as little for praise as for blame. If he saw a thing was true, however unpopular it might be, he was an ardent worker in its behalf. Another fine quality which I always admired in him was his impartiality. It mattered not whether you were a Christian or Jew, if what you had said appealed to him as true, backed by the sincerity of your nature, he was your warm friend.

Truthfulness was another pronounced feature of his character. I knew George Spriggs intimately for more than forty years, but I never knew him to speak an untruth or do a mean action. What a grand thing to be able to say about a man! And yet with it all he could be as simple as a child or as profound as a philosopher. He disliked dissension: he was a man of peace. As he often said to me, 'If you cannot agree with a man, let him alone; you cannot compel belief.'

I feel that the above is only a poor and imperfect description of our old friend; but it is all I can give now, under my present emotion, except to add that his mediumship partook of all the beautiful qualities that were distinctive of the man. May the result of his good and kind actions give him that peace which we all hope to have some day.

SPIRITUALISM: A SURVEY OF ITS POSITION, ACHIEVEMENTS, AND POSSIBILITIES.

BY ANGUS McARTHUR.

An Address delivered on Thursday, February 22nd, to the Members and Associates of the London Spiritualist Alliance, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, Mr. H. Withall, vice-president, in the chair.

(Continued from page 116.)

Compassated about with so great a cloud of witnesses, I confess that I am almost appalled at my own boldness in venturing to conclude with some attempt at an estimate of the possibilities which are opened up by the advance in psychic science. Any endeavour in that direction must touch human nature and the problems of life at so many points that it would at first sight seem impossible to offer you anything in the nature of a serviceable summary. Let us, however, consider for a moment whether the general principles of psychic influence do not admit of the same classification as other potencies which affect our human life—whether, in fact, they are not amenable to rank as operating in three ways—in checking, in stimulating, and in guiding. As to the checking, or curbing influence—if you look out upon civilisation as we know it to-day, you will be impressed by the enormous centralisation of power in a comparatively few hands. The most gigantic forces of the world are controlled by mere handfuls of men. It

would seem almost as if we were once more approaching that stage which (as an eminent scientist suggests) humanity has already once reached, ages ago, by the aid of the power stored up in radium. His theory is that the misuse of those powers flung the human race back again into savagery, and that reminiscences of this planetary tragedy survive in the tradition of the fall of man. But we, in the presence of almost as supreme a centralisation, are reassured by a coincident growth of social responsibility and other-worldliness, acting as an automatic check upon the irresponsibility which the centralisation of power would otherwise certainly develop. The operation of this check is quite as apparent in the individual as in the mass of humanity—there is a greater restraint, a more genuine courtesy, apparent in all ranks of society which are in the least open, directly or indirectly, to these psychic influences checking the rough primeval instincts of manhood. I believe these influences are destined to grow, age by age. I believe that many, now within the sound of my voice, are destined to descend, many a time, from another and a higher plane of activity, to lend their aid in these beneficent processes.

Then there is the converse influence, the application of a stimulus. Humanity is in some respects like a flower in a cold and uncongenial soil—it wants heat and stimulus if it is to realise its best endeavours. All through the history of the world that stimulus has come from the spirit side: and when humanity has flagged and tended to lose heart and hope, the world has witnessed again and again the advent of a flood of psychic influences, which has given an impetus for centuries to the hopes and aspirations of our race. But these influences, in the past, have been liable to suppression by earthly authorities, who saw in them a menace to their own otherwise unchecked despotism; or they have been distorted by designing men to serve the purposes of sects and parties; or they have been overlaid by masses of tradition and superstition, which not only obscured their inner and real significance, but tended to alienate the best intellects from doctrines and principles which had been made to wear so unattractive an appearance. These suppressions, distortions, and accretions become every year more difficult because of the ever-growing intelligence of the spectators—the audience. Fooleries and sophistries are of little avail to-day. They are torn to pieces by the multitude of ruthless analysts who have been brought into being and activity by a ubiquitous Press and an unprecedented intellectual daring. For these and the allied reasons I venture to believe that the psychic stimuli are destined to operate with ever augmented power upon the minds of men. In that fact, I believe, is to be found, at all events, one explanation of the belief, now so remarkably general in our Western world, that we are on the eve of striking psychic developments. If these should assume, as Mrs. Besant suggests, the form of a new world-teacher, my hypothesis will still remain sound, for no world-teacher is likely to project himself into our sphere on the strength of his own psychic individuality. Behind him and around him, as in the case of the other world-teachers, there would be the thronging multitudes of helpers, visible to the seeing glance as in that day when the Hebrew servant's eyes were opened, and he saw the mountain full of horses and chariots round about his master.

