

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,604.—VOL. XXXI. [Registered as] SATURDAY, OCTOBER 7, 1911. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	469	Visits to Dreamland	478
L.S.A. Notices	470	'Nothing New Under the Sun'	476
Spiritual Lessons from Lohengrin	421	A Symbolic Picture	477
Mediumship and Abnormal Mental States	472	Mesmer's Theory of the Aura	477
The Path	478	Strange Death-bed Phenomena	477
A Spirit Control on 'Twin Souls'	473	Items of Interest	477
Comfort for Those Who Wait	474	'The British Weekly' and Spiritualism	478
Wanted—Absolute Proof	474	Counterparts	479
Spiritualism in Westminster Abbey	475	Bilocation	479
		'Out of the Body' Experiences	480

NOTES BY THE WAY.

A pamphlet has been sent to us entitled 'In Hope of Eternal Life,' containing an Order of Service for Funerals. It is an attempt to dissipate some of the dreariness and depression which pervade the average funeral ceremony. There are prayers and lessons from the Old and New Testament, from the Bhagavad Gita and from the Talmud, with citations from Browning, Tennyson, Plato, Seneca, Epictetus and other great writers and sages. We heartily approve of the little work, with its catholic sympathies and hopeful spirit, and hope that it will fulfil its purpose. It is published by The Devonian Press, Plymouth, price sixpence.

In an article on 'Progress in Psychological Research' in the September issue of the 'Occult Review,' Miss H. A. Dallas says:—

Professor William James has said that one white crow proves that white crows exist; theoretically this is true, and for a philosophic mind like that of Professor James it may be more than theoretically so, but for ordinary minds one white crow would not suffice. Of course this is not altogether logical or defensible; if an occurrence has been thoroughly substantiated why should there be so much demand for repetition? But facts are stronger than logic; and it is a fact that reiteration is necessary for the production of a permanent effect.

And so we must go on multiplying evidences and placing them on record until we have produced that 'permanent effect' on the public mind. To vary a quotation from Lewis Carroll, it is evidently a case of 'What I tell you a hundred times is true!'

While distrusting the spirit of levity, which often indicates a lack of sincerity and moral purpose, we have never quite approved of very serious people. The absence of a sense of humour leads to grave dangers in the way of a disproportion in judgment—the result of a mental 'squint'—and often to downright fanaticism. We have read with interest, therefore, an article by Dr. G. P. Eckman in 'The Methodist Review' (New York), in which the writer deals with the humour of the Bible. He finds much that is quaint and humorous in both the Old Testament and the New. His claim that many of the sayings of Jesus are touched with true wit is quite well founded. It is hardly necessary to cite instances. Our readers will be able to furnish examples for themselves, especially in those cases where the Great Teacher's enemies sought to entrap him in his speech and got the worst of the encounter.

We have read with amusement an article by Mr. G. K. Chesterton in the September issue of 'The Open Road' in

which that genial philosopher is humorous and satirical at the expense of the 'new religions':—

When men worship the sun they produce something: gods with bows of gold, and epics, snake slaughter and healing. When men worship the moon they produce something: virgins with bows of silver, and dim fairy tales of Endymion. But when men worship the All, they produce the Nothing—the nothing to which I have listened for hours from the pulpits and platforms of the New Religions.

One is never sure how far Mr. Chesterton desires himself to be taken seriously, but it seems fairly clear from the foregoing that he has little sympathy with those 'whose faith has centre everywhere, nor cares to fix itself to form.' After all, this departure from old crystallised systems of religion in favour of large and nebulous ideals is purely transitional. In time the new ideals will become concrete in their turn, until, their uses being exhausted, humanity moves on once more in search of still higher forms of faith and worship.

A pamphlet on Reincarnation, being No. 14 of the series dealing with 'The Brotherhood of the New Life,' by 'Respiro' (C. W. Pearce and Co., Glasgow, 2s. 6d.), has reached us. The series is designed as an epitome of the work and teaching of Thomas Lake Harris, and the present pamphlet deals trenchantly with the reincarnation theory. On its theosophical side the doctrine receives some very severe handling, and 'Respiro' concludes that:—

The theosophical doctrine of human reincarnation . . . proves [to be] a failure; but the Gospel of the New Life affords an explanation which solves the entire problem, satisfying at once the heart and the mind.

The pamphlet covers a great deal of ground, dealing exhaustively with current forms of the idea of re-embodiment, but rejecting them all in the light of the teachings of Mr. T. L. Harris. The book is well worth study by those who take an interest in the question of reincarnation. For our own part the question has never taken on the aspect of 'practical politics,' and we have never met with anything in the shape of evidence that could not be more satisfactorily accounted for on quite other hypotheses. We have noted that most of the people who claim to have been reincarnated were highly distinguished persons in their previous appearances on this planet, and we have drawn our own conclusions.

'The Herald of Health' for September is full of varied and interesting reading, and shows, incidentally, that vegetarianism is in a flourishing condition. As 'physical regeneration,' which the magazine is designed to promote, is eminently helpful to the cause of spiritual progress, we cordially sympathise with the 'Herald's' work and aims, without, however, committing ourselves to any particular cult of diet. On that vexed question we are content to let each individual lay down the law for himself.

To the September 'Commonwealth' Canon Scott Holland writes in moving terms concerning the poor,

Referring to 'that holy poverty which nourishes a quiet dignity of mind,' he writes of those parts of England where it may still be found:—

You can meet it if you turn in at the carpenter's shop, or the blacksmith's, or look in upon the bailiff; you will often find yourself in the presence of a master in spiritual things, whose eyes are set on a far vision, and whose feet are moving along God's highway.

'Give me neither poverty nor riches,' prayed one of old. But it is none the less a fact that the spiritual life clings closer to poverty than to wealth.

In a recently published book by Professor A. Henderson, on the 'Life and Works' of George Bernard Shaw, we get some instructive glimpses of Mr. Shaw's philosophy of life, as the following excerpts will show:—

The man who believes that there is a purpose in the universe, and identifies his own purpose with it, and makes the achievement of that purpose an act, not of self-sacrifice for himself, but of self-realisation; that is the effective man and the happy man, whether he calls the purpose the will of God, or Socialism, or the religion of humanity. . . . He is the man who knows that nothing intelligent will be done until somebody does it, and who will place the doing of it above all his other interests. . . . The true joy in life is the being used for a purpose recognised by yourself as a mighty one; the being thoroughly worn out before you are thrown on the scrap heap; the being a force of Nature, instead of a feverish, selfish little clod of ailments and grievances, complaining that the world will not devote itself to making you happy. . . . We have no more right to consume happiness without producing it than we have to consume wealth without producing it. . . . We know that in all art, literature, politics, sociology—in every phase of genuine life and vitality—man's highest aspiration is to create something higher than himself. So God, the Life Force, has been struggling for countless ages to become conscious of himself—to express himself in forms higher and ever higher up in the scale of evolution. . . . I want to be thoroughly used up when I die, for the harder I work, the more I live. I rejoice in life for its own sake. Life is no 'brief candle' for me. It is a sort of splendid torch which I have got hold of for the moment; and I want to make it burn as brightly as possible before handing it on to future generations.

We fully agree that it is better to work out than to rust out, provided that the work is good and useful.

'Why Pray, Then?' was the title of a lecture delivered a few years ago by an eloquent speaker, and the question is one that frequently occurs to thoughtful persons. In a popular novel by E. Temple Thurston, we came across the following suggestive passage:—

It is no small gift in this world to be able to pray. For there is some great distance into which thought travels when once the knees are bent and the hands are clutched tightly across the eyes. And, if you have a mind for it—or as it has been said in a great book, the ears to hear—some echo is answered back across the darkness. You will catch the faint reply that whispers from a waking conscience. That, after all, is the chief benefit of prayer. A voice, wakening, answers. And some there are who choose to call it God, some conscience, and some the far-off memories of what is right and wrong. Whatever it may be, if your knees are truly bent and your hands are truly clasped, there is an answer

'The Alliance of Honour Record' is a little quarterly publication, the organ of a movement which has for its object the promotion of social purity, and the awakening of the national mind to a sense of the evils of vice. Amongst the contributors to the periodical we observe the names of Dr. Harry Grattan Guinness (the President), the Bishop of London, Dr. Wilfred T. Grenfell, Dr. Habershon, and the Rev. F. B. Meyer. It is a noble movement, conceived in the interests of humanity, and we wish it all success in its struggle with a problem which is painful and difficult in the extreme, and which calls for the exercise of at least as much tact as courage.

LONDON SPIRITUALIST ALLIANCE, LTD.

ON THURSDAY NEXT, OCTOBER 12TH, AT 7 P.M.,
A CONVERSAZIONE

Of the Members, Associates and Friends of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,
SUFFOLK STREET, PALL MALL EAST, S.W.,

At which CLAIRVOYANT DESCRIPTIONS of spirit people present will be given by Mr. Alfred Vout Peters.

Music, Social Intercourse, and Refreshments during the Evening.

Miss Lilian Whiting (author of 'The World Beautiful,' 'After Her Death,' &c.), if still in London, will give a short address upon 'The Value of Spiritualism.'

MEMBERS and ASSOCIATES may have tickets for *themselves and their friends* on payment of the nominal charge of *one shilling each*: OTHER VISITORS *two shillings each*.

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to Mr. E. W. Wallis, 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 Thursday evenings:—

Oct. 26.—Abraham Wallace, M.D., on 'The Churches and Modern Spiritual Science.'

Nov. 9.—The following speakers will take part in a Symposium on Some Unorthodox Systems of Healing:—

Mrs. Home on 'The Principles of the Science of Being.'

Lady Coomaraswamy on 'The Work of the Psycho-Therapeutic Society.'

Mr. W. S. Hendry on 'Vital Magnetic Healing.'

Mr. Percy R. Street on 'Direct Spirit Healing.'

Mr. J. L. Macbeth Bain (if in London) on 'The Immanent Christ the Healer of Soul and Body.'

