

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

There is force in the illustration used by a writer in a recent issue of the 'Progressive Thinker' (Chicago). Dealing with the phenomenon of materialisation, he says:—

The relationship between spirit and spirit materialisation may be seen by its analogy to the evolution or transformation of an idea into a word—its materialisation. The idea rests beneath the ideal world; the will brings it in relation to the coarser forces of mind that control the organs of speech, and through these the vocal organs dress up the idea with an investiture that places it in the phenomenal world.

Referring to the review of his work, 'Space and Spirit,' which appeared in our issue of the 2nd inst., Mr. R. A. Kennedy writes:—

The definition of (three-dimensional) Space, which you quote, has been amplified in the present edition, and should read, 'That which has Extension, Penetrability, Fixity and Indivisibility' as contrasted with that of spatial Matter, 'That which has Extension, Impenetrability, Non-fixity and Divisibility.' Moreover, as this definition refers only to Space of three dimensions, it is quite subordinate to the wider definition which has been expounded in the appendix (viz., 'Space—capacity of Spirit') which involves three-dimensional Space but as an incident.

And in regard to the question we raised at the end of our notice, Mr. Kennedy proceeds:—

Perhaps the reference to the self-restraining power of Spirit will be rendered more intelligible if the two states in which Spirit can exist (the *potential* and *active*) are contrasted. It is in the potential state (as I seek to hold) Spirit exercises, or may exercise, 'self-restraint.'

'The Sanctuary' (edited by Miss H. A. Dallas), referring to a proposed Memorial to the late Mr. J. B. Shipley, makes the following announcement:—

The date on which our Annual Service will be held is the eve of that on which Mr. Shipley passed into the other life. The picture of 'The First Easter Morn,' towards which many of our friends have subscribed for presentation to the Church for the Deaf and Dumb, will, it is hoped, be in the church by that date, so that we shall be able to dedicate it at our service. The cost of the picture has not yet been entirely met; £2 10s. has been subscribed. The picture can be bought and framed for £3 13s. 6d. but a better frame could be obtained for £4 4s. Probably those who have not yet subscribed will be glad to contribute to this memorial gift.

We are pleased to give further publicity to the proposed Memorial to our departed friend, who passed away on the morning of October 14th last.

'The World and New Dispensation' (Calcutta) gives a report of an address by Professor Vaswani on 'The

Gospel of Simple Life,' from which we take the following excerpt:—

Young men were asked to practise simplicity in thought. Many of them loved to indulge in subtle questionings which ended in veiled scepticism or avowed atheism. The problem of life must be solved by life, not by categories of abstract thought. . . Trust the Universe, remembering that true thought will interpret, not deny, the ineradicable instincts of life.

It is a true word. How well we know that 'subtle questioning'—the outcome of intellectual vanity—and those vain efforts to solve the problems of existence by 'categories of abstract thought'! 'I convince by my presence,' said Walt Whitman. And that is what Truth does, when, with its divine simplicity, it approaches the enlightened mind.

We have received a pamphlet with the homely title 'Good for Everybody,' by the Rev. Evaristo Hurtado, of Boston (Mass.). It consists of letters and essays (some-what naively expressed) on religious subjects, and is described as a 'wonderful book' by the author himself! There is in it much in the way of reasonable interpretations of Bible Teachings, and some very friendly references to Spiritualism. Thus, in one of his letters, the author remarks:—

These ideas, you will say, are somewhat like those of Spiritualists, and they certainly are; but Spiritualism teaches the truth, as many wise men now testify. You know there is a society of learned men who have been studying Spiritualism for many years, and they now say that the possibility of having communication with spirits under certain conditions is true, and they have reached such a conclusion by facts . . . demonstrated to them in a scientific manner.

That is certainly the case, although (ungrateful as it may seem) we do not regard the little book as a prodigy, even by reason of its acceptance of Spiritualism as throwing light on Biblical matters.