Lastly—and I now draw rapidly to my conclusion—beyond the check and the stimulus there is the guidance. I doubt myself if this is destined, at all events for many centuries yet to come, to take the form of anything like detailed intervention in our mundane affairs. For countless ages, so far as we can see, terrestrial experience will necessarily be an essential part of our training for the psychic life beyond. We none of us should be able to play an effective part in the higher life if we were without the knowledge that can only be gained in the lower. We should, for instance, be like a man who attempted to launch himself upon higher mathematics without any training in the simplest elements of arithmetic. We should be in the position of a child brought up, so to speak, in a glass case, and released, at the age of seventeen or eighteen, to find its own way and provide for its own needs in the world. Without a knowledge of modern conditions the spirit could not effectually carry out its mission as a member of the great communion, which death, like a narrow stream, divides into two

battalions, those on this side and on that. I rather think (but I speak with some diffidence before an audience largely composed of experts) that the psychic *guidance* which the world is likely to receive during the next thousand years or so will take the form of a wide diffusion of spirit influence upon the minds of mankind, and upon the character of their outlook on the incidents of time and space. I doubt if even this audience, sympathetic as it is, fully realises what would be the effect upon humanity at large of this steadily growing knowledge of the world to come, this ever more vivid presentation of its nearness and reality. Confronted with this wider and deeper perspective, we must still continue to take our accustomed interest in all the intellectual, political, social, and scientific problems which surround us; but we should have learnt to regard their solution not as achievements in themselves or merely as a modification, for the better, of the conditions of terrestrial existence, but as the means to an end which is brilliant beyond all our imagination, though millenniums may have rolled away before our eyes behold it. 'We are evidently,' says Thomas Erskine of Linlathen, 'in the midst of a process, and the slowness of God's processes in the material world prepares us, or ought to prepare us, for something analogous in the moral world; so that, at least, we may be allowed to trust that He who has taken untold ages for the formation of a bit of old red sandstone may not be limited to three-score years and ten for the perfecting of a human spirit.'

It may be replied (as it so often is, in fact), that to say so much is to suggest that the innumerable problems which still surround us will remain, as now, insoluble. You get no 'forrader,' says the sceptic. But our existence, so far as it is conditioned by hope, by struggle, and by aspiration, is also conditioned by this constant yearning towards the higher and the wider aspects. We have ceased to take any interest in the mathematical fact that two and two make four, because we are so completely acquainted with it; but mathematicians have struggled for two thousand years with problems like that presented by the squaring of the circle.

If it had been possible to inform some great mind like that of Bacon or Milton of all the advance in psychic, scientific, political, social and intellectual achievement which was to be made between the years 1812 and 1912, I think he might have said, 'Well, you will by the year 1912 have reached the boundaries of knowledge. There will be nothing else to find out.' We know now that, with all our advancement, we are still upon the merest verge of the great ocean of truth. In fact, it seems to me that the condition of things which Butler indicated in the famous analogy, for apologetic purposes, is destined to endure at all events for ages to come, as a general influence upon humanity, both here and on the other side. Butler, you recollect, met eighteenth century scepticism with the unanswerable argument that since we are surrounded by insoluble mysteries in the material world, the existence of which we cannot deny, we are not in a position to repudiate spiritual teaching, merely because it contains the same mysterious and inexplicable element. Of course these suggestions are but the merest outline of the argument: but I commend them to you, both as indications of the probable course of psychic operation and success, and as an encouragement to you if you are at times prone to be disheartened by the realisation that as soon as one mystery comes within the range of possible solution, another makes its appearance on the horizon. It is an everlasting beckoning onwards—in our case, let us rejoice to think, not only the beckoning of a thirst for knowledge, the beckoning of eager expectation, but the beckoning of those who have gone before us to the higher and more radiant life, the ever-widening and nobler opportunities of the life beyond—

And when the sunset gates unbar
Shall we not see them, waiting, stand,
And white against the evening star,
The welcome of a beckoning hand?

—(Loud applause.)

