

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way.....	445	When the Soul Awakes.....	451
L.S.A. Notices.....	446	A Henler's Spiritual Experience.....	451
German Psychical Journals.....	447	The Physical Basis of Astrology.....	453
Magic among the Malays.....	447	Science and the Occult.....	453
Environment and Karma.....	448	Telepathic Spirit Messages.....	454
God's Man.....	449	The Subliminal in Harness.....	454
The Ultimate Aim.....	449	Testimony of Two Professors.....	454
Musings of a Mystic.....	450	Mr. Eldred's Séances in Paris.....	455

NOTES BY THE WAY.

The call to the *Conversazione* next Thursday week gives to all our friends and to inquirers an opportunity for rallying round the flag which we hope none will unfortunately forget or intentionally miss. Say what we will, there is charm in numbers, and vitality too. We are confident that in these happy social gatherings there may be found a spiritual influence which has virtue in it—healing for the body and uplifting for the spirit. But we are quite willing to take lower ground, and to accept this bright gathering as a simple joy for its own sake. It fitly introduces a Session which promises to have both 'sweetness and light' in it, of which we shall have something to say later on. In the meantime, get tickets—and soon.

Dr. Dana, president of the New York Academy of Medicine, has been reviewing the battle-field of the biologists, but without results. The latest writers, he says, do not explain what life is. They describe phenomena rather than elucidate a process. We know, says Dr. Dana, that the phenomena of life are due to some complex and happily arranged activities of unstable molecules; and we know that they act under the ordinary laws of physics and chemistry. But 'we do not understand how they do it.' We should think not! The player of that game has apparently no intention of being found out.

Dr. Dana says 'there is no such thing as a vital force which sits enthroned outside the molecules and directs the process.' Of course there is not. Even God does not sit enthroned outside. He is the inmost of everything, of every molecule, of every atom, and of every thrill which causes the atom.

A certain learned observer has given to the force which produces life the name of 'biotic energy.' Is it not clever? We might just as well call it x . Dr. Dana says that the secret would be found out if we could artificially transform the ordinary molecular activities of albuminous matter into the specific activity, the biotic energy, of life. But he mournfully adds, 'No one has done it.' But if anybody ever did it, the secret of life would not be found out. All that would be found out would be—the way to construct a vehicle for the manifestation of life. No: every way the materialist is baffled. 'The secret of the Lord is with them that revere Him.'

Dr. Peebles and Mr. W. W. Mann have been having a 'full dress debate' in 'The Progressive Thinker' respecting the mediumship of a youth named Brittan. Dr. Peebles

believes in him, and thinks that we are talking too much about frauds. He says:—

There have been mediums, genuine ones, who will sometimes defraud. One such frankly confessed it to me, adding 'the people demand miracles, or impossible, astounding manifestations, and we have sometimes helped to gratify them.' Others are influenced to deceive by earth-bound, undeveloped diakka. Mortals grow to be like what they feed on—like what they talk about—like what they think about, and this thinking and thinking creates a vibratory atmosphere, a generative, multiplying atmosphere, intensifying the subject under consideration. This is true of capital punishment, one gallows-hanging scene setting in motion vibratory causes for producing others. This is especially true in regard to suicides. We have an example in Battle Creek. Within one year in this city of 30,000 inhabitants, there have been four suicides. The first one was published, talked about, written about, and preached about till there was suicide in the air—a suicidal mania. There have been three suicides since the first one that caused so much excitement. May not the persistent much-talking and much-writing of exposures have become a kind of spirit-exposing mania, a passing by of the good to find the bad?

Mr. Mann agrees that Spiritualism is 'a mighty, grand and triumphant truth,' but he wants it kept from the alloy of lies:—

What intelligent, honest people want, he says, is honesty and purity. We don't want our coffee sugared with half sugar and half salt, just because they are the same colour.

We don't want rank deception part of the time, and genuine phenomena the other part, from the same medium.

I readily agree that a man who deceives you once, may not always deceive you, but everyone knows that he will stand a lot of watching.

Dr. Peebles thinks much-talking and much-writing of exposures have become a kind of spirit-exposing mania, a passing by of the good to find the bad.

I cannot think that persistency in cleaning the house will make it look more shabby; on the contrary, it will tidy things up a bit, and if anything make them last the longer.

Dr. Peebles, in his contribution to the debate, reveals a curiously interesting bit of personal history, hitherto, we believe, not published. He says:—

I am very strongly impressed by an intelligence standing over me this moment to state that, attending the séances of Dr. L. G. Smedley in Kalamazoo over thirty years ago, and those of Abram Smith near Three Rivers, Mich., I became a subject of objective physical phenomena. Mrs. Helen Smith, a most excellent woman herself, now residing in Sturgis, remembers well these exciting séances. Abram's band of invisibles was powerful. Sitting with him I would become influenced, and more—controlled to dance Indian dances by the hour. I thought Indian, acted Indian, whooped Indian, and felt that I actually was an Indian. I could no more stop or control that rude dancing than I could for the time being stop or control the sun. These conditions and influences overshadowed me for a dozen years and longer. At times I would be partially dazed. Others, visible and invisible, would call out of me what was in them. I heard at times music from out of the silence. I would go straight by the place I started for—into the woods, quite likely. Trees, rivers and mountains were my delight. During these years, dreamy as they now seem, I planned things that I did not plan, did things that I did not do, said things that I did not say, thought things that I did not think. There were sometimes two of us; at other times I was conscious of several of us; and while I remained a strict unit of individuality, others had their say, measurably, at least, through my sensitised organisation. Is there a greater mystery than man?

It is decidedly a novelty that 'the investigations of the psychologist' should be cited as a reason for postponing the revision of the Methodist creed: but this is the advice of 'The Methodist Times,' which at the same time acknowledges that, as a matter of honesty, it might be wise to fall in with American Methodists who desire such a revision. The reason given for delay almost suggests that it would be better to wait and make a good job of it. The theory of Evolution, we are told, is still being worked out, and the last word about it has not yet been heard. 'A new realm of thought is being opened up by the investigations of the psychologist,' and 'the secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon.' 'In these circumstances,' says 'The Methodist Times,' 'no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our Church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill—of which no signs are yet discernible.'

All this is just as it should be, but it is none the less amusing. It is quite right that the Methodists and others should postpone the revision of their creed until the psychologists have gone further on. But what if these psychologists have to admit that the spirit people, good and bad, are here? What sort of a revision will that necessitate concerning salvation and heaven and hell?

There is something to say in favour of a reformation in spelling, but the reform will require great care. We observe that 'rhyme' is to become 'rime'; what then is to become of 'rime'=hoar frost? 'Missed' is to be spelt 'mist'; but that will clash with mist=vapour. 'Cheque' is to be dropped (or shall we fall in and say 'dropt'?) in favour of 'check': but how will the verb 'to check' fare? So with several other words.

'The Sunflower,' a Spiritualist paper, makes the plunge, and prints 'thot' for 'thought,' but 'thot' is no nearer the pronunciation than 'thought.' 'The Sunflower' has something to say about 'good thots,' but that is anything but good: and 'thots of your heart' is utterly bad, —more like a sloe than a sunflower.

We have received a copy or two of a new American monthly, 'The Grail.' It is pleasant to look upon, and, as we turn over the leaves, we feel we are in contact with a nature-lover, who might be lost in emotions of rapture if he were not so strongly held by knowledge and sense. The name of John Milton Scott is on the title page, and the publishing office is in New York City. On the third page of the cover there is a kind of hymn-prayer which, in its very simplicity and its depth of meaning, reminds us of Blake:—

On thy bosom, God, let I lean
In quiet peace this earth;
Be its sun thy face's sheen,
In thy love its daily birth.

All its torn, soiled fleece let grow,
And its wounds be healed in peace;
Shepherd I with thee let it go
Where love's graces never cease.

There its quiet trust will be
Unto thee a holy joy,
Straying no more sillily
Where the evil wolves destroy.

It will honour all thy care,
All thy tender willings do,
As thy love its love doth share,
As thy truth doth make it true.
So unto thy soul 'twill say
Words of mercy, peace and grace,
To thy heart, a perfect day
Its redeemed and holy face.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

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

IN THE THRONE ROOM OF THE

HOLBORN RESTAURANT, HIGH HOLBORN
(Entrance in Newton-street),

ON THURSDAY, OCTOBER 4TH, AT 7 P.M.

Short Addresses at 8 o'clock.

Music, Social Intercourse, and Refreshments during the Evening.
The Music by Members of Karl Kaps' Viennese Band.

SPECIAL NOTICE.

Members and Associates may have tickets for themselves and members of their families on payment of one shilling each, and for friends at the rate of two shillings each.

It is respectfully requested that Members and Associates will make application for tickets, accompanied by remittances, not later than October 1st, to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1907.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

The following meetings will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery):—

1906.

Oct. 26.—A. WALLACE, M.D., on 'A Critical Survey of Modern Spiritualism, Theosophy, and Psychical Research, and their Inter-relations.' At 7 p.m. for 7.30.

Nov. 8.—J. STENSON HOOKER, M.D., on 'Christo-Spiritualism and all that it means.' At 7 p.m. for 7.30.

Nov. 22.—THE REV. JOHN OATES, on 'Tennyson, the Man, and his Message in relation to Evolution, the Divine Immanence, and a Future Life.' At 7 p.m. for 7.30.

Dec. 6.—MISS MCCREADIE, MRS. FAIRCLOUGH SMITH, 'CLAIRIELLE,' MR. RONALD BRAILEY, MR. J. J. VANGO, and MR. ALFRED V. PETERS will give brief narratives of their most noteworthy Mediumistic Experiences. At 7 p.m. for 7.30.

Dec. 20.—MRS. PAGE HOPPS, on 'Cross Currents in Passive Writing.' At 7 p.m. for 7.30.

[Particulars of subsequent meetings will be given in due course.]