From an article in 'The Christian Life' we cull the following as an example of a sentiment very popular nowadays and yet perhaps not wholly true:—

Think of the haste and speed and whirl of modern life, of the way in which men and women are hurried along in the turmoil of daily work and business, absorbed in the ceaseless rush of securing somehow the means of living; and never getting the opportunity to live. The grind of it from morn till eve every day . . . is gradually killing the souls (and for the matter of that even the bodies also) of thousands and thousands of our citizens.

And yet, not long ago, we met an aged journalist, still 'in harness' after a strenuous life, who declared that things were ever so much better to-day than in his youth. We had, he said, infinitely more comforts and conveniences. The trouble, from his standpoint, arose from the fact that people are more sensitive than they used to be. There is comfort in that thought. It suggests a progress of the kind in which we believe.

We frequently hear and read about the sins of the fathers being visited on the children, and of the terrible injustice endured by those who are victims of their

heredity, &c., but the other side of the story is too seldom recognised—the fact being that in the main the benefits derived from the past far outweigh the burdens. This fact was ably emphasised recently by a popular writer, who said:—

A boy born in 1911 is the inheritor of all the ages. For him lived Homer, Aristotle, Galileo, Newton, Shakespeare, Darwin, Faraday. For him Nature has been compelled to yield her secrets. For him the elemental powers have been yoked. He, the ordinary average boy, may, in the first twenty years of his life, take up the grand inheritance of knowledge, and live in his world an intelligent spectator of its activities, and a gifted participator in its labours. His life may be full of interest. He may find sermons in stones or in workshops, books in brooks or in the wonderful processes which produce the printed page. All life will speak to him of evolution and of the infinite possibilities of human progress. He, the ordinary average human, may live a life of nobility, and rejoicing in his great inheritance, count himself a rich and a powerful man.

Some recent remarks in 'LIGHT' on the subject of the intellect and the emotions are recalled to our mind by the following significant passage, which we take from an article on 'Vedanta and the West,' in the August number of our Indian contemporary, 'Prabuddha Bharata':—

We must always learn to distinguish between thought and emotion. We must always remember that ideas of themselves can have only relative values. . . . Philosophy of itself is barren. It is of character and account only as it relates itself to the emotional consciousness. Otherwise put, Vedanta and every other system of human speculation can have significance and power only as the terms of thought can be translated into terms of feeling, only as the abstract in thought can be made the actual in feeling.

This too, by E. Temple Thurston, will bear consideration:—

It is just as well that men should be sentimentalists! They would be drones indeed fit simply for the massacre, without. For sentiment it is only that has justified their existence. Women were justified from the beginning. They gave birth to life. Now all that a man gives birth to, dies—for it is conceived in the womb of sentiment. The greatest thing he brings into the world is a religion. It lives for a few thousand of years or so. That is all. In the long run it dies; for it is only a child of sentiment. It dies, and some other man weaves some other sentiment into its place. . . . There is an inviolable law which demands the quality of sentiment in all men—that sentiment by which they move the faith of the world, or touch the heart of one woman to the great and wonderful duty which is hers.

The influence of consciously directed, purposive thought, especially good, cheerful, affirmative thought is now being generally recognised. The Boston, U.S.A., 'Banner of Life' well says:—

Colonel Ingersoll once said that if he had created the world he would have made good health catching instead of disease. But we have lived to find out that both are contagious.

Good health depends far more upon the thought of the patient than it does upon the drugs of the physician. Science has proven that even our moods react upon our bodies and leave their effects for good or ill, either in health or sickness.

An intense rage poisons the blood and depletes the nervous system as surely as a cheery, happy, joyful disposition tones and invigorates the whole physical organism. Confidence in one's doctor means immediate improvement, but confidence in one's self means perfect health. Hence the splendid results attained among the Christian Scientists and New Thoughtists, 'As a man thinketh in his heart, so is he.' We are continually remaking these bodies of ours. The features of the face, the form of the head, the shape of the hands, are the outward expressions of the soul within, and thought is the creating utensil of the soul, for thoughts become things. If our mind is diseased our bodies will be likewise, and all the drugs in the world will not effect a cure. We are children of infinite possibilities. Let those possibilities be upward, forward, and good in every way, mentally, morally, physically. Yes, good health is catching; keep in touch with the thought.