At the close of Mr. McArthur's address the CHAIRMAN said: I think this has been a lecture of good tidings. We are all at times inclined to be downhearted, but when we have placed

before us such a survey of what has been accomplished, we feel encouraged to go on with renewed energy and hope. I think if we could for a time realise the influence which the spirit world has on us it would make a great difference. As spiritual beings we have almost infinite powers. It is true we are often hardly aware of them, but if we are children of God there must be innate in us all these divine powers, and therefore we must naturally feel that, if we exert ourselves in the right direction, those powers will be further evolved. Many of you in your own ways, even if the word 'Spiritualism' be not mentioned, are able to make those around you aware of your conviction of the nearness and influence of those on the other side. And if any of you feel that you can be of greater service to our cause do not forget that at 110, St. Martin's-lane there is plenty of opening for service.

MR. WILKINS proposed a hearty vote of thanks to Mr. McArthur for his very stimulating and able address. He said that one of the lecturer's great charms was that he knew how to say the right thing in the right way—especially when he spoke of the divergent views of different schools of thought. The old doctrines could not be held to-day, not because the leaders of religious thought were more humane than those of former days, but because modern scholarship had shown that the old ideas were wrong.

DR. WALLACE expressed the opinion that while Mr. McArthur's previous addresses had been very interesting he had that evening quite surpassed himself. He was rather interested in the fact that the lecturer had adopted a Scotch name. It gave him much pleasure to second the vote.

A lady, referring to recent newspaper correspondence, asked whether the truths of Spiritualism could be demonstrated on paper.

MR. MCARTHUR, in acknowledging the vote of thanks, explained that he was really English, but his adoption of a Scotch name was due to the fact that he was anxious to suggest to himself that he should approach psychical subjects with a Scotsman's caution but, having satisfied himself of their genuineness, he should champion them with a Scotsman's enthusiasm. In reply to the lady's question, he would remind her that among the most assured phenomena of our lives were some which were quite incapable of demonstration except by the mystic touch of personality on personality. If he were asked to answer the question whether the truth of Spiritualism could be demonstrated on paper, he would reply with the counter question—Can you demonstrate a mother's love on paper? Yet was there anybody there who doubted its existence? (Applause.)

NOTES FROM ABROAD.

'La Revue Spirite' opens its January number with a fragmentary message supposed to be given by Joan of Arc on July 15th, 1909, which reads as follows: 'Communion with those who, like myself, love our Lord and Father is sweet to me. The vision of the past presents to me nothing painful; it brings me nearer to you. The remembrance of my communion with those in the beyond and the saints makes me sister and friend of all those to whom God has granted the favour of knowing the secrets of life and death.—Jeanne.' Upon this message follows an inspired article on the great martyr-saint, as well as an extract from her remarkable answers when under examination.

The above-mentioned journal contains also a biography of Allan Kardec, and a quotation from his book, 'Heaven and Hell according to Spiritualism.' In this he says: 'If religion, originally adapted to the limited knowledge of man, had always followed the progressive movements of the human spirit, there would be no unbelievers, for the very nature of man requires belief, and man would believe if a spiritual food in harmony with his intellectual requirements were given to him. Let him be shown a future under logical conditions, worthy in every way of the grandeur, justice, and infinite goodness of God, and he will abandon materialism and pantheism, the void of which he felt, and which he had only adopted for the lack of something better. Spiritualism has provided these better conditions. It is eagerly accepted by all those tormented by the painful uncertainty of doubt—man instinctively believes in a future life, but having had up till now no certain basis to define it, his imagination has produced different systems which have brought about a diversity of religious beliefs. The Spiritualistic doctrine con-

cerning the hereafter is not the work of imagination, more or less ingeniously conceived, but is the result of observation of material facts, which unfold themselves before our eyes. Spiritualism will rally together all divergent and fluctuating opinions, and will gradually bring about unity of belief, a belief no longer based on hypothesis, but on a certainty.'

'Le Messenger' relates in its February number a remarkable case of dream clairvoyance, or of telepathy, which was reported from Rome on December 26th last. On the morning of the 25th a child in Parma, eight years old, son of Captain Marcucci who had recently departed for Tripoli, woke up moaning and crying. When questioned by his mother, the boy replied: 'I have seen father marching at the head of his company against the Turks; one of them, hidden in a tree, shot at him, and killed him.' In the afternoon of the same day a telegram arrived from Tobrouck, announcing that Captain Marcucci had been killed whilst marching against the enemy. His death occurred in circumstances almost identical with those described by the child.