Admission to the above meetings will be by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

'CHRIST, STATE, AND COMMUNE,' by Morrison Davidson (London: C. W. Daniel, 11, Cursitor-street), is a protest against Greed Almighty and the rule of brute force. Christ is represented as the Anarchist, Communist, or humanitarian collectivist, *par excellence*, but the author does not believe in State Socialism, holding that 'the State is the Evil.' The Commune will come when it is in men's hearts, and not before.

THE GERMAN PSYCHICAL JOURNALS.

'*Psychische Studien*' for August gives several examples of abnormal occurrences. The first is called 'Occult Phenomena in an Old Monastery,' and is extracted from a topographical work on Carinthia, published in 1688, having probably been copied from old chronicles. It states that in the year 1300, while the holy Werner II., Abbot of Ossiach, was praying to Almighty God and our Blessed Lady on behalf of the blind, deaf, and infirm, he saw before him on the altar three balls, much clearer than crystal. One of these balls, on being taken to another monastery, and sealed up in an iron casket, was found to have disappeared and to have been returned miraculously to Ossiach, but it afterwards vanished and was never seen again. Another is described as being still in existence in 1680; it was as large as an orange, clear, and not unlike a diamond; in the middle of it could be seen the form of Our Lady, surrounded by a glory. It was used for the cure of obsessed persons, as well as for idiots, deaf, dumb, and blind people; the patient was bound in a chair, and the rays of the sun focussed on his head through the crystal ball until he screamed. After this he generally went into a sound sleep, and when he awoke he was quite well.

A medical student at Leipzig sends an account of an experiment with the 'psychograph'—a glass tumbler moving over a large sheet of paper on which the letters of the alphabet were marked, the fore or middle fingers of two or more persons being laid on the bottom of the inverted tumbler. One day, when the glass moved particularly freely, the spirit of a deceased singer claimed to be present. The narrator asked the other sitters (all members of his family) whether any of them knew the date of this singer's birth; they all declared that they had never known it. The spirit was then asked to give the date by spelling out first the tens and then the digits of the year, and so with the month and day, there being no figures on the paper. The date thus given was found to correspond exactly with that given in an encyclopædia.

In the same review, 'An officially attested vision,' dating back to 1855, is related. By order of Count von Keller, Marshal of the Court and Palace at Potsdam, another official of the palace took down the deposition of a man named Walter, a night watchman on the King's steamboat, who stated that as he was going on duty one night he saw on the road before him what he took to be a cart, but on nearer approach it turned out to be a funeral procession, not real, but ghostly. It consisted of fifteen or sixteen persons in three-cornered hats and curiously pointed cloaks. At the head walked a man who carried a wand with a large black globe at the end. The coffin was ornamented with shields and borne by nine or ten persons, followed by five more. They all moved silently and without apparently taking steps in walking, although they described a wavy, up-and-down motion.

A Servian lady, who has translated various Spiritualist works into her own language, relates in '*Psychische Studien*' two experiences of her own, which the Editor, however, ascribes to auto-suggestion. In the one case she saw a miniature whirlwind raise up a column of dust in the road; in this column there shone rays of light, which presently took the form of a female figure; she could distinguish the fluttering draperies and the nobly shaped head; as it approached her it disappeared. Another time she awoke about 3 a.m. and saw an oblong patch of light on the wall of her room; it looked like light shining through a window, but the windows were heavily curtained and no light could pass. She asked that if it was a manifestation of her deceased daughter it should approach her. The yellow light then took a white cloudy appearance and seemed to glide along the wall towards her, returning afterwards to its original place. She approached it, but it receded like one's shadow does, but when she returned to bed it came back and finally disappeared.

An account is also given of Poltergeist phenomena in a house at Vienna, in July last, including the movements of iron articles weighing thirty-three and forty-four pounds respectively, and the attention of the police was called to the matter, but, says '*Psychische Studien*,' the police, from their

ignorance of occult phenomena, are hardly qualified to bring the truth to light.

In '*Psychische Studien*' for September, Dr. Roman Urysz, leading physician of the hospital at Bialy kamien, Galicia, describes a new apparatus for obtaining direct writing; it consists of a cubical box about a foot each way, the front being formed by a conical bag of soft but closely woven black silk. Through a hole in the tip of the bag a pencil is placed, so that the longer part of it is inside the bag and the point outside. The notion is that a spirit hand can materialise inside the conical bag or sleeve, and can direct the movement of the pencil over the paper. The medium, a country girl of fourteen, who can only just read, write, and work the simplest arithmetic, places her hands on the top of the box, in full light, and soon the conical bag swells out as though a hand were inside, and the pencil writes. The box and bag being entirely closed, and dark inside, there is no obstacle to the materialisation of a hand within; thus direct writing can be obtained in a lighted room.

The answers obtained by this process were far beyond the powers of the medium. The Intelligence said that it was not material in the usual sense, but not outside of time and space. Asked how that could be, he replied, 'A geometrical point is not material, because it has no size, and yet it is situated in space. I say this only as a comparison; we spirits are also dimensional, but not as you men are.' The spirit also gave proof of considerable powers of calculation, extracting square roots, &c., and indicated the numbers on cards laid face downwards on the table.

A message of thanks was also conveyed to Dr. Urysz from a lady who gave her name and said that at the Lemberg Hospital, in 1900, he had eased her pain by an injection of morphia. The doctor could not remember anything of this until, on returning to Lemberg, he found the name in the hospital records for 1900, but still could not remember whether, amongst so many other patients, he had relieved her as described. He, however, found out this lady's daughter, a school teacher, and showed her the direct handwriting, which she immediately recognised as her mother's and produced specimens of her earthly script by which the doctor assured himself of the identity of the writing. This, he says, is in his opinion a typical proof of spirit identity.

'*Die Uebereinnliche Welt*' for September contains the continuation of an article by Dr. Walter Bormann on the statements of mediums with regard to automatic and spirit writing, and one by Marie Knorr-Schmidt on 'Dangers and Outgrowths of Mediumship.'

MAGIC AMONG THE MALAYS.

The following reference to Malay magic occurs in a work by Mr. R. J. Wilkinson, published by Luzac and Co., of Great Russell-street, W.C., entitled '*The Peninsular Malays*.' These Malays are nominally Moslems, but their religion has a strange background of aboriginal magic. Mr. Wilkinson says:—

'The practice of magic arts enters into every department of Malay life. If (as the people of the Peninsula believe) all nature is teeming with spiritual life, some spiritual weapon is necessary to protect man against possible ghostly foes. Now the chief and most characteristic weapon of the Malay in his fight against the invisible world is courtesy. The peasant will speak no ill of a tiger in the jungle or of an evil spirit within the limits of that spirit's authority. The tiger is the symbol of kingly oppression; still he is royal, and must not be insulted. He is the "shaggy-haired father," or "grandfather," of the traveller in the woods. The "kindly words and gentle ways" with which the magician makes his appeal to the spirits of the jungle are often accompanied by small gifts of food, drink, and even money. In all this respect paid to unseen powers—for it is the soul of the animal or plant that is feared—there is no contemptible adulation or cringing, the Malay believes that courtesy honours the speaker more than the person addressed.'

This is a tribute to the virtues of courtesy that might serve as a lesson nearer home.

MR. AND MRS. GAMBIER BOLTON have removed to Islips Manor, Northolt, Middlesex.

ENVIRONMENT AND KARMA.

BY GEOFFREY LEE.

Though theosophical teaching indubitably offers a key to open the door of knowledge to the Western mind, the earnest inquirer occasionally encounters very serious limitations, inconsistent with the general breadth of outlook; especially is this apparent in the conclusions arrived at by some of its disciples, that, sin and disease being the result of karma accumulated in other lives, it is a debt incurred which must be paid in kind.

That so far as it goes is intelligible enough, but theosophical teaching does not appear to be at variance with the orthodox methods of endeavouring to mitigate these evils (or preferably, I would say obstacles) by applying the most approved remedies of medical science or philanthropic effort, rather than by developing the dynamic and vibratory force of will and thought power, on the ground that the latter is devolution rather than evolution, as the automatism of the body does not now require to be controlled by the mechanism of consciousness, and that the working out of karma must not be interfered with.

It is undeniable that as a race some of us are arriving at that stage in our evolution when the development of the mechanism of consciousness results in a very largely increased sense of responsibility, and we feel it is incumbent on us to take in hand, and consciously control, the automatism of the body in order that the dynamic power of thought, which we are only just beginning to apprehend, may find a fitting instrument for its expression.

Thus, though the sin and disease of the world be the accumulated karma of the ages, may not the karma we are now making be the cultivation of the knowledge of the power within us to control moral and physical disease by methods more in accord with a higher conception of our spiritual nature than those that take no cognisance of any plane other than the physical, material one?

There are so many dangers connected with forcing the spiritual evolution ahead of the physical that I cannot but think it the first and most obvious duty of those entering on the path of occult study, to attune the instrument to such a state of poise and balance that it will only respond to harmonious rhythmic vibrations and so perform efficient work on this plane where we are at present functioning; for surely, in so far as we fulfil the conditions towards perfection on this material plane shall we be fitting ourselves to function on a higher one.

As we should only 'seek to grow in order to serve,' do not we serve most truly when we develop ourselves spiritually, mentally, and physically, striving to realise with ever-growing clearness that the source of our being is Divine, therefore unlimited? Where is the use of the gathered-up experiences of karma unless we practically apply it to gradually perfecting that manifestation of the Divine fragment with which we have, individually, each one of us, been entrusted, the only difference between the most advanced and the most degraded being the amount of experience garnered?

The responsibility of those still in the infant class of humanity is naturally very much less than that of those in the more advanced class, but when the individual has attained to a certain stage in his evolution it very much depends on himself whether he takes part in the procession or stands with the crowd to watch it pass, but the right to join it can only be gained by overcoming obstacles and apprehending in its fullest and widest sense that the higher must always control and bring into perfect working order the lower nature.