Nov. 23.—Rev. Edgar Daplyn on 'A Modern Aspect of Immortality.'

Dec. 7.—'Cheiro' on 'Personal Experiences of Psychic Phenomena in India, America and Other Countries.'

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, October 10th, Mr. A. V. Peters 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. On *Wednesday*, the 11th, at 3 p.m., Mr. Peters will also be in attendance for private sittings, not exceeding fifteen minutes, fee 5s. Appointments advisable.

PSYCHICAL SELF-CULTURE.—No meeting on the 12th owing to the *Conversazione*.

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*, 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.—On *Mondays, Wednesdays, and Fridays*, 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,

SPIRITUAL LESSONS FROM LOHENGRIN.

[The following interesting article from the pen of our old comrade, Mr. J. B. Shipley, was found among his papers after his decease. It was evidently intended for publication in 'LIGHT' and we have pleasure in giving it a place in our columns.—Ed. 'LIGHT.']

Having recently been present at a concert consisting of selections from Wagner's 'Lohengrin' and 'Tannhäuser,' the thought occurred to me that the inner meaning of these works was probably entirely overlooked by the greater number of those who heard them, that this was partly due to the inadequacy of the English translations, and that this, again, arose from the fact that the authors of the English versions had treated the stories as merely fanciful works of fiction, based on old legends having little foundation either in fact or in spiritual experience. To my mind, the last-named feature is very strongly marked in them; both operas might be said to represent the trials and experiences of many a troubled soul in need of spiritual help and consolation.

A similar purpose runs through many of Wagner's works; some of them have been the theme of expositions by more capable pens than mine, and 'Parsifal' is especially rich in lessons for those who can find them and take them to heart. Of 'Tannhäuser' I will only say that the hero appears to have allowed his higher spiritual faculties to become dormant, and to have yielded to the sense-gratification of his lower nature. Aroused to the peril of his position, he tries in vain to find peace and pardon by a pilgrimage to Rome; the Pope rejects the prayer of the penitent, but that prayer is heard, and he is assured of pardon by an event which the Pope had instanced as the type of an impossibility, so that he is justified in his quest of higher things just as he is about to fall back on his evil ways in despair.

The theme of 'Lohengrin' is strikingly illustrative of what has been said in 'LIGHT' as to the difference between black and white magic. The former is chiefly employed as a means of influencing or harming others; white magic is the highest wisdom of the Magi of all ages, directed to the evolution and perfection of the soul. We have here the sorceress, Ortrud, who changes the young duke into a swan, and throws the blame of his disappearance on his sister; she casts the glamour of suggestion over Frederick, whom she induces to marry her, and makes him the mouthpiece of her false accusation. When he, amazed and bewildered at his own defeat by the mysterious champion, bewails the downfall of his honour and the loss of his renown, she, by the suggestive force of her powerful will, induces him to make a cowardly and dastardly attack upon the knight in his bridal chamber, with the result that Frederick is slain outright. This malignant woman also poisons Elsa's mind against her protector, and works upon her curiosity to make her force the champion to declare the secret of his identity and standing; but finally she outwits herself, for in her brief moment of apparent triumph she cannot refrain from blurting out the truth about her evil deed, and thus paving the way for the reversal of part of the wrong she has done. In the scenes in which Ortrud works upon her husband and then on Elsa, the suggestive power of a strong and unscrupulous will is very clearly illustrated, and a strong will is the essence of all magic.

The counter-potency and protective power of white magic, the power for good of a high and holy purpose faithfully carried out, is exhibited by the dauntless chivalry of Lohengrin, who is, however, unable to avert from her who has yielded to evil suggestions the consequences of a too easy compliance. Safe himself, so long as he obeys the behests of the high spiritual influence of which he is the representative, he has yet to part from those who allow doubt and distrust to turn them from allegiance to their accepted duty; nor does his own grief and disappointment at this unfaithfulness cause him to swerve from the course marked out for him. The condition laid down, that Lohengrin must not be asked to reveal his name, may appear strained and fanciful, but Spiritualists can find parallels to it in their own literature. Those who at times are enabled to give exalted teaching through fitting instruments have always preferred to be judged rather by the character of the instruction they give than by any name by which they may be known. It is on the teaching given, not on the personality

of the teacher, that they wish the emphasis and importance to be placed. The angel who appeared to Manoaah refused to tell his name, and these spiritual visitants do not wish either that the message should be judged by their personality or that they themselves should receive credit as though they were the authors of the teaching they impart. All that they ask is to be received as trusty messengers, accredited by the worth of what they bring.

That Lohengrin is to be regarded as the type of a spiritual helper of the oppressed and troubled soul is scarcely to be doubted. Elsa at first sees him appearing out of the air when she is in a dream or trance, although afterwards he has to be introduced in material form. The place whence he comes is not on earth ('inaccessible to your footsteps'—that is, to mortal approach), and it is distinctly stated to be built of more precious material than any existing on earth. The Holy Grail is represented as the receptacle of the Holy Spirit for the spiritual sustenance of humanity, and the Spirit is the inspirer of high deeds and noble teaching, the protector of those devoted to its service, who look for no other reward than the accomplishment of the task entrusted to them.

The protecting influence of the highest spiritual power is set forth in a striking manner in Lohengrin's Grail-Song, of which I append a metrical translation, keeping as closely as possible to the meaning of the original:—

In far-off land, by mortal foot untrodden,
A castle stands, the Monsalvat its name;
And in its midst there stands a shining temple,
So precious, earth has nothing of the same.
A vessel there, of wonder-working virtue
And holiness, is kept by reverent hands;
To none but purest guardianship confided,
Down from above 'twas brought by angel bands.
Afresh to fortify its wondrous power,
A dove from Heaven once every year descendeth,
To all the knights who in its service share,
The purest faith this holy vessel lendeth.
He who as servant of the Grail is chosen
Is armed by it with more than earthly might;
For then no trick of evil can deceive him,
And death's dark pall is banished at its sight.
When he is sent by it to lands far distant
As champion of the virtuous cause of right,
He still preserves its holy power unbroken
So long as he remains its unknown knight.
But, so sublimely sacred is its blessing,
Discovered, he must flee from eyes profane;
Then do not doubt its knight nor ask his title:
His name once known, he ne'er is seen again.
Now hear how I reward forbidden questions:
Sent by the Grail, from thence to you I came;
My father, Percival, his crown he weareth;
His knight am I, and Lohengrin my name!

From this we may learn that the surest and most powerful protection is around those who maintain an unswerving confidence in the higher impulses of the spirit within, and render to such impulses their implicit obedience; and that they do well not to profane the sanctity of this inspiration by needlessly displaying it before the unthinking and unresponsive, but to guard it as a cherished treasure in the sanctuary of their own hearts.

WE shall be thankful to all those friends of 'LIGHT' who will bring this paper to the notice of their friends, and suggest to them that they should request their newsagent to supply it regularly.

READERS who are attracted to the study of palmistry will find the subject very fully dealt with in a new work published at 21s. net by T. Werner Laurie, Clifford's Inn, viz., 'The Study of Palmistry for Professional Purposes,' by Comte C. de Saint-Germain, A.B., LL.M. (of the University of France). The author, who has given twenty-nine years to chirosopic research, has produced what is probably the most complete book on the subject ever published. The volume is illustrated with twelve hundred and fifty pictures, including not only diagrams of the brain and nervous system, but tracings of almost every conceivable type of hand, with the various markings clearly shown, thus making the writer's explanations absolutely clear. A very full Palmistic Dictionary is appended. The frontispiece to the book is a reproduction of a striking portrait of Mme. Emma Calvé, the celebrated operatic singer, across which she has written: 'To the Comte de Saint-Germain, the great chiromancer, who has been able to tell me such true things.'

MEDIUMSHIP AND ABNORMAL MENTAL STATES.

By HORACE LEAF.

The chief method adopted by spirits to communicate with earth is telepathy, and in consequence it is difficult to know exactly when they communicate. Extensive psychical experience, especially that of personal mediumship, compels one to conclude that it is impossible to say where the human mind ends and spirit influence begins. Persons who practise meditation know that the desired idea is not always attained by the act of reasoning, for sometimes it flows into the mind, and appears to do so quite apart from all deliberate mental effort. Indeed, it frequently occurs after such effort has been given up in despair. Certain minds, very intuitive or inspired, such as those of poets, are apt to receive great illumination in this way, sometimes during sleep, and the question naturally arises from whom do these thoughts come?

There is a strong opinion that during dreams the mind acts automatically, the will being dormant—that dreams are due to the unchecked imagination building new combinations from the material contained in the memory, and that the mind during sleep cannot solve purely intellectual problems which are not associated with mental images. There is, however, evidence to the contrary. Sir Isaac Newton is said to have solved a subtle mathematical problem whilst sleeping. Condorcet, the French philosopher, solved during sleep a difficult calculation which had puzzled him during the waking state. 'Dr. Gregory, in his dreams, composed thoughts, and clothed them in words which were so just in point of reasoning, and so good in point of language, that he used them in his lectures and in his written lucubrations.' Franklin cleared up difficulties in his sleep which had baffled him when awake.

In view of such instances of splendid intellectual activity, it is impossible to conclude that during sleep imagination and memory alone are involuntarily at work. That some form of will is active is obvious. In fact, dream experiences almost invariably require the operation of the will, as, for instance, when efforts are made during nightmare to call for help.

None of the above-mentioned instances require an explanation outside the continuation of the normal mental processes during the sleep state, but there are some dreams that do. A professor who had vainly endeavoured to discover the purport of some hieroglyphics on an important piece of archaic material, retired to rest, and during the night dreamed that he was visited by an ancient priest, who told him the nature of the substance and its meaning, stating that he (the dreamer) could prove his accuracy by observing certain facts connected with it. Upon awaking the professor did as he was told by his dream visitor, and found that he had been correctly informed. There can be no doubt that some dreams, consisting of images and devoid of deep thought, are very significant, and are caused either by some hidden and higher portion of the ego, or by other spiritual intelligences, for the purpose of advising or warning the dreamer.