'Le Fraternelle' for February also gives us some curious illustrations of foreboding and telepathy. It goes far back in history by quoting the dream of Calphurnia the night previous to the assassination of her husband Julius Cæsar. Passing thence to more modern times it recalls the oft-told story of President Lincoln's prophetic dream. In this dream Lincoln saw himself descending a staircase, the walls of which were hung in black. On questioning one of the servants, who all wore mourning livery, he received as a reply: 'The President has been shot at the opera.' A third story relates that on the eve before the battle of Wagram, General Lassalle said to his aide-de-camp: 'To-morrow I shall be killed,' and so he was, just at the finish of the battle. E. Tomas, the writer of the article, finishes by saying: 'For the present we must confess in all humility that the world still holds many mysteries, the solution of which is unknown to us.'

In the 'Uebersinnliche Welt' Colonel Peters concludes his exhaustive article on the alleged cases of spirits leaving burnt impressions of their hands and fingers on linen, wood, and more remarkable still, on a piece of coin. Zingaropoli, to whom Col. Peters often refers, gives the following opinion in regard to these burnt imprints: 'The conditions are always the same; all the spirits suffer torments of fire, all ask for prayer and intercession. All have died in the Roman Catholic faith, and declare that they have been sent to purgatory, there to expiate their sins. The sameness of these manifestations leads me to believe that these spirits, who appeared soon after their transition, reflect outwardly their inner moral conditions. It is not at all surprising that they cannot free themselves from their religious prejudices, and believe themselves tormented by the fire of hell or purgatory. Evidently the spirits do not obtain in the other world an immediate knowledge of truth. The assertions of a spirit who during life believed in eternal punishment by fire certainly do not prove the existence of hell or purgatory any more than the confessions of a Mahomedan who died in the faith of Allah would confirm the reality of Paradise and the houris.'

ITEMS OF INTEREST.

Writing from Hanover last Saturday, Mr. A. V. Peters informed us that he had just finished his work in Belgium, and very interesting work it had proved to be. At Bruges the people were evidently ignorant of the conditions of mediumship (he was the first medium who had been there), for, on arriving at the séance-room, he found that nearly every man present was smoking a cigar or a cigarette. The Brussels meetings were attended by audiences of a hundred and fifty to two hundred people, and he was asked to 'come back soon.' On Sunday he was to be at Berlin, and from there he was going on to Russia. He wished to be kindly remembered to all his home friends.

We are pleased to see in the 'Hindu Spiritual Magazine' for February a very appreciative notice of the 'Life and Experiences of Edmund Dawson Rogers' ('LIGHT' Office, 1s.). The writer regards the book as invaluable for all students of Spiritualism. In reference to Mr. Rogers's desire that Madame d'Espérance's spirit friend, 'Humnur Stafford,' might be ready to receive and help him on his passing on to the spirit plane, we have the following kindly and sensible comment: 'Let not the sceptic ridicule this desire on the part of the departing veteran. It has been observed that spirits come to the bedside of the dying to accompany and escort them to the higher sphere. Maharaja Sir Jotendra Mohun Tagore, while on his death-bed, beheld the spirit of his departed mother by his bedside and addressed her, "Mother, receive me in thine arms!"

LETTERS TO THE EDITOR.

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

Mr. A. V. Peters in Holland.

SIR,—It has been with great satisfaction that the Dutch Spiritualists renewed their acquaintance with Mr. A. V. Peters, the well known psychometrist and clairvoyant. He was in splendid condition and many good tests were given by him at private séances. His public work was also very successful. He gave two public séances at the Hague and again at Amsterdam; at Haarlem, Rotterdam, and Arnhem he appeared once on the platform. Crowded audiences showed much interest in his demonstrations and long articles appeared in the local papers.

Mr. Peters has undoubtedly done our cause in Holland an excellent service. Of course we do not expect that a single séance can result in many converts. But it makes people think, and that is what we want them to do. It shows them that Spiritualism is no mere theory, but that it is founded on facts which prove beyond any shadow of doubt the reality of a life after death. As a traveller visiting a foreign country seeks to know all that is said or written about it and in so doing only serves his own interest, so every man should try to form for himself some idea of that sphere which is the inevitable end of every life's journey.

The work of Mr. Peters is so well known that I abstain from giving any details, but he may be sure that his Spiritualist friends here feel much indebted to him for what he has done and will be delighted to see him again.—Yours, &c.,

W. N. DE FREMERY.

Bussum, March, 1912.

Mr. J. Arthur Hill and Spiritualism.

SIR,—One cannot help sympathising with Mr. Hill in his remarks published in 'LIGHT' of January 20th (page 35). I feel much the same way myself towards Spiritualism in general and know that many others do so also.