It is impossible to shut our eyes to the dis-ease that abounds, and we cannot but admit that our physical evolution has not attained to that perfection towards which it is ever struggling, and so we are confronted by the possibility that this imperfect automatism may be owing to the mechanism of consciousness ignorantly working along wrong lines; thus it is necessary for us, as it were, to hark back and direct the automatism towards the line which will ensure the more harmonious working of body, soul, and spirit. The words of the great Master, 'Be

ye perfect as your Father in heaven is perfect,' can have no narrower signification than the attainment of absolute perfection on every plane, this one no less than higher ones, and a knowledge of the laws by which we can control our physical environment may very conceivably be the very experience we are to acquire in this reincarnation.

Disease is but the result of ignorantly putting ourselves in opposition to the All-Good, and so soon as we really submit ourselves to the guidance of the 'Good Law that ordereth all things sweetly and wisely,' we bring ourselves into harmonious conditions.

The various ills which we are in the habit of asserting that 'flesh is heir to,' are one and all but the wounds we get by blindly dashing ourselves against obstacles we might have avoided with the wider knowledge that is open to all just in the measure that we open ourselves to receive it.

As I hold no brief for or against theosophical teaching, but desire, above all things, to keep an open mind for the reception of truth from whatever source it may emanate, possibly I may be accounted by some a Laodicean, but holding the nature of all knowledge to be proportioned to its power to direct humanity towards the path that will lead it to its destined goal, it seems to me that the only practical method is to overcome every obstacle as we meet it on our pilgrimage through the ages, and, if we have in the past made mistakes, our only course in the present is to retrace our steps and rectify those errors; let us, therefore, strive to attain to a knowledge of those laws by which the machinery is worked, even if it involves retracing our steps now and again, for only thus can we understand the Infinite potentialities of our finite nature.

The keynote of all religious teaching is 'To him that overcometh,' and that can only mean that we must overcome all along the line, here and now, the material as well as the spiritual.

Obstacles and difficulties we must ever encounter, therefore let those who aspire to live the life of continued attainment see to it that their weapons are sharp and bright and fit for use in the warfare upon which all are engaged who seek to climb the upward path; as we individually overcome so are we fitted to lend a helping hand to those who lag behind, wrapped in those garments of prejudice and ignorance which so hamper and impede their progress.

'THE TRUTH ABOUT WOMEN' is the title of an anthology compiled from many sources, ancient and modern, by Hugh Garth, and published by the Open Road Publishing Co., at 11, Cursitor-street, E.C. We note that some of the ancients, such as Plautus and Terence, contribute the most satirical of the opinions quoted; but many writers recognise that Woman is the interpreter of the deeper realities to Man. 'It is by woman that nature writes on the hearts of men,' said Sheridan, and, as Goethe puts it, 'The ever womanly draws us upwards'; but Darwin was rude enough to insinuate that the powers of intuition, or rapid perception, which are more strongly marked in women than in men, are characteristic of the lower races and of a past state of civilisation. Such varied opinions as are given in this little book cannot all be true, but there is abundance of choice among which one may find one's own opinion reflected.

DISTINGUISHED FRENCH SPIRITUALISTS.—Those of our readers who have followed with attention the steady development of Spiritualism in France, from both the theoretical and scientific points of view, will be glad to hear that the Librairie Spirite, in connection with M. Paul Leymarie's 'Rue Spirite,' is issuing a handsome volume on the Pioneers of Spiritualism in France ('Les Pionniers du Spiritisme en France'), being a series of notices and extracts from the writings, published and unpublished, of past and present leaders of the movement, collected by M. Malgras. Among them are Honoré de Balzac, Mme. de Girardin, Allan Kardec, Dumas père, Théophile Gautier, Michelet, George Sand, Victor Hugo, and other celebrated personages; also, in the contemporary section, such recent exponents of Spiritualism, and workers in our direction, as Victorien Sardou, Camille Flammarion, Professor Richet, Colonel de Rochas, Vauchez, and many representatives of literature, poetry, art, and science. Subscription copies, at six francs each (with a shilling extra for packing and postage to England or other countries), are being offered by M. Leymarie, 42, rue Saint-Jacques, Paris. The work forms an octavo volume of *luxé*, of 600 pages, besides full-page photographic illustrations.

GOD'S MAN.

While the famous 'design argument' has been partially discredited, because it was too materialistic, those who are aware of how little is known of realities, and of the illusive character of things as they appear, are arriving at the conclusion that they dwell on the threshold only of the realm of eternal verities, and that the key of understanding is to be found in the inner consciousness of the spirit itself. The more deeply men dive, and the more they learn of the mysteries of existence, the more evident it becomes to them that the realm of the real is unseen and that beneath all phenomena is an underlying unifying power. Thus analysis leads to synthesis, and the order and reliability of Nature, the blinding of use and beauty which are everywhere discernible, indicate a oneness of the whole which necessitates the recognition of an ever-present, ever-operative life, a vital and eternally active immanent Cause.

The great facts of man's ascent from ignorance and savagery, under the stress and stimulus of hunger, pain, desire and love, and of his mental unfoldment and moral progress, have all to be reckoned with by those who would understand the problems of life, for man is a part of Nature, and must be included in the study of her processes; he is not a chance result in an unconscious universe, but a living manifestation of a Supreme Life.

While it is true that man does not originate the forces of Nature, it is equally true that he learns to utilise them and adapts her conditions to meet his needs. Further, he not only sees, thinks, loves, and acts, but he *knows* that he thinks and knows. He expresses his thoughts and purposes, and his experiences are educational in that they call into action the latent energy with which he is endowed. At the back of the thought is the thinker; and all his thoughts and feelings are but states of his mysterious consciousness. Thus, while he is studying the wonders of the Universe, he himself is the greatest marvel of all.

What remarkable powers man possesses; what genius he displays! The discoveries and inventions of the past wonderful century not only indicate his interpretative and executive abilities, but they reveal his imaginative and creative faculties—the spirit's powers by which he transcends the limits of the visible and demonstrates the monarchy of mind. All these triumphs of intelligence over blind force go to prove that man is at last awake—that he is entering into self-possession and becoming aware of his own capabilities—of his heritage from God—and is learning to understand, and purposefully exercise, his divine powers for self-government and self-expression.

Latter-day thinkers are coming to the conclusion that the order and the absolute rightness of Nature necessitate the recognition of the fact that God is in the world, not outside of it. They realise that the universe is thoroughly rational; that

'Nothing useless is or low,
Each thing in its place is best';

that everything has a meaning and serves some purpose, for even

'That which seems but empty show,
Strengthens and supports the rest.'

Modern science has shown that when we understand substance and force, and their uses, the whole universe is intelligible, and therefore intelligent. As man is challenged at all points—aye, compelled by his environment—to seek to discover the truth regarding Nature and himself, he is driven to the great inference that he is related to a Supreme Intelligence, and is called upon to become His interpreter, representative, and co-worker. Although the Supreme Mind may not now be regarded as personal in the same sense as of old (when Jehovah was represented as a King, who, seated upon his local throne, received reports from, and issued commands to, His attendant angels), yet, in a deeper and more spiritual sense than ever before, the idea of a living God—a God of Wisdom and of Love—who is not only above and through all, but in whom we all live and have our being, is moving the hearts of men to a more truly trustful reverence and devotion.

But there is a deeper consideration yet; the spiritually-minded man finds that there is a power within him which impels him onward. Through all past ages, urged forward by an irresistible impulse, the race has moved onward and upward, and individuals have found themselves possessed by ideas which held them (instead of being held by them), and in obedience to that compulsion of the spirit they struggled (even unto death) for liberty, for truth, and for righteousness. Thus men have come to realise their relation to the Spirit Divine, which is ever calling them to 'come up higher,' to the fulfilment of a destiny which they have intuitively felt but could not fully comprehend.

The vital point of religious experience is the awakening in the individual spirit of what has been well called the Cosmic Consciousness; which means the intuitive recognition—without argument or intellectual proof—of the oneness of the human spirit with the All-Father. This discovery of God is always personal, for no man can find God for his neighbour. Each one must awake to, or become spiritually aware of, his identity with the Infinite; then all outer things will testify to its truth. Then, and not till then, can the spirit trace its heredity back to God and enter into the promised land. This uprush from within, or opening of the inner vision, is indeed a Divine Illumination, or revelation; and although the brightness of the vision may fade, the seer never entirely loses the sense of the touch of the Hand Divine which healed his infirmities, and by causing the scales to fall from his eyes, bestowed on him the priceless gift of sight. Beneath all the perplexing experiences of life he sees an underlying purpose, an eternal order and truth, and, above them all, a Supreme Beneficence which has provided for all real human needs and secures, ultimately, the well-being of every living spirit.

THE ULTIMATE AIM.

'To set before human beings ugly mental pictures is a crime against humanity, for it is this that keeps them on a crude plane of spiritual evolution. The ultimate aim of existence is beauty and harmony of being—physically, mentally, and spiritually; therefore it should be the continual study of those who pose as teachers and leaders to bring in evidence the highest, and best, and noblest in every channel of thought and field of endeavour.

'If it be true that "as a man thinketh in his heart, so is he," it is self-evident that no preacher has any right to direct the thoughts of his congregation to a hell of torment, or a doctor to keep his patients' minds filled with diseased thoughts, or an editor to set forth thoughts and pictures of crime, war, hunting, and other bad suggestions.'

LUCY A. MALLORY.

THE FEAST OF ALL SOULS.—The 'Review of Reviews' quotes from an article by Mr. J. G. Fraser, in the 'Fortnightly Review,' in which he proves that 'the nominally Christian feast of All Souls is nothing but an old Pagan festival of the dead which the Church, unable or unwilling to suppress, resolved from motives of policy to adopt.' He suggests that the festival of All Souls on November 2nd originated with the Celts, and spread from them to the rest of the European peoples, who, while they preserved their feasts of the dead practically unchanged, may have transferred them to November 2nd.]