It is to be expected that the nature of the dream thoughts, as well as of those received spontaneously or inspirationally when awake, will accord with the thinker's general mental quality and attainments. It is no great matter for surprise that the discoverer of universal gravitation should solve a mathematical problem during sleep; indeed, it is the kind of incident one might almost expect from such a mind. Had it occurred to a person ignorant of mathematics, the marvel would have been greater, though not more so than that which attaches to some strange incidents known to take place, particularly in connection with those who are said to be mentally deranged. Records of the exceptional cleverness of madmen, who when sane showed no signs of such ability, are common in every country. Talents for eloquence, poetry, music, painting, and languages are frequently developed by them, even rising at times to the point of genius.

Dr. Benjamin Rush, writing in 1835, said: 'Two instances of a talent for drawing evolved by madness have occurred within my knowledge. And where is a hospital for mad people in which elegant and completely rigged ships and curious pieces of machinery have not been exhibited by people

who never discovered the least turn for mechanical arts previously to their derangement?' The same peculiarities occur to-day. These remarkable powers come and go with the fits of insanity, and are not restricted to mechanical and fine arts, but include opinions and sentiments. Surely one might reasonably expect, that even under such peculiar circumstances, people would not be able to act out of harmony with their particular natural traits of mind. Yet they do. One of the commonest phases of mental disease is a distinct alteration of characteristic inclinations. A small mind may become greatly enlarged, and its normal ideas and sentiments be replaced by others which are much broader and richer. More commonly, however, high and noble minds become low and debased, so that they indulge in what, in the normal state, they despised and shunned.

This singularity is difficult to explain by ordinary means. If the mind be regarded as only a partial expression of the ego, it is to be expected that whatever its tendencies are, they express the general development of its greater self. A change so violent as a complete reversal of its normal morality cannot be reconciled with this.

A light is thrown upon the subject in many cases by the fact that the unfortunate person is fully aware of his mental abnormality, and deploras it more than anybody else. He fights strenuously against the return of the condition, and perceives with keen distress its encroachments, knowing that the mania may urge him to act grossly, to use obscene and blasphemous language, or to do some act of violence, perhaps to someone he dearly loves.

An ancient idea, and one which still flourishes vigorously amongst modern primitive people, is that such persons are under the influence of evil spirits. It is certainly difficult to read some accounts of mania without feeling that such an explanation best fits the facts. One patient writes:—

I am not conscious of the suspension or decay of any of the powers of my mind. I am as well and able as ever I was to attend to my business. My family suppose me in health; yet the madhouse stares me in the face. I am a martyr to a species of persecution from within which is becoming intolerable. I am urged to say the most shocking things. Blasphemy and obscene words are constantly on the tip of my tongue. Hitherto, thank God, I have been able to resist. . . . I solemnly assure you that I hear a voice which seems to be within me, prompting me to utter what I would turn from with disgust if uttered by another. If I were not afraid that you would smile, I should say there is no way of accounting for these articulate whisperings but by supposing that an evil spirit has obtained possession of me for the time.

Sometimes the obsessing impulse is not expressed in articulate speech, but is an overwhelming impression, which is just as consciously resisted; sometimes it is an imperative command distinctly heard.

Dr. Forbes Winslow records a case, attended by him, of a clergyman who was 'subject to the most singular aural delusions.' This gentleman, after recovering from a severe attack of carbuncle at the nape of the neck, began to hear voices speak to him. Dr. Winslow says:—

On one occasion he was seated by my side whilst I was occupied in writing a prescription. Appearing somewhat abstracted, I asked whether he then heard the voices speaking to him. He replied, 'Yes, quite distinctly.' I said, 'What are they saying?' He rejoined, 'I would rather not repeat the words, as they are not very complimentary to yourself.' After begging him to inform me . . . he replied that they were ejaculating: 'Don't leave your living; don't go abroad; remain in England; don't do what he recommends; don't take the medicine he prescribes.'

Dr. Winslow had been advising the patient to take a Continental tour.

Experienced mediums are more or less familiar with impressions of a similar nature, and, but for the fact that they are aware of their true nature, they might well conclude, with others, that they are the effects of a deranged mind. The symptoms are very old—as old as mediumship, at least. Ezekiel, who, from the point of view of the average modern mental expert, suffered from delusions, not only states that he saw a spirit, but declares 'the spirit entered into me when he spake unto me, and I heard him that spake unto me.'

It is an important fact that, during active mania, the normal mind is not always destroyed, but can be frequently observed hovering behind and regretfully watching the ebullitions of the 'madness.' It will often show itself when someone calls the unfortunate to account by asking what he means by his extravagant sayings and conduct. He will then state that he was only joking, or some such thing.

Modern psychical research has already thrown considerable light upon the methods employed by discarnate beings to express their own individualities through human beings by controlling their organisms in various ways and in different degrees, the method adopted for this purpose being, apparently, mesmeric, or hypnotic, ranging from simple impression to complete trance.

Mania frequently commences in a similar manner, deepening gradually until the mind is completely dominated by some particular idea or ideas. Sometimes during the accession of the mania the normal consciousness is entirely suspended. Therefore, if there is any relationship between mediumship, with its conscious spirit-control, and some forms of mania, a different mode of treatment is required for the latter from that which now prevails. To herd sufferers together in large numbers, in the care of persons ignorant of all forms of psychism, must tend to act injuriously rather than to secure the desired result of restoration to normal sanity. Surely mental scientists ought seriously to direct their attention and give careful study to all forms of spirit influence, telepathic and otherwise, instead of regarding mediumship as a gross superstition and a form of mental disorder.

THE PATH.

BY G. W. BUCKTHOUGHT.

*Lift the stone, and thou shalt find Me ;
Cleave the wood, and there am I.*

Truth is eternal. One generation speaks, and the next adds its Amen. The spiritual consciousness of the universe is one. In order to interpret rightly the problems that beset us, the prophets of this age turn to the words of Jesus uttered and recorded twenty centuries ago. The sayings of Jesus are like diamonds. They are as precious by reason of their fewness as they are for their hidden fire. This being the actual state of things, the finding in 1897 of eight new 'Sayings of Jesus' at Oxyrhynchus, one hundred and twenty miles south of Cairo, was hailed with gladness.

The fifth Logion is quoted above. And what better testimony to its genuineness could there be than the fact that it speaks, as all the words of Jesus do, directly to the heart of man. Like all his sayings, it conceals as much as it reveals the truth. The infidel will let it alone. To his beclouded eye, its absurdity is manifest, and he views it as a specimen of poetical craziness. To them that have the mind of Christ, it seems a mine of inexhaustible truth.

*Lift the stone, and thou shalt find Me ;
Cleave the wood, and there am I.*

In a prophetic mood, the stricken patriarch Job cried : ' He knoweth the way that I take ; when He hath tried me, I shall come forth as gold.' Then, a thousand years afterwards, the way of the soul is mapped out in this Logion of Jesus. Psyche travels through matter to her spiritual destiny. All things have a spiritual significance and a spiritual end. As Professor W. H. Carruth has well said :—

A firemist and a planet,
A crystal and a cell,
A jellyfish and a saurian,
And caves where the cavemen dwell.
Then a sense of law and beauty,
And a face turned from the sod—
Some call it *Evolution*,
And others call it *God*.

At last the discerning one may exclaim, 'Eureka, here is the key to the riddle of the universe.'

We are now able to judge of the worth of Omar Khayyami by this touchstone, and, when he states that the Cosmos is a

sorry scheme of things, we will write him down an unenlightened pagan.

*Lift the stone, and thou shalt find Me ;
Cleave the wood, and there am I.*

It has been said, God sleeps in the mineral, grows in the plant, walks in the animal, and reasons in man. It is not particularly the view of Deity as incarnate in Nature, pantheism merely, that is set forth in this Saying of Jesus. Emphasis is placed on the action rather than on the circumstance. Work is usually regarded as a duty and a necessity, but Jesus here says it is the power of God unto salvation. Through work comes the vision of God. Through work, symbolised here under a lifting of stone and a cleaving of wood, we come in contact with the Highest. If we express man's everlasting desire, it must be thus : 'O, that I knew where I might find Him.' Not one soul in a million is independently disposed to articulate such a prayer, and it were wrong that salvation should come thereby. It has often been regretted that the universe is a workshop rather than a pleasure-ground. Man must work. We now make the discovery that every toiler, even the sorriest degraded negro slave, has all along been working out his own salvation. Thanks be to God who giveth us the victory ! The Power, not ourselves, making for righteousness is everlastingly pushing us upward.

And is not all our work a lifting of the material ? Is not the whole spirit in created things groaning and travailing towards a grand consummation ? Is there not an unending wail forced out from the hearts of men by the resistance which the spirit meets at every moment and on every hand in its eternal progress towards an apparently ever-advancing Ideal ? Life is a battle between spirit and matter, between endeavour and the stone. Nevertheless, as the law of the cosmos is evolution, we will strive on and place entire faith in the promise of Jesus, believing that, in the fulness of time, individual man will 'find' his God.

A SPIRIT CONTROL ON 'TWIN-SOULS.'