Only the other day I was talking to a fine mental healer, whose acquaintance I have recently made, and said to him, after he had been explaining his ideas, 'Why, you are a regular Spiritualist.' He answered, 'Yes, I am; I am well acquainted with Spiritualism and know that it is true, but I do not care to associate myself with it.' There seems to be 'something rotten in the state of Denmark,' but really there is nothing at all to wonder at. It is not Spiritualism which is to blame, it is the fault of poor human nature.

Spiritualism has to do with the very heart-throb and tissue of humanity, and consequently is affected and tinged by all the undeveloped, childish, foolish eccentricities and vagaries and various extravagances, to say nothing of selfish purposes, to which the human mind is so subject.

There is no remedy but to wait patiently for man's slow, but sure, development on to a higher level of life and thought.

Back of my mind for years, almost ever since I became a Spiritualist, has lain the idea of a spiritual institute to train up mediums, guide the movement generally, and enlighten people on spiritual subjects; but I fear it must be postponed to a distant future, and even then will require the most skilful guidance, almost beyond human capacity, if it is not to do more harm than good. Perhaps in years to come, when people are more sensitive and advanced, some high spirits will be able to take the matter in hand.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

February 13th, 1912.

Mabel Collins and Truth.

SIR,—The assertion which Mabel Collins makes in 'The Occult Review,' for March (on the authority of Dr. Steiner, presumably), that 'no "medium" can be employed to bring truth into the world,' is one of those inexact statements that sound wise but will not bear analysis. No man can bring truth into the world. Since truth is that which is, it *is* in the world, always has been and always will be. But one can help another to see, and know, and understand truth, and the person who does that for another is a medium to that man. Any 'medium' who is used by a spirit, either to give evidence to an inquirer which helps him to realise the fact of spirit presence and identity, or to present thoughts to a student which enable him to see truth from a new and larger and more spiritual view-point, is bringing that man to a knowledge of truth, even though he is not 'employed to bring truth into the world.' As to the further assertion that 'the one who brings it can only do so in an increase

of consciousness,' this, too, is a loose and unsatisfactory statement. What can be done is for a thoughtful and observant person to obtain a newer and truer conception of truth, and that means, of necessity, an increase of knowledge, and since knowledge is a state of consciousness in the mind of him who knows, it must also mean extension of consciousness—but a 'medium' may, or may not, be conscious while the spirit, who knows, gives the evidence (or the teaching) which enlightens the inquirer. We are offered no evidence for the further assertions that our manifestations are 'astral,' whatever that may mean, and that 'man sheds an astral corpse which hovers about and frequents séances, and can cause much error.' Whoever heard of a corpse hovering about—or doing anything else but rot?—Yours, &c.,

TRUTH-SEEKER.

Interesting Spiritual Experiences.

SIR,—When about twenty years of age I was much perplexed as to the life hereafter; in fact, I came to the conclusion that when we were dead that was the end of us. Then an experience befell me which I shall never forget. I was walking alone, deep in thought, when suddenly I stopped—why, I know not—and simultaneously with the feeling of being enveloped in a mist, I heard these words: 'A little sister'; but as I had no sister I paid no heed, and put the words out of my mind until they recurred to me two years after, when, my mother being about to be confined, I saw, as I casually glanced in a mirror, the face of a baby girl, with blue eyes and golden hair. What I saw in that mirror turned out to be a true prophecy. From that time I have studied Spiritualism, and the more I study it, the more I marvel at the above experience.

Possibly the following incidents will help others to examine spiritual phenomena for themselves. For many years I suffered with my back. One night I felt someone tuck the bedclothes up, especially in the small part of my back. I thought it was my mother until I looked up, when I saw standing by me a person who had passed away years before. I thanked her for her kindness and she departed. I was not far enough advanced in Spiritualism at that time to understand that she had come to help me, or I might have learned from her the cause of my suffering, and have been saved much pain. I have seen her more than once since then, and I am certain she has often helped me in the spiritual sense.

One day I was thinking of a friend whom I had not seen for a long time when I saw her, in a glass, pass over a bridge in a crowd. When I did afterwards meet her I told her of my experience; and the time, place, and crowd proved to be correct, except that the crowd turned out to be a crowded bus.

I owe so much to these experiences that I feel compelled to try and help others to realise that there is for each one of us a life hereafter; a life where Love—God—reigns supreme.—Yours, &c.,

W. H.

February 26th, 1912.

Two Veridical Dreams.