AN INTERESTING EXPERIENCE.—A valued correspondent, 'Y. N. T.,' writes: 'Yesterday I went to join a yachting party. At the station I met two ladies and one gentleman and two spirit friends. We went, all of us, by train, by bus, by ferry-boat, and then by dinghy to the yacht. Well, I had been introduced as a clairvoyant, and, of course, the usual question, "Oh, do you see anyone with me?" was put to me. It was pleasant to see the look of doubt when I said "Two spirits have travelled with us all the way from the station"; it was more pleasant to see and hear that the descriptions I gave of those spirits were recognised; but it was most pleasant to realise that another doubter had had proof that there is no death, and that yet another man, released from his casket of clay, had been able to return and demonstrate that the body is not the individual living personality, but merely a very unimportant part of it.'

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MUSINGS OF A MYSTIC.

The latest of 'The Wisdom of the East Series,' published by Mr. John Murray, is 'The Musings of a Chinese Mystic.' The mystic is Chuang Tzū who lived, wrote, wrangled and fished about 200 years before Christ. He was a follower of Lao Tzū, but speculated amid abstractions and contradictions where Lao Tzū was content to be homely and practical. He worried the adorers of Confucius, bothered the conventional politicians, and confused the plain people who simply wanted to be told what they ought to do: but he is one of China's great men for all that,—one of its anti-materialistic Sages, and perhaps its greatest writer, of whom Mr. Lionel Giles says, in a useful Introduction to the book, 'He, of all the ancients, wielded the most perfect mastery over Chinese prose style, and was the first to show to what heights of eloquence and beauty his native language could attain. And, in these respects, great as the achievements are of which later Chinese literature can boast, he has never been surpassed.'

The centre and pivot of Chuang Tzū's teaching was 'Tao.' Now this Tao was a very wonderful thing. It originally meant road or way, and developed into right road or way, and then into the right way of Heaven, or of the all-pervading Life of the Universe. This may mean God, in our conventional use of the word, or it may mean the Stream of tendency which makes for stability, peace and righteousness. According to this mystic, everything has Tao in it, especially when it acts out the law of its being. The steadfast earth has it; so have the unerring revolving suns and stars. The tip of a blade of grass has it. 'If metal and stone were without Tao, they would not be capable of emitting sound.' That which, to the Sage, is necessity is Tao. Man is born into Tao, and he can find peace only by living in conformity with it. What the Sage calls the 'heavenly equilibrium' is Tao, and 'he who holds the scales is God': and God is passionless, a kind of celestial mathematician, who destroys and is not cruel, who benefits and does not count it charity, who was before all antiquity and is not old, who supports the universe and does not think of it as skill. He is the great, the supreme, the ever-abiding Inevitable.

From this, Chuang Tzū deduced what may be called a line or law of life: and here begins the trouble: for the

upshot of all this seemed to be that man should go fishing and not worry. A story indeed is told of him in this book, to this effect. The Prince of Ch'u, wishing the Sage to take charge of his State, sent two high officials to see him about it. They found him fishing, and gave him the prince's message. Without turning his head, he quietly said, 'I have heard that in Ch'u there is a sacred tortoise which has been dead some three thousand years, and that the prince keeps this tortoise carefully enclosed in a chest on the altar of his ancestral temple. Now,' said he, 'would this tortoise rather be dead and have its remains venerated or be alive and wagging its tail in the mud?' 'It would rather be alive and wagging its tail in the mud,' replied the officials. 'Begone,' said the Sage, 'I too will wag my tail in the mud': and the book abounds with advice to all men to go and do likewise.

'Follow the path of least resistance' seems to be to him a sufficient gospel, and it leads to some queer consequences. All the ten commandments appear to be summed up in this: Go a-fishing and be quiet, for this is perfect surrender to Tao the Great Peace, the Inevitable. Duty is too strenuous: Charity is fussy: Work is a burden: Go and fish! or go and swim—and with the stream! It is bad to have passions: they 'disturb the internal economy.' 'I make true pleasure to consist in inaction,' he says. Nobody swears at an erratic boat unless there is somebody in it. 'So it is with man. If he could only roam empty through life, who would be able to injure him!'

Live, then, the natural life, he says. Once upon a time people were natural. There were no roads over mountains, no bridges. Then people stayed at home and were content. People followed their natural instincts. 'Being all equally without knowledge, their virtue could not go astray.' Then Sages appeared, 'tripping up people over charity, and fettering them with duty to their neighbour, and doubt found its way into the world. And then, with their gushing over music and fussing over ceremony, the empire became divided against itself.' And the Sage seems serious.

See what you have got, he says; a crowd of commandments which seem like the beating of a drum after a fugitive. 'Get rid of small wisdom and great wisdom will shine upon you. Put away goodness, and you will be naturally good. A child does not learn to speak because taught by professors of the art, but because it lives among people who can themselves speak.' May there not, after all, be some 'method' in this man's 'madness'? Our strenuous conventionalities and artificialities may have done more to lead us wrong than right. The main thing in deportment is to be manly and womanly with natural self-possession, and not to put on airs learnt from a dancing master. So with goodness; the main thing is to be good, and not to seem so: and it cannot be denied that what we call 'civilisation' has substituted a great deal of seeming for being. Look at your fine philosophers, he says, what claim have they to praise? 'Their nice distinctions simply amount to knocking a hole in a wall in order to stop it up with brambles; to combing each individual hair; to counting the grains for a rice pudding. How, in the name of goodness, do they profit their generation!'

The real truth is that this mystic was as one who sat above the world, regarding it as a noisy, drum-beating show at the fair, and reflecting upon the vanity of it. Nay, as one who wondered whether it was not all illusion. How do I know, he says, that love of life is not a delusion after all? How do I know, but that he who dreads to die is as a child who has lost the way and cannot find his home? The lady Li Chi wept bitterly when she left her father, but rejoiced greatly when she went with her lord and found everything so beautiful. So perchance the

departed are now sorry that they so clung to life. By and by will come the Great Awakening, and then we shall find out that this life was a dream. Fools, he said, think they are awake now, and fancy they are princes or peasants. The little dream-play will soon be over. 'Once upon a time I, Chuang Tzû, dreamt I was a butterfly, fluttering hither and thither, to all intents and purposes a butterfly. . . Suddenly I awaked, and there I lay, myself again. Now I do not know whether I was then a man dreaming I was a butterfly, or whether I am now a butterfly dreaming I am a man.'

WHEN THE SOUL AWAKES.

Just as the body awakes daily from sleep, and looks out upon the world with renewed energy under the stimulus of the returning light, so, 'when the soul awakes in another world, the power of life gives consciousness, and the dawn breaks in its splendour upon the sight.' This parallel is the theme of a fascinating and poetically written little book by Mabel Collins (Mrs. K. Cook), entitled 'The Awakening,' issued by the Theosophical Publishing Company, 161, New Bond-street, W. We have previously had occasion to notice beautiful writings by the same author, such as 'Love's Chaplet' and 'The Story of the Year,' but this most recent work from her pen goes fully into details of her psychic experiences, and not hers only, for she tells us that they are shared by others, 'so that there can be no question of their existing only in the thoughts or imagination of one person.'

Prominent among these experiences is that of being taken out of the body and arriving, in the spirit, at a great hall, surrounded by chapels, in which the lessons of extended existence are learnt. It was in one of these chapels that the author received the teachings set forth in 'Light on the Path' and 'A Cry from Afar.' The great hall is also a place of worship, even for those whose psychic senses are undeveloped:—

'It has been explained to me that these are the worshippers of truth, the devout souls from among the spirits of men, who find their way here or are brought here by friends in a state of unconsciousness. Their presence in this place is the result of intense aspiration. From all the religions and churches of the world they come here, and though in many cases the psychic senses are still undeveloped, their association with the active forces for good gives to them great rest and strength. And at any moment, in an access of fervour or by increased intensity of concentration, the veil may fall, sight and hearing may come, and the wonder of the great reality of the life beyond the physical will break suddenly upon the soul.'

The author is of the opinion that the old teaching which has come to us through Egypt rightly 'indicates that the spirit of a man is expected to take a difficult step upwards in the course of that psychic experience which we call death, and that much help must be given to him from above and below.' She endorses Miss Frances Power Cobbe's contention that the last words of dying persons should be carefully recorded, for 'if death were truly regarded as the supreme moment of life, and the watchers gave their full value to every word uttered by the departing one, we might know more of the nature of the event as a psychic experience.'

Many of the teachings in this volume will bear to be pondered on. In answer to her cry, 'Surely that which is given is taken away,' the writer was told: 'Nothing is taken away—it is only placed higher up, that you may follow it upward. Only by such means can man's nature be released from the bondage of physical sensation.' She believes in the reality of dream life, and says:—

'There are many interesting experiences and places open to the spirit in the dream state, even though it carry with it a condition of disbelief and incredulity. There are spaces of country in the ethereal world, ethereal gardens full of flowers, cities of magnificent buildings, and wide seashores, where the spirits of men obtain health and strength while their bodies rest in sleep. The physical rest is the smallest part of the refreshment brought by sleep. The Path is to be found by the way of duty in daily life, and those whose hopes of personal pleasure are surrendered, and whose days are given to devoted effort,

find the compensation for cheerless hours of daylight in delightful experiences during sleep.'

It is in this ethereal world that teaching is received from the Masters, such as cannot be obtained in our world of sense and intellect, and the effects of it will soon be seen in the daily life. The education of newly arrived discarnate spirits is described, and we are told that 'the spirit is sometimes ignorant of the event of the physical death; if it comes quite suddenly, as the result of an accident, the effect is that of losing sight unexpectedly of a certain set of people and a certain surrounding, and the mystery of their disappearance is one which the spirit sometimes cannot solve for itself.' As to the ecstasy of the completely awakened man, we are told:—

'He has attained to that state which is really being alive and being awake and being fully conscious. He enters now into the rapture of living, he enters upon the task set before the awakened spirits, of working for the emancipation of the race from beyond the threshold of physical life. And his joy and delight are in the effort and the work; he rises from his body, proud, glad, triumphant.'