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

LONDON SPIRITUALIST ALLIANCE, LTD.

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

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

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

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

Music, Social Intercourse, and Refreshments during the Evening.

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

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

To facilitate the arrangements it is respectfully requested that Members and Associates will *make early application for tickets*, accompanied by remittances, to Mr. E. W. Wallis, Secretary, 110, St. Martin's-lane, W.C.

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

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

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

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

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

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

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

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

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

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

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On *Tuesday next*, October 3rd, Mr. J. Isherwood will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members *free*; for friends introduced by them, 2s. each. 10th, Mr. A. V. Peters: who will also be in attendance at 6 o'clock for private sittings, not exceeding fifteen minutes, fee 5s. Appointments advisable.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, October 5th, the first meeting of the Psychic Class, for Members and Associates only, will be held at 4 p.m. Tea will be provided, after which Mr. Horace Leaf will give an address on 'The Development of Psychic Gifts' and clairvoyant descriptions.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, commencing on October 6th, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On *Fridays*, commencing October 6th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates *free*. MEMBERS have the privilege of introducing *one* friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

VISITS TO DREAMLAND.

BY SALOME ISABEL LAKEMAN.

Sleep and dreams are necessarily very intimately connected, and yet they are vastly different, inasmuch as the one has to do with the physical, the other with man's higher bodies. Sleep, the 'twin sister of death,' is, as we know, the time of rest and refreshment for the physical body, and while it lies all hushed and still in slumber, the soul (and I use this word in its widest possible sense) often finds an easier opportunity of gaining its own rest and refreshment in work on higher planes. But it is not of sleep that we would now think, but of the soul's flight into the mysterious land of dreams, in whose praise poets have written and minstrels sung; of whose beauty seers and sages have spoken in rapture, while from the hermit's cave and the monk's cell come countless legends of the wonders and strange significance of the visions of the night. Therefore, since many of earth's wisest and best have bestowed so much attention on, and have attached so much importance to dreams, surely we cannot afford to turn from the subject with indifference, or waive it from our thoughts with contempt; but will, at least, let it command some amount of serious consideration.

Long ages ago, in the glorious East, long before the Western world had awakened to the realities of the unseen, dreams were honoured and studied; they were regarded as direct messages from the spirit world, as warnings, as mediums of guidance and help, or as conveying some special revelation of truth; and much care, therefore, was taken that, as far as possible, clear and holy dreams might be obtained. Among the ancient Egyptians it was taught that in order to prepare the way for such dreams, great care was to be observed as to conversation and conduct for some time before lying down at night to sleep, and even the thoughts were to be strictly guarded from pollution. Wise, though ancient people! With all our boasted civilisation and learning, we are only, in some directions, beginning to grope for the light in which they lived and rejoiced.

What *are* dreams? Often has this question been asked and just as often answered in various ways, and yet there still lingers in our minds a vague sense of uncertainty and mysteriousness as to the real cause of the visions that come to us.

Although dreaming is such an ordinary occurrence, and experienced more or less by all, yet this fact does not of itself make it easier to give a definite and scientific reason for the phenomenon. Dreams have been the object of much study, and much earnest consideration has been directed upon them by the psychologists of various schools. Dreams may be roughly divided into two classes—those in the physical body and those in the astral. To the first class belong those disorganised, confused, and broken dreams, which are by far the most common, and are caused by the partially unconscious brain receiving confused and heterogeneous impressions from the astral and physical planes while the Ego is absent during sleep. The master, controlling force is away, and the grotesque, chaotic dreams so often experienced are the best that can be produced under these circumstances. A very homely illustration may make this clearer. A schoolmaster, as long as he remains in the schoolroom, maintains control and discipline; but as soon as he is absent, we all know how quickly this state of things is reversed. The physical brain during sleep, when left to itself, is exactly like the unruly boys.