SIR,—The following account of a veridical dream, given me by a connection of mine of whose curious experiences I have already sent you one or two instances, may possibly interest some of the readers of 'LIGHT.' I quote from her letter:—

'Last Friday I dreamed that my aunt, Miss S. R., was being pulled up and down in a lift. The lift was not painted and looked like zinc. Miss W. was pulling her up and down.

'I have not met this aunt for fourteen years and never hear from her. She lives in a one-storeyed house in the New Forest. Miss W. I have not met for twenty years.

'On telling D. [her husband] of my dream he made great fun of a lift being needed in a ground-floor house, but on Monday, I heard from Uncle J., who writes: "Your aunt has had a 'sky-parlour' built, and has a lift to pull her up and down. Miss W. is now living with her and can manage the lift, which, however, went quite wrong last week."

'I intend writing to inquire whether the lift is the colour of zinc.'

In the same letter my friend relates another curious experience. She writes:—

'On Sunday, February 11th, we were up nearly all night; baby Betty had influenza—and my thoughts were much with F. who was ill with measles at school. Twice during the night I lay down on my bed and slept a little, and each time that I woke I seemed to be telling F. to be careful of Betty, my impression being that he could not sleep, and that he wanted to put his head on my shoulder and could not do so because of Betty.'

'To-day he writes: "I only had two nights when I could not

sleep. You seemed quite close to me all night, only Betty would come between us, and you would not put her down. Do tell me what you did all Sunday night. You and Betty were with me all night. Were you thinking of me? You ought to have been asleep."—Yours, &c.,

C. C. B.

The Secret of Death.

SIR,—I have not observed any mention in your columns of a book published in Holland last year under the title, 'The Secret of Death,' by J. L. W. P. Matla and G. J. Zaalberg van Zeist, two mechanics of the Hague, which has created much amazement and interest amongst Spiritualists in Holland and France.

The authors claim to have invented the 'Dynamistograph,' a mechanical instrument, with the aid of which communication with the unseen world is possible without the services of a human medium.

Many surprising and unexpected communications are recorded as having been received by them from Mr. van Zeist's deceased father, who, before his death, being himself a mechanic, promised his son that, after he had passed over, he would try to give indications for the construction of the said instrument.

Messrs. Matla and Zaalberg van Zeist are known as honest and earnest people, whose only aim is to investigate scientifically the great problem of death and to give a true account of the facts. A review of the above-mentioned book will be found in the Dutch journal, 'Het Toekomstig Leven' ('The Future Life'), of April 15th, 1911, and in the French journal, 'Fraterniste,' of Douai, North of France, of some months ago, the latter containing reproductions of photographs of the Dynamistograph, the spirit body, spirit molecules, &c.

I do not know whether this book has been translated into English, but I should think it is worthy of being read by all Spiritualists.—Yours, &c.,

The Hague.

B. H.

Spiritual Progression.

SIR,—This world, it seems to me, is a school for man's soul. Imperceptibly all advance, the pace of that advance being regulated by their own desires. When we from our next sphere look back to cull the lesson from our earthly experiences, what smiles will come to us when we think of how we overrated the little and undervalued the great things of this life! It is our duty to be happy, and the many obstacles in the path of happiness are cast there mainly by ourselves. He errs who says we are the slaves of Time, rather is it true that Father Time is our attendant, ready to serve us if we so desire. Yet his value is in the present; the past is finished—not dead, finished—but the present is ours. We are the builders of our future, and while yet alive are rich in Time. Nature makes no restrictions. Life's secrets come to those who are ready for them. Let us, then, build our future by laying sound foundations.—Yours, &c.,

T. G. SNELL.

Hereditary Memory.

SIR,—Is there such a thing as an hereditary memory? If not, how is the following to be accounted for? In June, 1855 (I fix the date, as I was at the time on my way for my matric. exam.), I travelled by G.W.R. via Loughor (Glam.), and saw the noted wooden bridge there for the first time; but what has always been a mystery to me is that the bridge seemed perfectly familiar, as if I had often seen it before. How could that be, seeing I had never been that way before? Up to this day I know of no other bridge like it.—Yours, &c.,

Aberdare.

VRON—Y.

[In these days of illustrated papers and picture postcards, &c., it is difficult to say that one has never seen a picture of a certain place. Admitting, however, that such was not the case in this instance, our correspondent may have seen the bridge while in the dream-state, or clairvoyantly.—Ed. 'LIGHT.']

Helped by Reading 'Light.'