The following answer by 'Tien,' through Mr. J. J. Morse, to a question respecting 'counterparts,' which appeared in 'LIGHT' of April 26th, 1902, may be of interest to some of our readers just now, in view of the discussion of the subject which is going on in our columns :—

'Tien' said it was a very pretty theory, coming down to us, he believed, from the Greeks, that all souls are twins, each having its counterpart, and that somewhere at some time these counterparts would come together. The gods of old mixed up the people very badly, for marital infelicities were as common in former ages as they are to day. The wrong Darby found the wrong Joan and domestic felicity flew out of the window as matrimony came in at the door. If men and women had to hunt for their twin-souls through the wilderness of the world as well as the life beyond, some of them would have plenty to occupy their time. He (the control) was sorry to say he had no argument in support of this twin-soul theory as expressed in the question. They had heard of affinities, a beautiful word that had been greatly debased. Men and women had hunted their affinities and frequently succeeded in finding three or four. Affinities stood for an important fact, but the crass ignorance—to use no harsher term—of affinity-hunters had given it an evil odour. But there was no more divine, God-like, sanctifying or spiritualising influence which could enter into the life of man or woman than perfect love. When two souls experienced this holy emotion towards each other the world's troubles became as snowflakes—the world could bring no sorrow to their inmost spirits. Their union was a union of spiritual qualities, a relation of mental, moral, and personal characteristics, an intersphering and interblending of the attributes of being ; which, however, did not involve an annihilation of the individual personality. But so long as men and women based their affection on physical attributes so long would the bitter waters of disappointment touch their lips. Would those who were unhappily united here find their affinities beyond the grave, or those love-lorn damsels who never found their gallants here on earth meet with them in the next life ? Yes, for although in that other world there were no marriages in the physical or conventional sense, yet there was a union of lives, affections, and interests, and sooner or later such companionships were experienced by all who stood in need of them.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, OCTOBER 7TH, 1911.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c To France, Italy, &c., 13 francs 86 centimes. To Germany, 11 marks 25 pfgr. Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C., and 'LIGHT' can be ordered through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

COMFORT FOR THOSE WHO WAIT.

Oh! it is strange to feel
That on some coming day, the sun shall rise,
Paling the gleam of midnight's starry eyes;

The lark's loud song will peal,
The wide world's traffic will succeed,
But my heart will not rise. I shall not hear nor heed.

That is, every day, the secret or uttered thought of millions of whom, presently, it shall be true, that the 'mourners will go about the street' when 'all the daughters of music will be brought low,' and 'the silver cord be loosed,' and 'the golden bowl be broken.'

For these who are waiting, this care-worn life will be over; and toil for others, and the toil of others for them, will alike come to an end: and the busy stir of the streets, and the many-coloured hopes of life, will be known no more. The long-hiding barriers will then be withdrawn, and the great secret will be disclosed; for the hiding veil will no longer loom before them but shine behind them, and they shall stand amid the sublime realities that no mind could here conceive. The last line will be written in their little earthly history; the book of life will be clasped, and they will pass on, to stand with it open before the splendour of God.

These words may be read by or to some of those who wait. To them we say: We have a message for you. It is a message which, for centuries, has blest the world in the midst of its darkness, tumult, mystery and sin. It comes with the sanction and the consecration of inspired witnesses for God in every age. It has been born of the deepest experience, the intensest suffering, the widest knowledge, the keenest insight, and the brightest hope of the world; and, amid all the vicissitudes of human life, with all its disappointments and decays, this has survived, and has become and is becoming 'brighter and brighter, unto the perfect day.'

Does it distress you to face this that is happening to you? Is it only a mournful waiting for you? It was not so to him who could say, 'I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day.' Perhaps you hesitate to make such a confession, and to advance such claims, but, whatever your life has been, you can at least hold fast by this appeal to 'the righteous judge.'

Life for us all is but a broken cry,—a silver cord loosed at any hour, when the power which made it has to mar it. It is the old, old story of life and death—the one half of

which is being told by us all to-day; the other half of which will not fail to be told presently; and then there will be nothing left to do but to lie down upon the deeds and promises of the past, and to meet the inevitable day as a new birthday—one more stage on the wondrous journey, one more transformation in the great evolution of Life.

It is our privilege to know that for everyone who passes on there is hope; hope that sooner or later 'the peace of God that passeth understanding' will be found. It may not be found at once, for 'whatsoever a man soweth that shall he also reap,' but the Father has so ordered all things that light and peace will come at last to all.

This, then, is our message to you who wait: The silver cord will be loosed, and the golden bowl be broken, only that you may pass on to something better. Your past has not been all in vain, and your future is not without the promise of hope and peace. As the trembling hands of earth part from you, other hands will feel for you and find you in the darkness that will soon be light. As the things of time become dim, fading away into the shades of a relentless night, the dawn of another day will rise upon you—a day of judgment but a day of hope—a day without a night—a day revealing many helpers, teachers, guides—an all-revealing day, with the promise in it of endless progress, in knowledge, in service and in peace.

If it were not for these poor earth-bound eyes, you would see the waiting helpers behind the hiding veil, and the hands that will presently roll that veil away. The portal may be dark, but it is bright within, and there are those who will fulfil the Father's promise to wipe away all tears from every eye. Do not fear, then, you who wait. Do not shudder to take the death-angel by the hand. Love him and trust him: he is your friend, and loves you well. Go with him for a moment into the dark portal: it is the portal of your Father's house. Look trustingly into his face: he is very kind. 'Let not your heart be troubled, neither let it be afraid.' Lay your hand in his. He will guide you with a lover's care into 'The Silent Land.'

Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning-visions.
Of beauteous souls! The Future's pledge and band,
Who in Life's battle firm doth stand,
Shall bear Hope's tender blossoms
Into the Silent Land.

O Land! O Land!
For all the broken-hearted,
The mildest herald by our fate allotted
Beckons, and, with inverted torch, doth stand
To lead us with a gentle hand
Into the land of the great Departed,
Into the Silent Land!

WANTED—ABSOLUTE PROOF!

At an informal discussion on spirit phenomena, some time ago, we were interested and incidentally a little amused when we heard a suggestion by which the whole question could be 'settled for ever.' These wonderful transportations of antiquities from the ruins of Nineveh and Babylon were all very well, said the author of the suggestion, but they were only convincing to the few people directly concerned (he appeared to have been reading about the Bailey apports). Now, if the spirits really wanted to convince the world of their existence, let them (under conditions laid down by a committee organised for the purpose) transport a newly-printed newspaper from, say, Melbourne to London on the same day. Then there could be no more scepticism. Indeed, the spirits might go further, and demonstrate their alleged powers of passing matter through

matter by placing the newspaper inside a locked iron safe. With such an achievement as that to their credit, the Spiritualists (so we learned) would have vindicated their claims and the whole world would be converted!

It was a dazzling suggestion (although we have a vague recollection of hearing or reading of a similar proposal some years ago) and we pondered on it subsequently in the solitude of our study.

Certainly it was a highly practical and up-to-date idea. It bore the authentic stamp of an age which likes to have everything done quickly and by machinery; an age which, impatient of the slow and dignified processes of the past, rapidly erects flimsy houses on the contract system, and rapidly produces in its factories equally flimsy furniture for them; an age which aspires to grow even its crops by electricity!

That, however, is a side issue. It is no real answer to the question, why does not the spiritual world submit to some test that shall be final and conclusive, and thus place the reality of its powers beyond cavil? It is quite a pertinent question, and we have no desire to shirk the issue.

First, then, we think a suggestive answer is to be found in the reply given to a question of this kind at a séance, as recorded by the late Rev. Maurice Davies. We quote from memory, not having the record at hand, but the answer was that if the spirit world yielded evidences of this entirely conclusive nature, the earth would become a perfect sphere which it was never intended to be. We doubt not that the question has been asked and answered many times in much the same fashion.

We can easily imagine that such an answer would prove highly unsatisfactory to those earnest and strenuous souls who yearn for speedy and complete demonstrations. For our own part we accept the explanation as being reasonable and entirely consistent with the philosophy of human life. Great and enduring productions are always matters of slow and sometimes painful development. How meanly the modern iron church, put together in a few weeks, contrasts with the ancient abbey that took a generation to build! And although progress is cumulative, and we are now able to achieve in a generation changes that in the past required centuries to accomplish, the oak and the mushroom will long continue to typify for us the essential difference between things of rapid, and things of slow, development.

Again, the evolution of human life, as all our greatest thinkers are agreed, is an ordered process. Whether its developments are slow or swift, they are always in accord with the scheme of things. We may strain and fret as we will for the speedy accomplishment of our own small purposes, but the cosmic plan will not be hurried. When the time is ripe the result will come, and not until then. But this does not in the least mean that we may sit down quietly and await the issue. It means that we are to go on building, but not to complain that we can only lay one brick at a time, or that the structure we are trying to erect is not proceeding as rapidly or attracting as much attention as we would like.

Why should we assume, then, that a demonstration of the reality of spirit to the world at large by absolute evidences is either necessary or desirable? As the world is to-day, we could easily conceive that such a demonstration would defeat the whole purpose of earth-life as a training school. The very doubts and uncertainties in which we move are strengthening and disciplinary. As regards the light which filters through to us from the higher spheres, it is doubtless graded and measured to our needs and capacities. It falls here and there, illuminating the paths of those who seek it, but affording no radiance

to those intent on other lights. And truly it is well that it should be so.

Turning again to the phenomenal test to which we referred at the beginning of this article, let us say at once that we are under no concern as to its converting the world, with all due respect to the sanguine gentleman who suggested it. No, we have had too much experience of the world to suppose anything of the kind. If such a test were given we can imagine all kinds of theories being put forward to account for it. It might be dismissed as a new vagary on the part of telepathy or the subliminal consciousness! And it could always be accounted for as a cleverly-executed fake. No doubt it would make a great impression at the time and would attract a great many enterprising folks, who, on finding that there was no money in it, would go sorrowfully away, their hopes of promoting the 'Lightning Delivery Company, Limited,' being baffled by the notoriously uncertain nature of spirit phenomena and the deplorable scarcity of mediums. Nevertheless, we are human enough to wish that some such test could really be given, if it could be achieved without prejudice to the interests of mankind. And yet phenomena quite as remarkable in themselves have been recorded. But they have never been carried out in the presence of public committees and have obstinately refused to happen according to a preconcerted plan. Perhaps it is a case where we are required to 'wait and see'!

SPIRITUALISM IN WESTMINSTER ABBEY.

The 'Morning Leader' on September 30th gave the following short report of a remarkable Michaelmas-day sermon preached at Westminster Abbey by the Rev. H. Mayne-Young, of St. John's, Westminster, at the afternoon service on the 29th, the subject being 'The Ministry of Angels':—

The festival of St. Michael and All Angels was, said the preacher, a direct challenge to that spirit of materialism which, with its illogical reasoning, would make the seen the limit and boundary of the real.