Even the partially awakened man, who 'is reaching out towards his inheritance, and begins to realise that life and love and activity are his inheritance, helps the whole race onward and becomes a benefactor of his kind.'

A HEALER'S SPIRITUAL EXPERIENCE.

Writing in a recent issue of 'Mind,' Carlyle Harrison relates a striking spiritual experience which will doubtless be of interest to the readers of 'LIGHT.' Mr. Harrison says that after a very busy day he was about to retire, when he was called to the telephone, and a woman's voice, in anxious tones, requested him to send an absent treatment to her husband, who was suffering intensely and seemed likely to die. She described his symptoms and related the verdict of the doctors and concluded, with emphasis, 'If he could only sleep, it might save him, but the doctor thinks he cannot hold out against the pain much longer.'

Being young in the practice of mental suggestion as a healing agent, and this being the first time he had been called upon for an absent treatment, Mr. Harrison hesitated, although the woman's agitation stirred him deeply, but a second appeal, in heartrending accents: 'Oh, doctor! Do say you can help him; I am sure you can,' decided him. In his heart he answered reverently: 'According to thy faith be it unto thee,' and through the telephone he assured her that he would do his utmost for her husband to come into relation with the healing power of the universe, and said: 'Surely he will be restored. He will sleep to-night, and Nature will prepare his body for the incoming of new life.' A sudden strength had possessed him and he spoke as if inspired. The woman's grateful voice answered: 'Oh! Thank you, doctor! God bless you!' He then counselled her to be calm (as her agitation would interfere with her husband's recovery); to make her husband comfortable for the night; to tell the nurse that she felt sure he would be better in the morning, and leave the rest to him.

Some six months before this Mr. Harrison had given up an extensive medical practice that he might be free to devote more time to the study of the inner forces of man, but the importunate demand of a former patient had led him to leave his study and put some of the ideas he had been gathering to the test, and having treated the sufferer by mental suggestion so that he was completely restored to health in a few days—although the medical man in attendance had decided that the case was hopeless—he was forced to divide his attention between the study and the practice of the new system of therapeutics. However, when called upon, as already stated, by the wife of a man he had never seen to treat her husband, who was suffering from an acute phase of a dangerous disease, his first impulse was to revert to his former medical treatment, but he remembered that if he was to be of any service in this serious case it must be through suggestion at long range. Knowing that he had already won half the battle by setting the mind of the sufferer's wife at rest he proceeded to give absent treatment, hoping for inspira-

tion from above. But Mr. Harrison had better tell the rest in his own words. He says:—

"Closing my eyes, and becoming perfectly passive physically, I pictured to myself the city about me, at that hour wrapped in sleep. I seemed to rise above it, and look down upon its deserted streets and silent buildings. Suddenly the meaning of it all flashed upon me. My spirit breathed peace into every home, and comfort into the weary and sorrowful hearts, waking or sleeping, that were within the range of my consciousness. A marvellous tenderness and strength awoke within me. Then I turned my attention to the locality in which was the home where my thought was most needed. A faint blue light seemed to hang above the house, and attracted my attention. It seemed like a prayer for help, that had not faith enough to reach the heavens it sought. I bent my attention full upon that home, and suddenly seemed to be in the presence of the dying man.

"There was no sense of physical surroundings now. The city and the house were gone. Only this soul and its suffering were present with me, and my own outer personality seemed to have been swept away. Unutterable peace, combined with a sense of irresistible power, possessed me. I breathed upon him, and felt my companion's nerves relax. Something like a great sigh disturbed the atmosphere, and then all was still.

"I opened my eyes, and was surprised to find myself still in my study. I felt strangely confident now that all would be well, and I went to my own room. Physically, I was very tired, and scarcely conscious of the act, I disrobed. All the while there seemed to be a host of angels about me, and a feeling of blissful elation was in my heart. Steadily I poured forth a current of life-giving energy toward my patient, thrilling as I did so with the joy it awakened in my soul.

"In this rapture, I lay down for the night, scarcely expecting to sleep, my feeling was so intense. Gradually, however, I drifted into an unconscious state and suddenly a far-away voice seemed to call me. "I am coming," I answered, as if I had expected the summons. "I'll be with you as soon as I close my house."

"Then I was conscious that my own body was lying almost rigid, and I was weaving a spell about it, as if to protect it from intrusion, while I was absent on some prospective journey. Then I turned in the direction whence the call had come, and sped away, without impediment, some invisible attraction drawing me to my goal.

"I came to the house of my patient, and saw hanging above it a murky grey cloud, in the middle of which was the figure of a man, deeply shrouded in dark garments that seemed to trail earthward. The light of keen desire gleamed feverishly in his eyes as he extended his hands imploringly to me. "I—I do not understand!" he said. "I have left my body, and this is terrible. I am choking in this fog. Is this the fabled hell they talk about? I thought death was oblivion."

"I made my way through the oppressive gloom with which he was surrounded, and grasped his hands. My own form, I then noticed, glowed with a beautiful golden light. "Do not fear," I said. "Your body is asleep. Let us leave it in Nature's care. We will return to it presently."

"He cast off his outer cloak, and it melted away in the darkness. I saw that he was a man of splendid stature and fine features, but his whole person was shrouded in doubts and fears, though the darkest one was now gone. He looked in wonder at the writhing, gloomy forms about him, and then at me. "But why," he asked incredulously, "do you, a being of light, come into this horrible cavern?"

"You called me," I answered. "I heard your cry of need, and I came to you."

"You have indeed brought light," he rejoined, with the measured speech of one who is habitually keen and cautious. "But how came I into this dungeon? The light you shed upon it only makes it more terrible to me."

"You have lived in it many years," I answered.

"A tongue of livid flame leaped from his head, and flashed out in the darkness. His look was a challenge.

"You have never seen it before," I said. "This is the first time your inner eyes have been opened. These are your thoughts of fear and doubt. They have long been your companions. Now look upon them and see if you love them."

"He looked sternly about, at the leering, hideous faces that peered out of the gloom, and they shrank back from his gaze. "It is true," he said, humbly, "I know them all. I have created them. I have nourished them. It is no wonder they cling to me. God help me to destroy them!"

"As he spoke, a pure blue light streamed upward from his head, and down around us both flowed a luminous, fragrant ether, which dissipated the dark forms and left us standing, clothed with light, in a world of beauty. Before us stood a being of dazzling splendour, who led us swiftly through the

heavens. We came at length to a peak from whence, with the wonderful vision that now illumined us, we might observe many regions. Here we reclined at his bidding, and he spoke to us.

"Brothers, you are both seekers after truth, and you have come now to the threshold of her kingdom. Behold her wide domain! It lies before us and around us. From this height, vast areas are to be seen, but none have travelled so far or risen so high as to behold its boundaries. Only in the heart of man she is sometimes denied, her wisdom flouted, her law ignored. Beloved, you have both sought her. Yet you have barred her out. She does not wholly possess you."

"I know," said my companion, "my fears and doubts have shrouded the entrance of my heart. I have wilfully forbidden faith to enter. I know now that a man possesses Truth only when his being is open to receive it, when the mirror of his soul reflects the majesty of all life, when Infinity enters into him, and he rests at peace within it."

"You have interpreted the vision well," responded our guide.

"I wondered in my own heart how a man who was so lately the slave of such dark fears could so suddenly comprehend the vast beauty of truth. The radiant one read my thoughts, and continued, speaking to me, "You have been seeking Truth for Truth's sake, but this soul has been seeking for Love's sake. Because his life was not entirely full of love, fears have crept in and possessed him. His vision was not clear. When he arose and called upon the Divine within him to cast out all fear, he was filled with love, and his soul mirrored the truth. But you, to whom truth has been the supreme aim, do you not see that you have neglected love? Truth reigns in a man only when every avenue of his being is illumined by her presence. The vast halls of intellect you have opened to her sway. The dome of reverence you have filled with her beauty. But somewhere in the palace of your mind there is a guarded chamber you have not invited her to enter. Your homage is not complete. Give her your heart as well as your brain."

"I bowed my head. I thought how long years ago I had shut Love up in a cell in my heart, and sealed the door; how I had smothered her cries, and brought her sister, Duty, to govern the house in her stead. Duty had asked me sometimes to let her sister out, but I argued that she would take too much of my time, and prevent my studying, and make confusion in the house, for Love is a great blunderer. So Duty bravely obeyed, and the cries ceased.

"Now, however, I heard the voice of Duty crying within me, "Let Love out! O, let her out! She is a little thing, but she is wise, and if you let her out into the sunshine, she will grow and fill the house with blessing!"

"I listened to the voice of Duty crying within me, and I looked into the face of my radiant teacher. My companion came close to me, and clasped my hand. There was a glory in his eyes. I opened the door of the secret cell, and Love came out. Truth went before me into the cell, and when I followed her there was a glorious throne erected. She sat thereon, and called Love to share it with her.

"Our guide disappeared. My companion and I sat alone upon the great peak, overlooking the domain of Truth, whose throne was within us. Suddenly he rose and listened, then turned, and said, "I must go."

"In an instant we were standing in the room where his body lay. His wife was kneeling beside it, repeating his name eagerly, in an agony of suspense. Quickly he entered the silent form, and revived it.

"What a greeting that was! All sign of suffering gone, and the gloom of years dissipated, his face was indeed angelic. No wonder that she embraced him with unreasonable eagerness.

"(Oh! My darling!" she cried, "I thought you were never coming back to me.")

"He looked at her radiantly. "I have slept," he said. "I have had a strange dream—it was very beautiful. Little woman, all the darkness is gone. We shall be happy—"

"Don't try to talk, dear," the wife said, tenderly. "You will waste your strength."

"I am so much better," he said, with lingering surprise. "The fear is all gone. I think that dream must have been true."

"Then he closed his eyes, and fell into a light slumber, still holding his wife's hand. I left them thus, and woke up in my own chamber, to see the pale light of dawn in the sky. It seemed like the light of the soil in that far country which we had visited during the night.