But it is of the second class of dreams I wish to speak, namely, those which are seen entirely on the higher planes under the control of the Ego, and therefore connected, reasonable, vivid, and often of significant and symbolical meaning. In those old times to which I have referred dreamers took great care to describe their dreams correctly. Where the meaning was obscure an interpretation was sought, whose truth time alone could prove. Possibly, were we to devote some care to the study of our dreams, we also might perchance learn what could be acquired in no other way.

We know that during sleep the soul leaves the physical body for higher planes, and that, therefore, very different conditions are met with from those which obtain on the lower, and it is these conditions which convince us of the character and purpose of these astral dreams. In

journeying through an hitherto unseen country the traveller's interest and curiosity are awakened at every turn; everything that passes before his eyes is noted; nothing escapes observation. The physical features of the country, the cities, the people, the climate, and a hundred other things claim his attention. So is it with regard to our visits to dreamland—that strange and, in some ways, still undiscovered country; that enchanted land, whose impressions and influence abide with us, not only at the waking moment but for months, for years, perhaps for ever. It is just because the physical body is hushed in sleep that the soul can go forth with greater ease and freedom into the land of dreams.

Among many others, there are four things which generally strike the visitor with wonder. The first is the light. Here, on the physical plane, the light, and consequently the atmospheric effects are continually changing; but in dreamland it is often different, though almost indefinitely so. It is mellow, soft and golden, yet intensely penetrating; the sunshine is clear but not burning; bright but not blinding, for its brilliance is veiled, yet undimmed, by an almost imperceptibly gauzy haze of blue. This beautiful light is everywhere, the scenery is bathed in its peaceful glory, while the mountains rise in their calm grandeur from the caressing mist at their feet. This golden light illumines not only everything around, both far and near, but seems to penetrate even to the very soul, filling it with an exquisite sense of joy and brightness.

Secondly, the scenery. This is in many ways like our own. There are gently sloping hills and towering mountains, rearing peak after peak away in the distance; wide rivers and rushing torrents between dark and overhanging rocks, level plains and rolling seas, and over all the same golden light softly hovers and plays. There are many paths across the sunlit pastures which climb the mountain sides, even to their lofty summits where they are lost to view. There are cities, too, with their houses and busy streets, with their ceaseless throng of people going to and fro on their different errands.

Thirdly, the inhabitants. These are taller, larger, of more stateliness of mien than we on this plane. They move about with an innate grace and gentleness; while their eyes beam with love and pity and seem to look into the very soul. They speak, and their voices sound like pleasant music a little way off; they lay their hands upon us and we feel the lingering touch. They lead us along the sunlit paths or through the crowded streets. Sometimes they rebuke, sometimes advise, sometimes warn, sometimes encourage, but always with the same gentle and intense earnestness, which, like everything else in dreamland, has a strangely persistent power of fixing itself upon the memory.

Fourthly, the colouring. This is so wonderful that it is impossible to give an adequate idea of it in words; in fact, there seem to be no words capable of conveying a true picture of the tones and shades of colour. Perhaps the brush of some artist may catch that which eludes both voice and pen; perchance he may capture some of the beauty and, in some remote measure, reveal upon his canvas colours which are so much brighter and deeper than those of the physical plane; colours which give the impression of being beneath the surface. The people, too, are clad in bright clothing and the same people generally appear in the same colours. The trees are softly tinted and the shadows they cast are less dark than on this lower plane. The sea, too, is vivid with colour, ever changing, ever catching every passing hue of cloud and sky. The sunset, which here is indeed Nature's masterpiece of colouring, is radiant in crimson, purple and gold.