Surely we must believe that we were still environed by the bright sentinels from the spirit world. Some forty or fifty years ago all the leading men of science were thorough-going materialists or agnostics. But to-day we were witnessing a great awakening from their blank and hopeless materialism. Let them pick out the men of the present age, whose names were household words as prime representatives of science—Crookes, Wallace, Lodge, Hodgson, Myers, Flammarion, Lombroso, and a host of others. Not one of them, he ventured to assert, would say that the being of man could be explained on any hypothesis which excluded and denied the spiritual. Not one of them would declare that survival of physical death was improbable. They had all investigated, verified, and demonstrated the fact and reality of psychic phenomena; and by the efforts and researches of these men of science, the marvel of spiritual being—telepathy, clairvoyance, clairaudience, and the wonders of our subconscious self—had been made the common knowledge of our time.

We have always felt that those religious teachers who oppose Spiritualism make a grave mistake and play into the hands of materialists, whereas, by ascertaining the truth, and making themselves familiar with the evidence of survival, they can occupy the strongest possible ground, because Modern Spiritualism supplements and confirms the testimony to the so-called miracles of olden times, thus making believable much that otherwise seems to be outside the range of probability. We congratulate the Rev. Mayne-Young on his courage and outspokenness. Where he leads many others will follow.

SPEAKING at Wellingborough, recently, Sir Ryland Adkins, M.P., said: 'Human beings were never meant to be entirely reasonable people; sentiment and persuasiveness were intended to play a part in human life.' Whether intended or not, there can be no doubt that sentiment and persuasiveness do play a large part in human life, but surely it is only reasonable that they should do so!

VISITS TO DREAMLAND.

BY SALOME ISABEL LAKEMAN.

(Continued from page 459.)

Some dreams are clearly defined, well arranged, their *dramatis personæ* taking their parts easily and naturally, speaking and acting with precision. There is no confusion, no grotesqueness; all is perfect agreement with the character of the particular dream. But there is much more than all this. In dreams which are worthy of the higher name of 'visions' are heard and seen things which, in the waking consciousness, seem almost too spiritual to speak of. Here may be caught glimpses of fuller and clearer light; here may be heard the harmonies of higher planes, whose echoes abide with us; eyes of love and compassion look into the very soul; voices speak words of help; hands hold our own in a clasp of undying friendship. Verily are met in dreamland some of the ministering spirits who are 'sent forth' to comfort and to bless those who, in spite of life's thorny way, are determined to press onwards and upwards. These are the dreams above all others which find a permanent lodgment in the memory; these the precious renderings of the veil through which may be heard the divine invitation of old—'Come ye yourselves apart and rest awhile,' and in the rapture of what may be seen, in the joy of what may be heard, we can declare with truth, that 'we speak that we do know and testify that we have seen.' It matters not what experiences may be passed through, what storms may beat upon us from without, what sorrows rend us from within, these visions remain—they are *ours*, and amid the howling of the tempests and the surging of the billows of life will their messages still be heard, whispering words of strength and peace to our souls.

Again, in dreamland we sometimes meet with those who have passed to the Other Side—those whom we still love as devotedly as ever, for death has been powerless to quench with his chill hand even one spark of the sacred fire of love. Though in good Cardinal Newman's well-known hymn we often sing of these as 'loved and lost awhile,' they are in no way really lost and, in proof of this glad fact, can still be heard and seen and felt by those whose psychic senses are sufficiently developed. But it is 'only human to wish to see our departed friends' is often heard. Only human—there is no need to apologise for being human, for humanity is the grandest and most sublime creation of God. We should indeed be unhuman if we did not think of those beloved ones who once trod life's path by our side, and therefore is valued and cherished the remembrance of meeting with them in happy dreamland.

Again, dreams may be inspirations, as signposts along the way, pointing to unknown and untried paths, revealing fresh fields of work and steeper heights to be climbed. As a traveller turns to the right hand or to the left, according to the direction on the signpost, so under the impelling influence of one of these flashes of inspiration, sometimes an entirely fresh direction is taken in life; the whole current of thought may be changed and the very aim of existence altered. After having received some such unmistakable direction in dreamland, there is a definite difference in the life; there is a wider range of vision, there is a deeper insight into the accepted revelation of truth. This dreamland, to which during sleep we may go, is full of spiritual help, if we can but grasp it; for the sleeping consciousness is truly more real than the waking; for it is 'a state higher and more real than the waking consciousness.'

But visits to dreamland are not only times of revelation, of inspiration, of strength, not only moments of reunion with those of whom we have lost physical sight, perhaps recently—perhaps for years—but they are capable of being seasons of complete rest as well as of invigorating change of scene. How many, when taking their scanty holidays and seeking for the sorely needed rest, can absolutely banish the anxieties of home or business from the wearied brain? But in happy dreamland these are, at least for a time, lost sight of, where, amid change of scene, work, and companions, the heart-aches and the sorrows, the stress and strain of earth life are completely forgotten, and the

warrior returns to the battle with renewed strength and revived courage.

But there is yet another class of dreams which cannot be entirely lost sight of, although, perhaps, we may not yet have experienced one of the kind—dreams concerning the future, or 'prophetic dreams' as they are often called. As we all know, this particular class of dream has played no small part in our own Scriptures. They have been seen alike by the captive in the dungeon and the king on his throne, by the lonely traveller and the officers in the palace, by those who belonged to the Hebrew race and by those who did not. These, dreams foretold widely different events, and had, by their appearance, definite ends to serve, as in the case of Joseph, who was 'warned in a dream' to depart into Egypt that the life of the infant Jesus might be preserved. But not only in Scripture must we look for these 'prophetic dreams.' A story is told of a certain ancient king who, while mustering his comparatively small army against the impending invasion of an overwhelming foe, dreamed one night that he led forth his mere handful of men, by whom the hosts of the enemy were completely routed. The dream made so great an impression upon the king that all fear was taken away, and he resolved that instead of surrendering he would lead forth his little army. He did so entirely in consequence of his dream, and instead of sustaining an ignominious defeat, he won a remarkable victory.

Still are these 'prophetic dreams' both seen and obeyed even in this materialistic twentieth century, and none may know what evils may thus be averted. Thus, though to some the idea may seem fanciful and far-fetched, does help come from the Other Side—from that plane to which very few have access in this life save during their visits to dreamland.

'NOTHING NEW UNDER THE SUN.'

Mr. Charles J. Norris, writing in the 'Richmond and Twickenham Times,' on 'Prescription and Superstition,' says:—

The patient student of scientific development is forced to admit, with certain qualifications, that there is nothing new under the sun. Take, for instance, the cases of Christian Science and Faith Healing. . . . Farther back than the days of Nero and Marcus Aurelius methods of treating diseases and ailments were in vogue similar to those practised by the disciples of the late Mrs. Eddy. Aristides, a plutocratic valetudinarian philosopher in the days of M. Aurelius, studied medical science in the East, and has left a more or less detailed account of the practice of medicine in the days of the Antonine Emperor. He wrote of the 'temples of health,' or sanatoria—institutions similar to our 'hydros'—and describes the mystical rites which played an important part in the 'cures' effected in the temples. Officials who sometimes happened to have studied what, in those days, passed for medical science, performed mysterious ceremonies and invoked visions for the benefit of their patients from the numerous deities in whom they believed, during the long hours of sleep and compulsory silence insisted on by the 'doctors' in these temples of health. Whilst obsessed by these visions supernatural voices are stated to have been heard by the patients, and specifics prescribed for alleviating pain and curing diseases. Drugs, it is true, were administered by the 'doctors,' but belief in supernal prescriptions was not only popular, but eagerly desired. Aristides mentions one of the prescriptions ordered him in a 'heavenly vision,' what time he was suffering from an acute 'fever.' 'Bathe in ice-cold water'—so he fancied the mysterious voice to utter—'and then run as fast as you can against the north wind.' And, *mirabile dictu*, Aristides survived. This is merely one of the many marvellous cures recorded as a result of adhering to the commands of the heavenly voices. . . . Many of the visions induced by the priests of the temples seem to anticipate the 'suggestion' phenomena of the modern schools of hypnotism, and through an atmosphere misty with charlatanism it may be dimly discerned that 'faith' in the visions was held by the priests to be of immense importance in the 'cure.' Aristides, who was a victim of pulmonary complaints, tumours, and gastric disorders, persevered with the treatment suggested by the 'vision-voices' and astrologers for a considerable number of years, and according to his own evidence, he was eventually completely cured of all his ailments, except—a passion for recording them; Pliny admits to the efficacy of vision cures; Tacitus, a believer in Oriental magic, hesitatingly affirms their virtue; Aelian speaks rapturously of their potency, and also many other mighty men, whose philosophies were the mental porridge of our youthful days. Even M. Aurelius—the ever-brimming well from which

cleric, philosopher, and poet alike continuously draw bucketsfull of ethical water—caused a miraculous fall of rain by means of the esoteric powers of one of his retainers, a certain Egyptian sorcerer—at any rate this is the story of Dion Cassius.

A SYMBOLIC PICTURE.

Mr. W. T. Stead recently informed us that an art master, a good Spiritualist and an inspirational painter, who was in a good position as an art teacher, had broken down in health in consequence of a severe disappointment, and that his wife was anxious to sell a large oil painting, entitled 'The Soul Returning,' which her husband had painted. We communicated with the lady mentioned by Mr. Stead, and in response to our suggestion she left the picture at the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., where it is now on view. She will be glad to dispose of it for a reasonable sum. Her husband is a qualified art master, has gained three silver medals, a national bronze medal, and numerous honours certificates. It was the non-acceptance of his picture by the Royal Academy that caused the severe illness and mental collapse from which he is now suffering.