SIR,—Having read 'LIGHT' for nearly three years, permit me to testify to the enlightenment I have received through the perusal of its pages. Often when reading of what some of the veterans had to go through for advocating the truth of spirit return, I have wondered why we, as a people, send missionaries to foreign lands when there is so much need of enlightenment at home. Up to my thirtieth year I was connected with the Church of England, but since I began to read 'LIGHT' I have come to understand my duty to God, my neighbour, and myself more clearly than I ever did before, and I wish you every success in your work of spreading more light in places where darkness, or ignorance, exists.—Yours, &c.,

Leeds,

JOHN COLLARD.

Fifty Years Ago.

SIR,—It is pleasant to find editors of the secular Press to-day calling to mind spiritual happenings of other times. The 'Newcastle Weekly Chronicle' has had on more than one occasion, in its 'Fifty Years Ago' column, references to Spiritualist doings of mid-nineteenth-century days, the latest being in the issue for the 10th inst., as under:—

'A SUNDERLAND DIVINE ON SPIRITUALISM.

'Last night the Rev. Arthur Augustus Rose, pastor of the Bethesda Free Church, Tatham-street, Sunderland, lectured on the great mystery of the age, "Spiritualism."

He dealt with a great variety of facts and experiences narrated by eminent men, and held that the manifestations were identical with the manifestations of Old Testament times.

'Spiritual intercourse, he said, was strictly forbidden by the law of Moses, and he was convinced that these communications could only be regarded as dangerous and improper.'

The preachers of the twentieth century have not advanced much beyond Pastor Rose's attitude, but time, tact, persistence, and logic will win and conquer all.—Yours, &c.,

JAMES LAWRENCE.

Newcastle-on-Tyne.

THE PATH TO INITIATION.

On Sunday morning last Mrs. Besant, lecturing to a large audience at Queen's Hall, said that it was by the way of an intense realisation of the misery of the world and a determination to alter that which could be changed by thought and activity that she herself found the Path. After referring to her experiences in the slums, she said that out of the knowledge of human misery was born the will to search for some means of alleviating it. The means of obtaining the knowledge of such remedy was 'a voice,' she said, 'that seemed to ring within me, and yet that was without, that spoke so clearly that, not thinking what I was doing, I answered by spoken word, speaking to one like myself. I was in the City when the human tide had ebbed, and all was quiet. And in the voice was something that seemed to me at the moment a little stern. "Are you willing surrender everything you have in the search for truth?" And I answered: "Surely that is all I need." "Is there anything that you hold back?" "There is nothing I will not surrender if I can only know." Then the voice changed into sweetest music. "Within a very little time the light shall shine." Then all was stillness as before. Within a fortnight Madame Blavatsky's "Secret Doctrine" was placed in my hands, with a request to review it. I took it home and read on hour after hour, and I knew that that for which I had searched for so many years was found. This knowledge is that of the truths of reincarnation and Karma. These can be applied to education, to criminology, to social questions, to government. By the light of these facts the world can be understood, and they lead up to an understanding of the reality of the Path and the Masters who have trodden the Path. This knowledge can be attained by applying the science of evolution of the mind, the science of union, which in the East is called Yoga. This is done by meditation. The quicker evolution of the Path means a discipline of life, giving up alcoholic and flesh food because these are harmful or impure. We have to make our bodies instruments on which the melodies of spirit can be played. On this Path certain qualities have to be obtained. The first is discrimination between the real and unreal, the second is desirelessness, the third the six jewels of the mind: control of thought, of action, tolerance, endurance, faith (or confidence in the Master) and lastly equilibrium. Last of all is a desire to be free in order that you may serve.

WE are pleased, but not surprised, to learn that 'The Ministry of the Unseen' is already in the press for a third edition, although it is barely three months since it was first issued. Mr. Witley, who, we understand, will shortly issue another work, is to be congratulated on the success of his first venture in the way of authorship.

FUNERAL SERVICE.—On the 6th inst., by the invitation of some of the relatives of our arisen brother, Mr. Titlow, a number of the representative members of the Hove First Society of Spiritualists (who provided a handsome wreath), and of the Brighton Society, assembled at the residence, 'Baron's Court,' New Church-road, Hove, for a funeral service, which was impressively rendered by Mrs. Annie Boddington, appropriate addresses and invocations being given in the presence of the body by Mrs. Curry, Alderman Isger, Mr. A. Cape, and Mr. Cager.