But to speak of the characteristics of dreamland, otherwise the astral plane, will be of little use unless some practical good, some definite help be gained. Although the degree of psychic development has undoubtedly much to do with the character and vividness of dreams, they are, as far as we know, beyond our command or control; they are neither under the dominance of the will nor moved by the entreaty of desire. Were this otherwise we might possibly think less of them, for in a great measure the fascination of their mysteriousness would have vanished.

(To be continued.)

HAPPINESS, LOVE, AND JOY.

BY M. DE VERE.

Maeterlinck's exquisite allegory on happiness, 'The Bluebird,' has been seen by a large number of persons, but I wonder how many of those who appreciated it most realise in what happiness really consists! In 'The Bluebird' the poet-dramatist depicts it as an ideal, and as, therefore, elusive. He is right; happiness is both, because perfect happiness can be obtained only by the pure spirit which has put on immortality, and therefore attained completion. The knowledge of our incompleteness gives us pain, and the greater our growth the more our limitations and imperfections galling us. As human beings we can only grasp happiness in broken fragments, as it were, for the physical limits both our vision and our capacity for realising it in its entirety. But even in this more or less limited existence we can attain to happiness—not, indeed, to that perfection of joy which is ecstasy and which is the heritage of the immortal spirit, but at least to a happiness which is abiding, strong, and permanent. The elixir of life, which so many have wearily sought for, the secret of happiness, is in ourselves; it is the unfolding of the spirit within, the realisation and awakening of love! For the spirit is love, happiness, beauty, truth, and in each one of us is this radiant self imprisoned!

Speak, appeal to, touch the spirit of man, and what appears in his eyes, on his face? Is it not love? A chance word, a look, a book, music, anything may cause love thus to reveal itself in another, and to awaken an answering response within ourselves; for in each of us is it permanently abiding, only asking our acquiescence to let it permeate and control our lives. If only more people realised this wonderful fact in its fulness, how different the world would be! The ethical teaching of every religion can be reduced into one word, love. That is why Christianity and the personality and teaching of Jesus contain such a direct appeal to all hearts, because they embody the gospel of love. Jesus was, indeed, the son of God, for he was the embodiment of love; and we, too, are 'sons of God and inheritors of the kingdom of heaven,' because we, too, have the royal birthright within us, the spirit and power of love, with its attendant tenderness and joy.

'The kingdom of heaven is within,' said Jesus, and that kingdom is the realisation of love. The darkness of self, of fear, of doubt of unhappiness, of dismay, these fade away in the light of truth; they are illusory, and born of man's limitations and imperfectness. The eternal verities, the seemingly elusive ideals, are truth, beauty, and joy—that joy which is the consummation of love. And if we give out love, no matter who they be with whom we come in contact, life will become fraught with new and happier meaning; all truth, all happiness, will come to us, for love is synonymous with happiness; it is the way, the truth, the life eternal, the knowledge of God who is Love.

Enjoyment undoubtedly there is, and pleasure, but neither of these is happiness; they are the lesser joys that gratify the lesser self, and pain can sweep away their power at one touch. Happiness can only come through the power and growth and knowledge of love.

Man is composed of body, soul and spirit; the spirit being the infinite essence, the divine ego in each of us, the Christos, love embodied. Therefore the more spiritual a man is, the greater will be his power and depth of love towards all, the deeper and more perfect his sympathy and tenderness.

Are we not happiest when we are with those we love, or are doing service for them? Even selfish love brings more happiness than when our hearts are cramped from want of tenderness or love. When, through estrangement, force of circumstances, or any other cause, we have lost someone whom we love, is not the sense of blankness, of emptiness, the most poignant note of all in our sorrow? We are conscious of a void which nothing else seems to fill; it is because we miss and feel the need of the outpouring of our love. I do not mean to convey the impression that I think the void left by a great individual love can be filled up entirely by the outpouring of our love on others; the mystery and attraction of individual and great loves are entirely beyond man's control, and are as inexplicable as the mystery of

personality. It is said that 'we do not form our affections, it is they that form us, and that in despite of our poor protests.' Yes, it is true—only too pathetically true sometimes; for a great love can never come into our lives without its correlative great pain. The need of the loved one forever remains—and must remain if the love has been deep and true—yet we shall find as time, the great healer, helped by love extended to others, fills up the void of bitterness and grief, peace and happiness, once more steal over us and the eternal joy which is ever in us, flood our hearts with its living rapture again.