The picture represents an angel conveying a departing spirit to the spiritual world. Her dress is white, to represent purity, and gold and blue to symbolise glory. The outspread wings of the angel indicate power, and his benignant face denotes wisdom and knowledge of the divine mystery that only the pure in heart are able to enjoy. A cherub, at the top, symbolises joy, several birds indicate peace and everlasting song, while a butterfly typifies the soul. The colours, which are said to be 'auric,' are brilliant, and the whole conception is striking and original.

MESMER'S THEORY OF THE AURA.

Mr. E. Martini, writing to the 'Daily Chronicle,' asks:—

May it not be possible that the theory of an animal magnetic aura, or emanation, postulated so long ago by Mesmer and his disciples, but ridiculed, and denied by the modern school of hypnotists, is at last about to receive scientific confirmation?

He further says:—

As a mesmeric operator on the lines of the old school, I have for many years been making experiments with the human magnetism or aura. My experiments with many individuals enable me to positively assert that the human aura does exist, that it can be seen by many, and, under certain conditions, when of sufficient density, even felt. . . . Some years ago I had an interesting experience with one of my sensitives. One day, experimenting with him whilst in a state of somnambulism, he greatly surprised me by suddenly becoming lucid. Jumping up at my hands, he seized hold of them, exclaiming in tones of delight and surprise, 'Pretty light. Pretty light.' On my inquiring of him the reason of this he asserted that he could see the light from my finger ends, &c. Following this up, I began by making a series of experiments with him which led to some strange results. I found that by making passes on certain articles I could deposit the light there *pro tem*. . . . With closed and bandaged eyes the sensitive when brought into the room would instantly pick out the magnetised articles no matter how many more they were mixed up with, never making a mistake even with cards taken from a pack and thrown on the table with the others.

MRS. FRANK ANDREWS, of 1, Fleetwood-avenue, Westcliff-on-Sea, late of 53, Warrior-square, Southend-on-Sea, begs to acknowledge gratefully the little gift her unknown friend, 'Emma,' sent to her, which is the only response she has had to the notices put into 'LIGHT' by a Spiritualist friend.

SPIRITUALISM stands for the belief that God sends His spirit messengers in all ages and never leaves Himself without a witness; and that He overshadows His children with the Christ-spirit and sends 'the Comforter' to tell them 'all things.' There are 'many mansions' in 'His Kingdom,' and those who do His will (who live the life) shall be happy therein. The Kingdom of Heaven is within, and, 'as a man sows so shall he also reap,' for each one goes to his own place. Jesus 'preached to the spirits in prison' and there is hope for all. The wayward, wilful, weak, or wicked shall ultimately be brought to repentance through trial, suffering, and misery. Sooner or later, here or hereafter, all members of the human family shall be gathered home.

STRANGE DEATH-BED PHENOMENA.

'The Progressive Thinker' publishes a posthumous article of Mr. John R. Francis, which, after relating instances of dying people recognising the presence of spirit relatives who had passed on before, gives a remarkable case that would appear to belong to a category of its own. At least we do not remember having read of any similar incident:—

A well-known business man of New York passed away. His widow is a clear-minded and educated lady, without any morbid or superstitious taint in her nature, or any belief in Spiritualism. While bending over her husband shortly before his death she observed that the expression of his face was changing, and the next moment saw there, instead, the face of her dead brother. The two men were entirely unlike in appearance, one being light and having a blond beard, and the other very dark. Shortly afterwards the lady saw on her husband's face the expression of another deceased friend, and a little later that of a third. Her morbid and overwrought fancy deceived her, someone says. Could two persons be deceived at the same time and in the same way? I ask this because three years ago this lady and her sister watched beside the dying child of the latter. The little girl's face suddenly changed. One of the ladies saw that the other observed this, and said: 'Emily, who was it?' 'Adelaide,' was the answer. 'Yes, Adelaide.' The two ladies told our informant that they saw unmistakably the face of their dead cousin, a woman, shining out through the face of the dying child. She could offer no explanation of these phenomena, and we present them, because they seem unusual and interesting.

ITEMS OF INTEREST.

Dr. J. M. Peebles has evolved a short creed, but a right one. In closing a recent letter in 'The Banner of Light,' he says: 'Pondering over the past, I have got my religious creed reduced down to this trinity—Think right, be right, do right.'

A correspondent, who writes from the Isle of Wight, says: 'This might be interesting: So far as I can discover, out of over nine thousand inhabitants here two only have "LIGHT" in their homes! Truly "LIGHT" must be badly needed in the Island.'

Someone, in 'Life's Uses,' says: 'You had better live your best and act your best and think your best to-day, for to-day is the sure preparation for to-morrow and all the other to-morrows that follow.' True, but as it is always to-day and to-morrow never comes, the writer might have said:—

'Live, live to-day, to-morrow never yet,
On any human being, rose or set.'

As the discussion on 'Counterparts' and soul-love involves marriage and the relations between the sexes generally, the following by the Rev. George H. Hepworth may be of interest just now: 'The purpose of marriage is the building of a home. If there is any other motive—wealth or social position—we perform an act of sacrilege, defy the laws of the universe and reap a harvest of tears. True love never listens to the ring of gold, and if we clasp hands because they hold a cheque book, we simply invite the avalanche to crush us. . . . If there is one relation on earth which should be kept free from mere worldliness, it is the relation between a man and a woman who are to walk in each other's company until death forces a separation. A quiet home, on whose altar the flame of love and confidence never goes out, is as close to heaven as mortals can get this side of the grave. There is something of God in a true home. There are many such on earth. They constitute the element of progress, and they contain the secret of the noblest manhood, and the purest womanhood.'

We regret to learn from the October issue of 'The Messenger and Monthly Plan' of the Yorkshire County Union of Spiritualists that Mr. J. Kay, owing to continued ill-health, has had to give up the Editorship. We trust that Mr. Kay will soon be fully restored to health. His successor, Mr. R. H. Yates, has commenced well. After asking that the readers of the 'Plan' will send out love thoughts of health and good cheer to Mr. Kay, he says: 'I wonder if we ever think how frequently we might cheer and help and strengthen those who suffer if we would only unloose the spiritual forces stored up within us and direct them, charged with high purpose, to those in need physically and spiritually.' Mr. Yates propounds the following question: 'What is the greatest need of our movement?' It seems to us that he has already answered it. 'Love-thoughts of health and good cheer,' well directed, with high purpose, will make the movement grow.

The position of the preacher is, in many instances, anything but an enviable one, especially if he happen to entertain strong convictions which run counter to the opinions and practices of the leading members of his flock. The Rev. Hon. R. Adderley, speaking at Poole, recently emphasised this fact when he said: 'It is time that people recognised that social reform is one of the deepest religious questions. If a clergyman speaks in the pulpit about social reform, he is told to look after his own business and talk to people about getting to Heaven amongst angels playing on harps, and that sort of thing; but I contend that the great lesson to be learnt is that the people should have an opportunity of leading better, purer lives down here. It is just as right to mention this subject in church and during prayers as at this meeting. Until this is recognised more, I don't see how we can go forward in Christian religion.'

It is said that, in America, it is becoming increasingly difficult to find capable young men willing to enter the ministry—perhaps the Rev. Adderley has given one of the reasons. It may be, however, that General Booth has discovered another reason. He says: 'The growing indifference of the age is appalling: men are too busy with their pleasures, their money-making, their politics, and a thousand things.' We presume 'The General' refers to indifference to religious or Church problems—yet, in spite of all the jeremiads of pessimists, we are inclined to agree with Mr. R. C. Heaton Drabble, who recently said: 'The world is as good as ever it was; and it is growing better.' Indeed, we regard the pessimistic croakings that are so prevalent as evidence of the improvement that is going on: they demonstrate that a truer, keener sympathy is springing up in the hearts of people everywhere. Pessimists are dissatisfied because they are more conscious of limitations and deprivations than of old. The fact is, the ideal of life is higher to-day than formerly, and fewer people are willing to rest content in squalor, ignorance and misery.

General Booth speaks of the widespread indifference to religion, but it strikes us that in many cases it is not so much indifference as inability that keeps large numbers from participating in religious labour. Many are willing, but simply cannot devote their time and thought to such enterprises. Here is a common instance. One who until quite recently has been an active worker in our movement writes: 'My health has been unsatisfactory for some months, and I find increasing business worries claim so much thought and energy that there is little time and no great amount of strength left to prosecute a vigorous fight for Spiritualism. I long for more opportunity and greater power to grasp such opportunities as come along, but experience compels me to reserve my physical strength first for the daily industrial fight, and to seek spiritual inspiration in the occasional opportunities for quiet meditation and contemplative thought.' The fact is that the hustle and high pressure of modern industrial life is robbing thousands of energy and hope, and forcing them to narrow the circle of their activity and interest, and spiritual or religious work is the first to suffer.

What an immense number of persons—doubters, mourners, truth-seekers—there must be to whom Spiritualism would be a gospel of glad tidings! We think, sometimes, that the battle is well-nigh won, and that our facts and teachings are winning all along the line; but, on reflection, we are compelled to conclude that the fight against materialism and ignorance—ignorance of the spiritual truths for which we stand—has hardly more than begun. There is an immense work yet to be accomplished before 'the people who dwell in darkness shall see a great light' and be exceeding glad. Surely there is need of 'a forward movement' in Spiritualism that shall put altruistic aims to the front and give new energy and inspiration to all workers for the dissemination and the application of spiritual truth. We must let the light shine!