"When I met my family at breakfast a few hours later, there seemed to be a new life in the home. For years, playing the part of duty faithfully, I had yet lived a life apart from theirs. First the absorbing interest of my profession, and then this later passion for esoteric study, had completely occupied

my mind. This morning I kissed my wife for the first time in months, and spent an hour or two playing with the boys, much to their delight. Everything had become suddenly lovely to me and my soul was full of gratitude for the revelation of the previous night.

"But I scarcely dared to trust it completely, until that afternoon the little woman who had appealed to me the night before came in. By the radiance upon her countenance, I knew that the danger was past.

"He slept last night," she said, "and since then he seems to be making splendid progress. The doctors are surprised."

"Is he cheerful?" I asked, guardedly.

"Yes. Strangely so. He says that he had a dream while he slept, which he cannot remember, except that he no longer has any sense of fear—he feels as though he had left it all behind. Oh! Doctor! How can we be grateful enough to you?"

"Do not thank me," I cried, for the thought actually gave me pain. "Divine Love has restored him, and blessed him spiritually as well as physically. Let your whole life be a song of service and love, in recognition of this great benediction."

"She was silent, and we sat for a moment with bowed heads. When she rose to go, she took my hand, and said earnestly,

"It does seem like a special providence, doctor, but I must thank you for your part in it."

"When she was gone, I went to my study and put my books in order. For many days I did not touch them, but spent hours in meditation, gave more time to the healing work, and above all, won my wife's heart anew, and made friends of my children.

"So Truth came to reign in my life, with Love to share the throne, and Duty as Prime Minister."

THE PHYSICAL BASIS OF ASTROLOGY.

Students of astrology have frequently been disturbed by the consideration that, as far as they could see, there was no physical explanation of the actions of the different planets and their aspects as presupposed by astrological teachings. In 'Modern Astrology' for September, Mr. G. E. Sutcliffe, a student of modern mathematical physics, comes to the rescue with a deeply thoughtful first paper on 'The Foundations of Physical Astrology,' in which he endeavours to supply the missing link, and to give astrology what he calls a 'physical vehicle,' or a 'mechanism by which the effects dealt with in astrology can be rationally explained.'

Mr. Sutcliffe deals first with gravitation, and the motions of the planets round the sun. He explains 'planetary motions and forces without making use in any way of the mysterious force of gravity, of which we know nothing,' and substitutes in its place 'the forces of electricity and magnetism, of which we know a great deal.' By text book methods he calculates the electrostatic charge of the earth, and then, considering the moon's motion in her orbit as due to a magnetic field, he shows that the electrostatic charge of the earth can be calculated at almost exactly the same figure as that obtained by a consideration of its mass.

Further, he shows that the fact that the earth by its diurnal rotation 'presents each part of its surface alternately towards and away from the sun's magnetic field' is sufficient mathematically to account for the diurnal variation of the magnetic needle. Again, he finds that the electrostatic charge on the sun bears the same proportion to that on the earth as the mass of the sun does to that of the earth, and says:—

'It will be seen from this that everything that can be deduced from the force of gravity can also be deduced from the electro-magnetic theory, whilst this theory, on the other hand, tells us more than the theory of gravity, since it explains the magnetic forces working throughout the solar system, which the theory of gravity does not. The method we have used to explain the motion of the heavenly bodies is the same method as the physicist uses in his laboratory to measure the electric charge of an atom and the mass of an electron. We have, therefore, used only forces which the physicist can handle and control.'

By an inversion of the ordinary idiom, Mr. Sutcliffe regards the centripetal or attractive force as electric and the centrifugal or repulsive force as magnetic; while the combined electro-magnetic forces give rise to planetary rotations. The electric force radiates in all directions from a charged body, unless

other bodies are near it, in which case it is directed towards them, thus, in the solar system, forming a series of lines of force linking together the different members:—

'The secrets of astrology, therefore, are bound up with the inner mechanism of these lines of force, acting between different members of the system, and it is by investigating the nature and character of these lines that the laws governing astrological influences can become understood. This network of lines of force, acting across the intervening spaces between the heavenly bodies, may be looked upon as an essential part of the anatomy and physiology of the solar organism.'

In future papers Mr. Sutcliffe promises to deal with the method of calculating the potentials of the planets, and he states that 'each body sends into space four kinds of electron, each producing its own vibration as it travels along the lines of force.' The divisions of the Zodiac are likewise compared with the divisions of the octave in music. 'In order that a musical instrument should be perfectly in tune when played on in every key, it is necessary to divide the octave into twenty-seven separate notes. Now the ancients not only divided the Zodiac into twelve signs, but also into twenty-seven asterisms, and these asterisms are still used by the Eastern astrologer.' Hence we have a mathematical reason, known to Pythagoras, for the expression 'music of the spheres.'

SCIENCE AND THE OCCULT.

Mr. W. L. Wilmshurst considers, in the 'Occult Review,' 'the bearing that the progressive results of official science have upon the recondite problems which belong to the domain of the superphysical, and form the subject of psychical research.' He thinks that, 'as a tunnel bored from opposite sides, Nature may be probed from different points,' with the result that 'sooner or later a junction will be effected; a nexus established between the obvious and the obscure.'

Mr. Wilmshurst refers to 'the inevitable tendency of modern physical science to eliminate from its inquiries, and even from its belief, everything beyond the reach of sense.' Inevitable, because physical science deals with the things of sense, but not a final tendency, as Mr. Wilmshurst goes on to remark:—

'Stern adhesion to this principle has ended in a result the converse of what was to be expected. Agnosticism in regard to the supersensual is slowly, but perceptibly, becoming displaced by a condition of open-mindedness in which further knowledge of the physical and the accumulating evidence in regard to the super-physical may be trusted to make their own impressions and serve for the construction of a larger and surer philosophy than any the human mind has yet been capable of formulating.'

Reference is made to Mr. Hartland's paper in the Anthropological Section of the British Association, dealing with the relations between magic and religion, and Mr. Wilmshurst points out that what is now demonstrated, by modern research into human personality, with regard to the *aura*, or 'physical vehicle of the subliminal self,' is quite in line with the beliefs of 'races living nearer to Nature than we,' and says: 'Mr. Hartland indicates that the knowledge of this latent side of personality is quite familiar to certain primitive races who put it to practical use,' and to this power of utilising it he traces all magic, witchcraft, and priestcraft. Mr. Wilmshurst continues:—

'Mr. Hartland's paper might appropriately have been read to an audience of psychical researchers. Its significant feature is the evidence of the existence in man, however primitive, of subtle potencies and attributes of which civilised races have lost the sight, but not the use. Those potencies and attributes must needs be, in their physical essence, of an electric or magnetic nature. How are we to explain their existence? From the fact that living organisms are continuous generators of electricity, the radiations of which necessarily impinge upon, and convey impressions to, other organisms. . . Force, whether personalised or depersonalised, is, we know, an expression of will, and will, in turn, is unimaginable except as an attribute of personality. Unification, then, of the material and immaterial, of the manifest and sensible, and of the occult and elusive, in a Personality in which all things must needs live and move and have their being, is the goal to which all science is, unconsciously and by various paths, progressing.'

TELEPATHIC SPIRIT MESSAGES.

In an autobiographical sketch in the 'Harbinger of Light,' Mr. W. J. Colville deals with telepathy in relation to spirit messages and says:—

'I have been repeatedly asked to describe the difference between telepathic and spiritual messages, and I frankly confess that I have rarely been able to clearly distinguish between them. And this statement suffices to introduce a consideration which is in my opinion a matter of great importance. Take, for example, Thomson Jay Hudson's much-discussed theory of two minds and two memories. Hudson avers that the subjective mind is the sole seat of the telepathic faculty, and in his celebrated books, "The Law of Psychic Phenomena," "A Scientific Demonstration of the Future Life," "The Divine Pedigree of Man," and others, he industriously undertakes to prove that, though the objective mind with its memory may perish with the decease of the physical organism, the subjective mind with its memory continues to live on in the life of immortality. If this premiss is sound, then Hudson's conclusion, as put forth in many of his articles, is quite unwarranted; and it is the height of absurdity on his part to declare that Spiritualists are "fighting in the last ditch," because recent experiments in the ample field of psychical discovery have abundantly proved the reliability of just such telepathy as Hudson and many others intelligently vouch for.

'My own experiences in numberless instances have completely satisfied me that in nine out of any average ten instances when psychic communion between friends can be clearly demonstrated, it is almost impossible to discriminate exactly between a message received from a communicant on earth and from one who has passed to the other side of existence. What, indeed, is that "other side" but the side to which telepathy is indigenous? And can we possibly be sure that when we are functioning telepathically we are not behaving just as we should continue to behave were we suddenly divested of our material envelopes? If the physical frame be but a sheath or vehicle of the abiding entity, which is the true individual, then all the fascinating evidences of thought transference, or mental telegraphy or telephony, accumulating everywhere, are but so many convincing proofs of the reality of our spiritual nature in the here and now, which will prove continuous in the hereafter. Evidences of psychic presence and spiritual guidance having attended my steps from infancy, I cannot specialise any particular season when I have enjoyed the greatest number of distinct proofs of super-terrestrial guidance, but such have always been most distinct and multiple when the need for them has been greatest.'

THE SUBLIMINAL IN HARNESS.