SOCIETY WORK ON SUNDAY, MARCH 10th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—The President, Mr. W. T. Cooper, made touching reference to the passing-on of Mr. George Spriggs. Mrs. Cannock gave remarkably successful clairvoyant descriptions.—15, *Mortimer-street, W.*—On the 4th inst. Mr. Leigh Hunt gave helpful messages and fully-recognised clairvoyant descriptions. Mr. D. Neal presided. Sunday next, see advt. on front page.—D. N.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Inspiring addresses were given, in the morning by Mr. F. Grayson Clarke, vice-president, and in the evening by the president, Mr. James Macbeth Bain. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach, address and clairvoyance; also on Monday, at 8 p.m., clairvoyance. Weekly meetings as usual.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, Dr. Brodie Patterson, 'Time-servers or God-servers?' Thursday, at 8, Mr. and Mrs. J. J. Vango, address and spiritual vision.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. W. H. Wood gave an address on 'The Purpose of Beauty.' Sunday next, at 7, Mr. A. H. Sarfas, address and clairvoyance.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mrs. Jamrach gave a well-reasoned and sympathetic address on 'Are the Dead Arisen; in what Body, and How?' Sunday next, Mr. Horace Leaf.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and clairvoyant descriptions. Social and musical evening, with interval for refreshments, on Wednesday, the 20th, from 7 p.m. Tickets 6d. each, children 3d. Weekly meetings as usual.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Imison (Nurse Graham) gave excellent auric readings, clairvoyant descriptions, and spirit messages. Sunday next, at 7 p.m., Mr. R. King (silver collection). Monday, at 8, circle. Tuesday, at 8.30, astrology class. Friday, at 8.30, healing circle.—N. R.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, W.—Evening, Mrs. Podmore gave an interesting address and successful clairvoyant descriptions. Sunday next, at 11 a.m., public circle; at 6.45 p.m., Madame Zitta. Circles: Thursday, at 8, public; Friday, at 8, members.—J. J. L.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mr. W. Underwood gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Karl Reynolds. 23rd, social gathering at 7.30. 24th, at 3, Lyceum Open Session and tea; anniversary solos.—W. U.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mr. T. O. Todd's interesting address on 'Sacrifice, Duty, and Love is the Way of Life' was much appreciated by a large audience. Mr. G. Tayler Gwinn presided. Sunday next, Mrs. E. Neville, address and clairvoyance.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, questions answered and descriptions given. Evening, Mr. W. E. Long gave an address on 'Paradise (Rest).' Sunday next, at 11 a.m., Mr. W. E. Long, questions answered and spirit teachings. 6.30 p.m., Mr. Long, 'Paradise Lost (Hell).'

BRIXTON.—8, MAYALL-ROAD.—London Union Conference: short addresses were given by Messrs. Tilby, Scholey and Alcock Rush. Mr. and Mrs. Alcock Rush also rendered a duet. Sunday next at 7 p.m., Mrs. Maunder (vice-president), address on 'Messengers'; at 3, Lyceum. Circles: Monday, at 7.30, ladies'; Tuesday, at 8.15, members; Thursday, 8.15, public.—G. T. W.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. J. Wrench spoke on 'The Spiritualist Social Worker.' Evening, Mrs. Ord gave an address and Mr. Wrench clairvoyant descriptions. Sunday next, at 11.30 a.m., Mr. C. H. Dennis on 'The Spiritualist Politician'; at 7 p.m., Madame Beaumont. 21st, Mr. John Lobb. 28th, Mrs. E. Neville.—A. T. C.

SEVEN KINGS, ILFORD.—45, THE PROMENADE.—Mr. Karl Reynolds read a paper on 'Does the Soul Survive the Body?' On the 5th Mr. T. Brooks gave an excellent address on 'The Senses.' Sunday next, at 7 p.m., Mr. A. J. Neville. Tuesday, at 8, Mr. T. O. Todd. Wednesday, at 8.30, study class. Friday, at 8.30, circle.—C. E. S.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Snowdon Hall gave good addresses on 'The Science of Thinking' and 'The Unseen Universe.' 6th, address and clairvoyant descriptions by Sister Rex-Luckier. 9th, 'Stellaris' lectured on 'The Practical Uses of Astrology,' followed by character readings. Sunday next, special visit of Mr. E. W. Wallis.—J. McF.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Short addresses and good clairvoyant descriptions by Mrs. Webb. Usual after-circle. Sunday next, morning, Mr. A. E. Blackman; evening, Mrs. Podmore. 24th, morning, Mr. G. Brown; evening, Miss Ridge. Tuesday, 8.15, healing. Wednesdays, 8.15, study. 21st, Social, 6d.—A. C. S.