'The Quest' for October contains plenty of solid food provided for thinkers by thinkers, as will be seen by the following list of the articles and their authors: 'The Cradle Song of the Christ: a Study in the Origins of Christianity,' by the Rev. K. C. Anderson, D.D.; 'The Religion of Mani,' by F. C. Conybeare, M.A.; 'The Trend of Psychical Research,' by Miss H. A. Dallas; 'Some Influences of Buddhism on Japanese Thought and Life,' by Prof. Yoshio Noda, Ph.D.; 'The Book of the Hidden Mysteries of the House of God,' by G. R. S. Mead, B.A.; 'The So-called "Madness" of William Blake,' by Joseph H. Wicksteed, M.A.; '"The Sightless": Maeterlinck's Study of a Religious Crisis,' by Henry Rose; 'Christ Among the Heretics,' by the Rev. F. W. Orde Ward, B.A., and 'The Baptism of John the Forerunner,' by Robert Eisler, Ph.D. Miss

Dallas thinks that the evidence which is already forthcoming is sufficient to place the three following conclusions on a scientific basis, *viz.*: 'The reality of an unseen universe of intelligent life; man's survival of bodily death; and that communication takes place between the (so-called) living and the (so-called) dead.'

Freemasons will be interested in the article by Mr. W. L. Wilmshurst, in 'The Occult Review' for October, on 'The Mystical Basis of Masonry.' The Editor in his 'Notes of the Month' tells a good ghost story that was related to him by the widow of a clergyman. It appears that, some time before her husband's death, this lady, while waiting for him one autumn evening, was looking out of one of the rectory windows when she saw above a rose bush a filmy white vapour, in the midst of which there appeared the head of a beautiful woman, having black hair and black eyes. A loose Spanish mantilla was thrown over her head, and a rose was pinned in her hair. The lady informed her husband, but nothing further was said lest the house should get the reputation of being haunted. A year later the lady had a visit from an old gentleman, who explained that, when a boy, he had been a pupil in the house, which was then a school. In the course of conversation he mentioned that while at the school he had twice seen an apparition of a beautiful lady. On the second occasion he was so scared that he fainted away and was afterwards quite ill. He then told his father the whole story. The latter made inquiries in the village, and ascertained that many years previously the rectory had been held by a young clergyman who had married a Spanish girl of extraordinary beauty. Her husband was extremely jealous, and one day, having seen a young man kiss his wife's hand, he got a pistol and shot her dead. This story, told by the old gentleman, a total stranger, recalled to his hearer's mind her own experience, which it fully corroborated.

LETTERS TO THE EDITOR.

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

'The British Weekly' and Spiritualism.

SIR,—'Claudius Clear,' in the 'British Weekly' for September 21st, poured ridicule (not to say contempt) on 'messages from the spirit world.' I ventured to pen a protest expressed in terms of studied moderation, but after a careful search in the issue of the 28th I have failed to discover any reference whatever to my rejoinder. May I beg, therefore, that you will give what publicity you can to my protest, which was as follows:—

'DEAR SIR,—On page 605 of your last issue, speaking of "new messages from the spirit world," "Claudius Clear" makes the following affirmation: "Without the exception of a single sentence or a single line, they are all Tommy-rot of an unmitigated kind."

'Sir, I protest with my whole being against such an unwarrantable statement, and for the best of reasons, *viz.*, I have had messages from the spirit world myself, from my own dear wife, which, so far from being "Tommy-rot," have been of the greatest possible uplift and help to me, and which have transformed "the spirit of heaviness" into "the garment of praise," and raised me from the depths of gloom to the heights of bliss.

'Time and again I have been struck by the tenderness and the restraint with which "Claudius Clear" has referred to the "separation" caused by death—particularly in the case of husband and wife. As a reader of the "British Weekly" for many years, I remember instance after instance in which this "parting" has been referred to with inimitable pathos and sympathy. At the same time, strange to say, I seem to recall during the years scarcely a reference to Spiritualism which has not been marked by a species of savage denial and resistance, not to say abhorrence.

'The observations on Socialism on page 594 of your last issue, may with equal aptness be applied to Spiritualism: "Controversy on [Spiritualism] may be carried on without issue and without end. It is not very easy to define [Spiritualism]. Such definitions as exist require much explanation."

'I am not concerned to defend or elucidate the particular instances of spirit messages cited by "Claudius Clear." All I say is that I cannot but protest, not simply with intellect, but with heart and soul, against such a sweeping statement as to the utter nonsense of such communications. Can anything, for example, be more untrue, or more cruel to stricken hearts, than the sentence in column five on page 598 of your last issue, "A

dead man cannot love"? The dead cannot love? Why, love has its true home where the "dead" dwell, and to some the love of the "dead" is not less, but more real than the love of the living. If *anything* survives the putting off of the physical tabernacle, then love survives; and love, to continue in being, must find *expression*, and does find expression—oftentimes unconsciously to the one remaining, but *sometimes* consciously.

"If it were anything other than a matter of personal experience I would not have ventured to cross swords with "Claudius Clear," but I cannot resist the overwhelming impulse to protest against his statement. I affirm most definitely that I have received quite a number of "messages from the spirit world" direct from my dear wife, who passed within the veil some years ago, and who also was a regular reader of your paper. And further, may I say that I have been urged by prominent ministers and other friends to make known my experiences to the world, and doubtless this advice will be followed at the proper time.

A few months back, under "Sunday Afternoon," you printed some lines which suggested that the old familiar hymns were not forgotten on the other side. Well, sir, fourteen days ago, in the course of a long and beautiful message, impressed upon me by my dear wife, she brought to my mind a verse of one of her favourite hymns.

"I feel sometimes that we are on the eve of a new and deeper consciousness of the reality of the unbroken ties remaining between this side of the veil and that. At any rate, as God shall help me, I hope to live and work for it.

"I could say a great deal more were the time and place opportune, but I trust you may find space for the above."—Yours, &c.,

L. V. H.

24, Cartwright-gardens, W.C.

Counterparts.

SIR,—'Omnia Vincit Amor' dislikes my question, 'What does it matter?' respecting 'counterparts,' and asks those who have loved 'with a pure, unselfish love,' if it is no matter 'whether they are to be united in the brighter land or not,' and further inquires, 'Would "F." have us eliminate love as of no account?' Will you, therefore, kindly permit me to explain that it is just because I *do* believe in 'pure, unselfish love' that I regard the unproved and unprovable theory about 'counterparts' as pernicious nonsense that is calculated to do an infinite amount of harm. It has been, is being, and will be made use of as justification, or excuse, for all kinds of marital infidelity and so-called 'free-love' practices. When two persons truly and purely love each other, and act sanely, temperately, and unselfishly towards one another, their love must endure, and they will not trouble themselves as to whether they are twin-souls. The fact that they *do* love each other (with the love that thinketh no evil and delighteth to serve—aye, to suffer, if need be, for dear love's sake) is quite enough for them. Such love, being pure, true, and unselfish on both sides, can never die, and there can be no question as to reunion after death, for heaven would not be heaven were such loving hearts separated. 'Omnia Vincit Amor' and I agree absolutely on one point, I am glad to say—*viz.*, 'It is better to wait patiently until we meet' one who inspires in us, and responds to, pure, unselfish, spiritual love, 'than to rush hither and thither to find one's affinity, which often leads to disastrous consequences.' Mrs. Longley's reply on p. 464 to 'a disappointed wife' who seeks for her soul-mate seems to me to be both sensible and spiritual.—Yours, &c.,

F.

SIR,—Mr. R. B. Span, on page 468, affirms that 'every soul, male and female, has its twin-soul or counterpart of the opposite sex,' but he advances no evidence—not even a single fact—in support of his claim. If this assertion be true, and there is one, and *only* one, possible true mate for every individual, it is no wonder that Mr. Span says that the union of twin-souls in marriage is *infrequent* on this earth! So I should think. It must be worse than looking for a needle in a bundle of hay to try to find one's (one and only) counterpart. In these circumstances, especially as we are told that counterpartal souls are 'bound to meet' hereafter if not here, why should we bother about it? Why not do our utmost to understand, make the best of, and be happy with our partners, whether they are twin-souls or not? Surely that were the wisest and the most loving course to pursue.

Mr. Span says that he asked a materialised spirit about this matter and that the spirit, who declared that the twin-soul theory was quite true, 'spoke with authority.' What authority, may I ask? What evidence did he give? Surely some proof was given.—Yours, &c.,

LOVER.

The Order of the Star in the East.

SIR,—The letter by Miss Elizabeth Severs, in 'LIGHT' of September 23rd, was doubtless read with much interest. But perhaps many readers, like myself, would be grateful for definite information regarding the belief held by Mrs. Besant, that a great 'World Teacher' is coming in the near future, who will be no less a person than the Christ of Christianity.

Putting aside the conclusions arrived at by many profound thinkers, that unimpeachable historical evidence is unobtainable as to *who* was the Christ of Christianity, one would like replies to the following questions:—

(a) Does Mrs. Besant merely *believe* in the coming of the 'World Teacher'? If so, on what grounds does she justify her belief?

(b) What are the reasons for believing the teacher to be the reincarnated 'Christ of Christianity'?

(c) If Mrs. Besant has obtained information from a source which makes it possible for her to affirm positively the coming of the teacher, is it possible to offer to the world any evidence or proof which will justify her claim to possess such special and specific knowledge?

(d) Should this teacher arrive, in what manner will he prove any claim made for him to deserve the tremendous and overwhelming title of 'World Teacher'?

(e) Is it not possible that any man of unusual intelligence and spiritual power, arising in the East or elsewhere, may easily be foisted on an all too credulous world as *the* 'World Teacher'?

(f) Who or what is to prevent such a thing being done?

Your correspondent states that 'the Christlike alone will know and love the Christ'—presumably the members of the Order of the Star in the East! That is, only the elect will know him—which reads very much like a repetition of Hebraic and Christian exclusiveness.

Again, we are informed that we must 'prepare public opinion for his coming,' and 'an atmosphere of welcome and reverence.' Just so. Only those who are prepared to accept the claim to special knowledge on the part of certain personages, to *believe* in the coming of the great personage, to accept *with all due reverence* the introduction of *someone* as the great teacher, will know him! Truly history does repeat itself.—Yours, &c.,

'LIBRA.'

Bilocation.

SIR,—As the following letter touches upon the interesting phenomenon of 'Bilocation,' concerning which you have lately printed several articles, perhaps it may be of interest to your readers. I would like to say that this is the letter to which I refer in my book as having been received too late to allow me to submit it to the signatories of the voucher.