On p. 430 of 'LIGHT' reference was made to an experimental demonstration of curative hypnotism by Dr. Quackenbos, of Columbia University, New York. The same gentleman contributes to the 'North American Review,' for August, an article on 'The Transliminal,' which is quoted in this month's 'Review of Reviews.' Dr. Quackenbos regards the 'transliminal,' which is our old friend the subliminal under another name, as the image of God within us, capable of transforming character and regenerating mankind. Normally, that is to say apart from hypnotic interference, this influence is exerted during natural sleep. Dr. Quackenbos says:—

'Sleep is not a state of spiritual torpor, but rather of intense transliminal activity. It is the school of the soul, in which there is not only spiritual development, but probable access to stores of knowledge, to a wealth of facts and memory-images seemingly registered in some incorporeal chamber of records which the subjective self may explore at will. The Neo-Platonist was right in proclaiming "the night-time of the body to be the day-time of the soul." But granted, during the hours of rest, symposiums of kindred transliminal spirits, incarnate and ex-carnate, having interests in common, and free to combine and interpenetrate; granted, on such occasions, unrestricted access on the part of every soul to the knowledge and experience, and impulses and ideals cherished by every other soul, then thought impression during states of sleep is rationally explained through creative communication. In the act of waking, as the transliminal dissolves into the supra-liminal consciousness, the treasures detected or acquired during sleep are paraded before the objective view. Ideas elaborated in transliminal regions are appropriable spontaneously without expenditure of brain-energy. Thought is easy and rapid; perplexities are disentangled in a flash of intuition; and knowledge conserved in the higher self, but novel to the objective

mind, clamours for utterance. Everyone may cultivate the habit of lingering at the morning hour in this borderland between the outer and the inner man, and garnering the resources of the transliminal state for the betterment of his objective existence.'

Auto-suggestion, we are told, 'is a simple means whereby simple men may become better, wiser, happier, more god-like.' We have only to 'lapse into sleep with the transliminal invoked to employ itself' as desired, and 'the life beautiful is within the reach of all through this natural means, for man's earthly constitution is not incompatible with the indwelling of the Divine.' Dr. Quackenbos thinks that if a few thousand earnest persons could be 'consecrated to the work of disseminating this creed of self-help among the people of the earth,' the regeneration of the world within ten years would become an easy problem, provided that humanity was willing to be thus uplifted and purified. As he says:—

'The discovery of a new star, or chemical element, or micro-organism is of absorbing interest; but such interest pales into triviality beside that evolved in opening the way to a perfect comprehension of man's relationship to Deity, to destiny, to his disembodied fellows and to other spiritual personalities that are not of this fold. Metaphysics seem destined, in the twentieth century, to demonstrate immortality on reputable scientific grounds, by establishing the laws of telepathy and translating into the earth life supersensuous perceptions (clairvoyance), to determine the possibility or impossibility of human communication with discarnate souls, to effect that adjustment with natural law which will banish disease and render painless the close of human life.'

The value and safety of self-suggestion lies in the fact that it is under one's own control, and Dr. Quackenbos tells us that self-suggestion, given just before sleep, is all but equivalent to suggestion given by another. Of course, as in other things, some persistence is needed, as well as earnest intention that the suggestions may take effect.

TESTIMONY OF TWO PROFESSORS.

A journalist sends to the 'Giornale d'Italia,' from Leghorn, an account of a conversation (reproduced in 'Luce e Ombra') on spiritualistic phenomena, in which two distinguished professors of physiology and medicine gave their opinion with regard to Eusapia Paladino, in the presence of a company consisting of deputies, senators, lawyers, and other public personages. Professor Luciani narrated the following experience:—

'One evening, at a séance, I held Eusapia by one hand, and Ernest Nathan held the other. Presently she said that she was being raised in the air, and we felt this movement, which caused us to rise from our seats, but without either assisting or opposing it. When Paladino ceased to rise, I ordered the light to be turned on, and we saw that she was still seated in her chair, but the latter had its two front legs on the table. To have raised the medium and the chair in this manner would have required two men, and besides, what held the chair in position with only two legs on the table?'

Professor Queirolo then told his own experience, to this effect:—

'Once I went to Pisa to be present at a séance with Paladino. I went as a scientific man ought to go, ready to observe and without preconceptions. I had formed in my mind a programme of experiments which I wished to try with Paladino, and had not spoken of it to anyone. I held the medium's hand during the sitting, and after several phenomena had occurred I formed a thought in my mind; Paladino suddenly turned to me, saying, "The person you expect is here." I was thinking of my mother, and though she may have read this in my mind, yet I redoubled my close supervision, and a few seconds afterwards I felt a caress on my face, given by the hand of my mother. I recognised the hand by a peculiarity of one of the fingers. I neither affirm nor deny materialisation; I state a fact without attempting to explain it. I will add that the hypothesis of survival of the spirit is all the more reasonable in that it would push the Darwinian theory to its extreme and yet logical consequences. Meanwhile let us continue to make sure of facts; perhaps science will explain them.'

Mrs. D. D. HOME.—Can any friend tell us whether Mrs. D. D. Home is still living, and if so, what her present address is? We shall be very thankful for the information.

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 that may elicit discussion.

'Automatic Writing in Latin.'

SIR,—I feel sure that Mr. J. F. Darley ('LIGHT,' p. 443) is mistaken in assuming that the adjective *parvo* can be used to qualify the adverb *bene*. To qualify an adverb another adverb is needed, and we should expect a phrase like *paulo bene*. Besides, that this is not the real meaning of the phrase is shown by the parallel passage from Horace, supplied by Mr. Wilmshurst, which refers to the fact that a man can live well on small means when he inherits a home and all that belongs to it. Possibly this may be the meaning of *gratuitum*: 'provided free of all (further) cost.' I do not think that this word would have been chosen to express the idea of voluntary action, or willing acquiescence, and I therefore think that, of the two correspondents whose letters appear on p. 443, Mr. Wilmshurst is right as to the first portion of the Latin phrase, and Mr. Darley as to the second.—Yours, &c.,

J. B. S.

SIR,—With all due deference to the critics of my version of the Latin 'Vivitur parvo bene cui gratuitum,' I beg to defend it. Mr. Darley and Mr. Wilmshurst are both evidently afraid to accept the use of the ablative of price in a word like 'parvo.' But there is no doubt that the word 'parvo' was used occasionally for 'parvi,' 'cheaply,' in old-fashioned and idiomatic popular slang; and Horace's argument in Od. II. 16, where the phrase 'Vivitur bene parvo' occurs, is lost unless we translate it 'cheaply.' The Ode is an appeal for reversion to the 'simple life.' After showing that happiness does not come from rushing about and accumulating kingly fortunes, he says that good living can be had without cost. One only wants one's family salt cellar clean and bright, &c. Hence I take it that the above phrase might be tersely rendered 'Good living is cheap to one who lives without charges' ('cui gratuitum vivitur'), and the communicator might be referring to spirit life, where one can live 'without money and without price.'—Yours, &c.,

FREDERIC THURSTAN.

Mr. Eldred's Séances in Paris.

SIR,—I will not ask space in your journal to discuss Mr. Eldred. It would be contrary to his own wishes, as he has now re-entered commercial life, is hard at work to build up his business, and has no 'desire to be recognised as a medium.' It was only at the earnest solicitation of a few persons in Paris, who, notwithstanding the exposure of last winter, still believed they had witnessed genuine spirit phenomena at Clown, that he consented to come to France.

It was my good fortune to be one of the guests at Sanvic. I should like to briefly describe the last séance but one. There was singing and some conversation, when Mr. Eldred asked to retire to the adjoining room to change his clothes in the presence of witnesses, as at the previous sittings. Much to his surprise, M. Gabriel Delanne said he would not ask it, as all had confidence in him. He did this, hoping to give greater assurance to the medium and so obtain more complete results.

Mr. Eldred then entered the cabinet wearing his ordinary clothes which he had expected to change, but soon returned under control and said there were still doubters present. He insisted upon M. Delanne's entering the cabinet with him, and in his presence removed all his own clothing, which was handed to me. Even the famous pumps which had figured on previous occasions were kicked off. He then put on the black costume mentioned in Mme. Letort's letter. At no time did we sit in darkness.

Several forms fully draped in white appeared and approached the sitters.

After the séance, I remained with Mr. Eldred till he regained consciousness, then accompanied him to his room, and saw him remove the black costume, thus exposing his body. I then took the costume and locked it up in the séance chamber.

I know this brief report will convince no one, but it is a satisfaction to us who witnessed it, as we believe we saw actual spirit phenomena.

I might add that the last séance, like some others, was a total failure. It would seem, were Mr. Eldred a mere trickster, that he might have given one more exhibition of his art in further recognition of the hospitality extended him.—Yours, &c.,

A. T. WHITE.

Weggen, Switzerland,
September 10th, 1906.

The Rev. B. F. Austin's Hundred Questions.

SIR,—The Rev. B. F. Austin has thought fit, in the pages of 'Reason,' to lay before the clergy one hundred questions. A few of these were given in 'LIGHT' for September 8th, and on three of these I should like to say a word or two.

1. Mr. Austin asks: 'Can you deny that nearly all the miracles of Old and New Testament times are in connection with, or a result of, angelic visitation?'

I do deny it most emphatically; and it would interest me exceedingly to see Mr. Austin's proof that the miracles performed, for example, by Moses, Elijah, and Elisha in Old Testament times, and by our Lord, St. Peter, and St. John in New Testament times, were 'in connection with, or a result of, angelic visitation.' Holy Scripture, at any rate, gives us no hint that they were.

2. Mr. Austin asks: 'Were not these angels' (whose visits we read of in the Bible) 'in most cases at least, the spirits of departed men and women?'

There is no reason in the world why we should suppose that they were. Certainly there is nothing in the scriptural account of their appearing to warrant so unnecessary an idea.

3. Mr. Austin asks: 'If men who have passed through the change called death are "angels," or "equal to the angels," and angels are "all ministering spirits sent forth to minister to them who shall be heirs of salvation," may not all the so-called miracles wrought on our plane by the exercise of spirit power through their ministry?'

But 'men who have passed through the change called death' are not, on that account, angels, or 'equal to the angels.' Our Lord, in His reply to the Sadducees, says that men 'when they shall rise from the dead' shall be 'as the angels in heaven,' and it is clear from the context that He means by this that man's 'spiritual body' will not be liable to the passions of the 'natural body'; but we are not told that such a resemblance to the angels will take place *at death*, but rather when men 'shall rise from the dead.' That is, at the resurrection. [The whole passage, St. Mark xii., 18-27, should be studied.]