'B ———

'August 28th, 1908.

'DEAR MR. TURVEY,—On Friday night last, at 12.35, my bed was raised several times, and I heard your voice say, "I am Turvey; I have come." Although I could not see you, I knew that you were in the room. Also on Wednesday last, at our circle, you, with the table, spelt your name and gave two distinct messages. You arrived at 9.12 and left at 9.37.—Yours truly,

'A. E. L.—'

It is necessary for me to say that the 'you' in the above letter does not refer to my physical body (which I call 'me') but to a mental body (which I call 'I'). In both instances 'me' was in my house, about four miles from the house in which the phenomena occurred, and was normally conscious at the time. Of course the above incidents are 'impossible' but, at the same time, they actually took place. Because 'it is a million to one' against my getting the same conditions again, and being able to repeat the phenomena (or, rather, the first phenomenon, for I have repeated the second many times), the sceptic may have the right to say, 'If you can't do it again it stands to reason that you never did do it.' I do not claim that 'it stands to reason,' I merely claim that it 'stands to the truth.'

A Marconi installation can, without visible contact, move matter at a distance, and if 'scientists' will only learn that man is a rarefied 'Marconi installation' it would follow that telepathy, phone-voyance, and all other psychic phenomena are 'simple when you know how they are done.' Not long ago it was discovered that it was possible to take a photograph by the *light* of a glass tube filled with the germs of disease. Now, if the germs give forth a light sufficient for the camera to take a photograph I reckon that those of us who have declared that we see a 'dull chocolate light' coming from a lung which has been attacked by tubercles are entitled to have the word 'liar' removed from the catalogue of 'polite' epithets used by the average medium-baiter. It seems to me that if men can invent instruments, by the use of which

they can send messages without visible means of contact, move matter at a distance, cause vegetation to grow more quickly than is normal, cure illness by electricity, &c., they may as well give Mother Nature the credit of having done a little inventing on her own account before her offspring (man) had 'left school.' After all is said and done, man makes very little on the material plane (out of material things) which his soul has not previously made on another plane out of mind-stuff.—Yours, &c.,

VINCENT N. TURVEY.

Marrington, Branksome Park, Bournemouth.

[Mr. Turvey has sent us the letter by 'A. E. L.' which he correctly quotes above.—ED. 'LIGHT.']

'Out of the Body' Experiences.

SIR,—The articles on 'Bilocation' have been very interesting to me, and I think with 'B. C. W.' that this phase of mediumship ought to be studied, for it is undoubtedly a form of mediumship, and in my own case I have had so many experiences of this kind that I never think of the physical body as myself. It is difficult to write on this matter, but I have been shown how the body is linked to the spiritual and sustained by it just as simply and naturally as the unborn child is by the mother. I have stood by my body fully conscious and been given this lesson by an Egyptian friend just as naturally as a teacher in the body could give it, and I have been overjoyed at the beauty and order of all things spiritual.

Our bodies can be made perfect mediums for soul and spirit in a practical and scientific way that will dispel all doubt of the reality of the spirit world. There are organs in different parts of the body, which can be developed, that put us in communion with different planes of spirit and, given the reverent, earnest desire, there is nothing we cannot learn at first hand.

The body is the laboratory of the awakened spirit, the crucible where all things may be transmuted.—Yours, &c.,

MARY HAMILTON.

Position of Bed when Sleeping.

SIR,—I should be much obliged if any reader of 'LIGHT' will inform me if there is any reason why I should experience the following sensations when sleeping with my bed north and south. I have found ever since I arrived at an age to notice, that when lying east and west, I can sleep quietly and in comfort; if, however, I go to rooms where the bed is, without my knowledge, north and south, I both feel and hear spirits about me. Once I had the sensation of the whole room being filled with them, at other times there has been either sighing or speaking beside my bed, also walking about my room. Although I am always terrified, I have tried to speak to the unseen visitants, but have received no answer.

I should be pleased to know of anyone who has had similar experiences, and can explain why such should be.—Yours, &c.,

MARY GIBBS.

'Investigations into the Aura.'

SIR,—Mr. Lewis's experiments, referred to on page 461, seem to confirm a theory of mine that a mesmerist, in mesmerising, surcharges his subject with a force, which has the same effect as a surcharge of alcohol, it either stupefies him or makes his faculties abnormally brilliant. By repeated mesmerism he grows accustomed to the dose, his mind, as it were, gains the power to digest the surcharge, and he becomes clairvoyant, &c.—Yours truly,

F. PRATT.

'Test Seances with Charles Bailey.'

SIR,—I have to thank Dr. Wallace for the courtesy of his reply to my letter of September 20th, and finally and as briefly as possible will take up that part of it which is addressed to me.

Dr. Wallace tells me that the eggs *might* have been concealed in the heels of Bailey's boots, also (note) that this place has been used 'by imitators of supernormal phenomena.' How can the doctor and his friends, who knew that Bailey was a boot-maker by trade, excuse themselves for their gross neglect to examine Bailey's boots when they had him stripped naked and his boots off? Surely these were the first articles they should have pounced upon. It is beyond my comprehension to imagine how these investigators could be so careless, and yet they were observant enough to notice the fact that Bailey did not have on the same boots at the subsequent séance. Did they look for concealed cavities in the second pair? I ask, is it fair to Bailey to introduce such a remark, and by a member of the medical profession, too? Surely, even a poor medium is entitled to have an extra pair of boots for hygienic reasons alone. No, doctor, it won't do. It is clearly evident that, however earnest you may be in searching for truth, neither you nor your friends are cut out for psychical researchers.—Yours, &c.,

PETER GALLOWAY.

SOCIETY WORK ON SUNDAY, OCT. 1st, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—The inspirers of Mr. J. J. Morse addressed a large audience on 'The Coming Man: Material or Spiritual?' giving one of the finest lectures ever heard from this platform. Mr. W. T. Cooper presided.—15, *Mortimer-street, W.*—On the 25th ult. Mrs. Place-Veary gave remarkably successful clairvoyant descriptions, and on the 30th an enjoyable evening was spent with 'The Strolling Player,' who spoke through Mr. J. J. Morse. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

LONDON SPIRITUAL MISSION: 22, *Prince's-street, Oxford-circus, W.*—Morning, Mr. E. W. Beard gave an address entitled, 'Awake, thou that sleepest.' Evening, Miss Violet Burton delivered an address.—E. C. W.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—An interesting reading from 'Heaven Revised' was given by Mr. W. H. Such. Mr. E. P. Noall presided. Sunday next, at 7 p.m., address by Mrs. Mary Gordon.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mrs. Neville gave an interesting address and psychometric delineations. Sunday next, at 7 p.m., Nurse Graham, address and clairvoyance.—T. B.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mrs. Roberts gave an address. Sunday next, Mr. Walker, address and clairvoyance. Thursday, 12th, Mrs. Mary Davies, address and clairvoyance.—H.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—Mr. R. Boddington gave a good address on 'Life Hereafter.' Saturday, October 14th, at 8 p.m., social; musical programme provided by the Kingston friends; tickets, 6d.

BRIXTON.—8, MAYALL-ROAD.—The new officers presided. Sunday next, at 7 p.m., Mr. Sarfas, address and clairvoyance. Circles: Monday, at 7.30 p.m., ladies'; Tuesdays, at 8.15, members'; Thursdays, at 8.15, public.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. A. Boddington gave excellent addresses and good clairvoyant descriptions. Sunday next, Mr. E. W. Wallis at 11 a.m. and 7 p.m. Subjects: 'A Thankful Spirit' and 'The Spirit's Claim to Recognition.' Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. T. O. Todd gave excellent addresses on 'Nature's Divine Revelations.' Sunday next he will continue the subject at 11.15 a.m. and 7 p.m. Monday, at 3 and 8 p.m., and Wednesday at 3, clairvoyance. Thursday, at 8, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. Robt. King addressed a large audience on 'Spirit Control' and answered questions. Sunday next, at 7 p.m., Mr. R. Boddington. Monday, at 8, Mrs. Neal. Tuesday, at 8, astrology class. Friday, at 8.30, Mr. Hawes's healing circle.—N. R.

ROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Inspiring addresses were delivered by Mr. J. Isherwood, followed by clairvoyant descriptions. Sunday next, at 11.15 a.m., service; at 7 p.m., Miss Chapin will give an address and clairvoyant descriptions. October 10th, soiree; tickets one shilling, including refreshments.

PROKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Mrs. Fanny Roberts gave addresses and good clairvoyant descriptions. Miss Woodrow sang in the evening. Sunday next—morning, circle; evening, Mrs. Podmore. October 15th, 'F. O. B.' Mr. G. Tayler Gwinn. Circles at 8.15 p.m., Thursdays, public. Tuesdays, healing. Social, Saturday, October 14th; tickets 6d.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. R. G. Jones spoke on 'An Eastern Materialisation Séance,' and gave recognised clairvoyant descriptions; evening, Mr. W. E. Long delivered an interesting address on 'The Knowledge of the Dead,' and answered questions. 27th, Mrs. E. Neville gave psychometrical readings. Sunday next, Harvest Thanksgiving at 11.15 and 7, Mr. and Mrs. T. King Scott. Wednesday, Mr. A. Graham. 14th, social and dance. 15th, Mrs. Mary Davies.—J. F.

THE UNION OF LONDON SPIRITUALISTS will hold its Annual Conference with the Shepherd's Bush Society, at 78, Becklow-road, on Sunday next, October 8th, at 7 p.m., when addresses will be given by Messrs. G. Tayler Gwinn and M. Clegg.

WINCHESTER.—ODDFELLOWS' HALL.—Mrs. Harvey, of Southampton, gave a good address and clairvoyant descriptions.

BRISTOL.—16, KING'S SQUARE.—Address by Mr. E. Willis on 'From Whence hath this Man these Things?' (Mark vi., v. 2) and clairvoyant descriptions by Miss Hodgekin and Mr. Thorne. Good attendance.—A. L.