It would be hard to support by any passage of Scripture the extraordinary hypothesis advanced by Mr. Austin, that when men die they turn into 'angels.'—Yours, &c.,

Alderton Vicarage.

C. E. HUTCHINSON.

Musical Mediumship.

SIR,—I have a daughter, not yet twenty years of age, who some time ago commenced automatic writing. Soon afterwards the writing spirits spoke through her, and assured us that if we got a piano they would cause her to play it. Acting on their advice, I got a piano, and the first time she sat down to it she played beautifully, though she does not know a note of music. We have had several musicians to hear her and no one can understand it. She plays so rapidly that pianists of fifteen years' practice admit that they are unable to equal it. Good singing is given through her in both male and female voices, and we have been told by the spirits that in a short time she will undergo a change and the music will be much better. I am only a poor miner, so you may imagine what a sensation all this is causing in a colliery village, and, at first, people threw stones into my house.

Mr. W. H. Robinson, of Newcastle, having heard about the phenomena, came to see for himself, and I am acting on his advice. We have also been visited by several ladies and gentlemen who have done us good with their sympathy, and Dr. Horsman, of Bradford, advised me to write to one of the spiritualist organs. About fourteen years ago I had a strange experience and was then told by my spirit friends of what is taking place now. I was a Methodist up to then, and have ever since been a believer in Spiritualism. The spirit who plays the piano through my daughter speaks in English, and in what we are told is Russian. Our spirit visitors make our home a real heaven.—Yours, &c.,

A SEEKER AFTER GOD.

A Child's Prediction Fulfilled.

SIR,—About four years ago, while at a friend's house in Sydney, N.S.W., a little girl said, 'Oh, papa, I see Mr. — (mentioning my name) going into a shop, dressed in a grey frock coat and silk hat'; then turning to her mother, she said, 'I see you both, papa and mama, behind the counter.' In answer to a question she said, 'In London, in three years.' I returned to England; my friends had not then the remotest prospect of coming to London. This week, however, I called on my friends, who are now keeping a shop at Leyton, and I was dressed exactly as described. I had never worn a grey frock coat before, nor a silk hat. The child is not yet twelve. Both father and mother are mediums.—Yours, &c.,

'O YE OF LITTLE FAITH.'

'The Twice Born.'

SIR,—Permit me, as special reviewer to one of your contemporaries and a student of spiritual dynamics for many years, to add my word of protest to that of 'A Student' in your issue of the 1st inst. regarding the review of the above-named interesting work. In my own notice of the work I spoke favourably of it, believing that it struck an entirely new note in spiritualistic literature. I do not think that it is too much to say that it develops, in a very luminous manner—albeit under the guise of fictional romance—a very profound truth, admittedly veiled in the writings of the Christian Mystics, the fact being that 'thoughts are things and desire gives them life.' It is not improbable that many reincarnationists may find it convenient to remodel some part of their theory of the doctrine of re-birth after reading this extremely suggestive work. In the last event, the book needs no apology. The old adage, 'Many men, many minds,' will, perhaps, serve to temper our views both of the book and its reviewers.—Yours, &c.,

W. GORN OLD.

[Our estimate of 'The Twice Born,' expressed in 'LIGHT' of August 11th, remains unchanged, but we are not troubled by the thought that there are some who differ from us; that is but natural, for, as we have already said, 'Quot homines tot sententiae.'—ED. 'LIGHT.']

A Vision of a Departed Mother.

SIR,—Eight years ago I lost my dear mother, and I have grieved very much ever since that I was unable to see her before she passed within the veil. My thoughts have been drawn to Spiritualism since the beginning of this year and I have a very fervent belief that it is possible to communicate with the departed. For months, week after week and day by day, I have prayed that my dear mother might be allowed to appear to me in my dreams, but until last night this favour had not been accorded to me. Last night, however, on going to bed, I besought my mother, aloud, to reveal herself to me in a dream and become my spiritual guide; and my desire was granted. I seemed to be in a large room; my father was sitting in a high-backed chair close to me, but he did not speak, neither did he make any attempt to assist my dear mother when she approached me with very tottering steps. I threw my arms around her, as much to support her from falling as to embrace her, and kissed her. She said something which I cannot now recall, and then I awoke with a sense of disappointment, for although she appeared to me in the bonnet and clothing she had worn when last I saw her in life, and her features were just the same, yet there seemed a difference, and she appeared much as she was just before passing over. However, I am greatly comforted, for I feel convinced that it was not the only time I should see her and that she is with me day by day to help me with her invisible presence. There is now no occasion to go on grieving but rather to rejoice, for I know that I shall meet my mother sooner or later.—Yours, &c.,

September 6th.

SEER.

Acton: A New Society Formed.

SIR,—Kindly allow me to inform your readers that a new Spiritualist Society is being formed in Acton under the name of 'The Acton Progressive Spiritualist Centre,' and the inaugural meeting will be held on Sunday, September 30th, at 7 p.m., in the Central Auction Mart, Horn-lane. The hall is well ventilated and lighted, and very central, being only a minute's walk from Acton High-street, and also close to Acton North London Station and the Great Western station in Horn-lane.

Those who are responsible for the undertaking will endeavour to present the great facts and philosophy of Spiritualism in a fitting and dignified manner. Sincere Spiritualists and investigators will be cordially welcomed, and help in the way of subscriptions, books to form a library, and musical assistance will be much appreciated. Communications and inquiries should be addressed to the writer,

MRS. H. BALL,
Playden, Newburgh-road,
Acton, W.

TRANSITION.—We regret to have to record the passing to the higher life of Mr. George Brown, of 'Firenze,' Bruntisfield, Edinburgh, on the 16th inst., from pneumonia, after only a few days' illness. Mr. Brown, who was sixty-eight years of age, was an earnest Spiritualist for a good many years, and was for some time secretary, and vice-president, of the Edinburgh Spiritualist Society. We sympathise deeply with his wife and family in their temporary loss and trust they will soon be receiving comforting assurances of his spirit presence and loving watchfulness and care.

SOCIETY WORK.

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

OXFORD CIRCUS.—22, PRINCE'S-STREET.—On Sunday last Mr. Frederic Fletcher again spoke with power and telling effect upon 'The Evolution of Mind.' On Sunday next special service (see advertisement).—P. E. B.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On Sunday last an interesting address through Mr. G. Taylor Gwinn was much enjoyed. On Sunday next, Mr. and Mrs. Roberts, of Manor Park, and on the 30th inst. Mr. John Conolly.—M.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. T. B. Frost's remarks were much enjoyed and a good after-meeting was held. Speaker on Sunday next, Mrs. Westley Adams. Mrs. Fairclough Smith will speak and give clairvoyant descriptions on the 30th inst.—J. P.

STREATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mr. Jones's lecture on 'The Word of God, or the Word of Man' was well received. Sunday next, at 11 a.m., discussion; at 7 p.m., several speakers. Thursday next, at 8 p.m., investigators' meeting.—G.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD.—On Sunday morning last Mr. Vincent Lewis gave a charming address on 'Hypatia, the Maiden Philosopher,' followed by a discussion. In the evening Mrs. Agnew Jackson gave an instructive address on 'The Power of the Spirit.'—S.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis's masterly trance address on 'The Development of Man' was very instructive and of a high standard. Mr. W. T. Cooper presided. On Sunday next, at 6.30 for 7 p.m., Mr. A. V. Peters will give clairvoyant descriptions. Silver collection.—A. J. W.

SHEPHERD'S BUSH.—73, BROOKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last Mr. John Adams' splendid address on 'Spiritualism and Religion' was much appreciated by a good audience. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. A. McLellan. On the 27th, at 8 p.m., Mrs. F. Roberts. On Saturdays, at 8 p.m., healing, free.—E. A.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mrs. Webb related her experiences during her investigation of Spiritualism, and gave excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King. Mrs. Webb will give clairvoyant descriptions each Wednesday, at 8 p.m., at 50, Avenue-road, Hackney Downs.—N. R.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. Boddington's highly spiritual and eloquent address on 'Emancipation' was much appreciated. A successful after-circle was held. Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mr. Conolly. Thursday, at 8.15 p.m., clairvoyance. Silver collection.—H. Y.

CHISWICK.—110, HIGH-ROAD, W.—On Sunday morning last a good circle was held and Mr. George Spriggs gave a very instructive address upon 'Circle-Holding.' In the evening Mr. Percy Smyth spoke interestingly on subjects from the audience. On Sunday next, at 11.15 a.m., circle; speaker at 7 p.m., Mr. John Adams. Week-night meetings will commence on October 5th. Sitters wanted for circles.—P. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—On Sunday last, at the morning circle, phenomena were discussed. In the evening Mr. J. Walker's inspiring trance address on 'The Universal Religion' was much appreciated. At the after-circle Mr. V. N. Turvey gave seven clairvoyant descriptions, all of which were recognised. On Sunday next Mrs. M. H. Wallis, of London, will give inspirational addresses and clairvoyant descriptions.—F.T.B.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—On Sunday morning last Mr. H. Richards spoke upon 'The Efficacy of Love,' and the teachings of 'Oahspe'; a discussion followed. In the evening Mr. Morley spoke upon 'The Power of Association'; he also gave clairvoyant descriptions at both services. On Sundays, at 11.15 a.m. and 7 p.m., and on Wednesdays, at 8.15 p.m., public services are held for Faithist teachings and clairvoyant descriptions.—W. E.

PECKHAM.—CHEPSTOW HALL, 139, PROCKHAM-ROAD.—On Sunday morning last Mr. Love's controls were interesting. In the evening Mr. Imison presided, and gave a short address, and Mrs. Imison (Nurse Graham) gave sixteen clairvoyant descriptions, fifteen being recognised, while several formed good tests. A large after-circle was held with good results. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. T. B. Frost. On the 26th, at 7.45 p.m., Mr. J. Lobb; 30th, Mrs. A. Webb.—L. D.