To love is the greatest need of our natures, infinitely more so than to be loved. The latter need belongs to the human side of our nature, which ever seeks to retain; but to give love is the yearning of our whole being—body, soul and spirit. That is why motherhood means so much to a woman, and why it is so deep and perfect a joy; because the demand on love is so great, and the pent-up devotion and self-sacrifice can at last find an outlet, and, therefore, happiness.

There is no need to be either a mother or a lover to give out love in its fulness, for all with whom we come in contact need it, and the more we pour out, the greater our joy, and the broader, more tender, more selfless our love becomes.

Perhaps you who read these lines may be thinking, 'People don't want my love.' But they do; the whole world is starving for want of love. Pour it out; let it radiate from you into the great spiritual universe around, that sad hearts may be gladdened and heavy burdens may be lightened. Analyse your life. When have you been happiest in the deepest meaning of the word? Has it not been when you were giving love, either to God, to mankind, or to some individual man or woman or child? Love has many aspects, and I cannot possibly treat of them all. Its limitations are necessary to us, for only through struggling and resisting and conquering can we attain. And here we touch the fringe of that other great mystery—pain, love's correlative!

Everything has its opposite; and pain, which is the opposite of happiness, must in consequence go hand in hand with love, which is merely another name for joy. Only so can love become victorious and paramount and immortal, for love is spiritual, and is our heritage as sons of God. As sons of men our heritage is pain. Therefore as we are both mortal and immortal, spiritual and physical, sons of men and sons of God, so we claim both heritages, both love and pain!

I daresay many will say here, 'How can love be happiness, when with love comes also pain?' To me that proves, almost beyond everything else, that the realisation of love is happiness; because pain is its correlative, and there is never, and never will be, in this life, great individual love without its accompaniment of great pain; the one begets the other. It is a spiritual fact, and only follows the great law of opposites and their attraction, as revealed throughout all Nature. It is a part of that Divine purpose that is shaping and guiding our lives into ultimate perfection and joy.

I am not stating anything that cannot be proved individually. All who are willing can test its truth by themselves living lives of loving-kindness and charity. I am only repeating what Jesus taught, and what the early Christians understood and revealed in their lives, but the spiritual significance of which has been lost sight of by many Christians to-day. 'See how these Christians love one another,' even their persecutors exclaimed, in astonishment, recognising what was the all-constraining force and motive of their religion. We have the perfect pattern, the perfect example of sonship ever before us, we who have been so blessed as to have been born and reared as followers of Jesus. But all peoples, no matter what their creed or religion, if they, too, as children of God, fulfil themselves in love, attain the promises and the realisation of the kingdom within. It is the heritage of all, irrespective of creed, race, or sex; it is in each one of us, and love alone is the revealer.

There is only one thing in this world that gives happiness, and by that I do not mean mere enjoyment or pleasure. Love, whatever form it takes—whether of child, parent, brother, sister, teacher, friend, or humanity as a whole—love, and love alone, is the source of happiness. Happiness only appears illusory because in this life we cannot in any one of these forms realise love in its completeness; and the spirit feels and yearns

for the perfection and completion of joy, which it instinctively recognises to be its ultimate destiny and heritage.

When we pour out ourselves to God in grateful love and joy and worship, such perfection of love, which is at-one-ment with the living, vital, omnipresent spirit of love, is ecstasy. It floods us, overwhelms us, and is almost intoxicating in its perfection. It becomes a bliss unspeakable. That is the spirit's heritage, and when once it has been experienced, life is revolutionised. Its meaning is clear, and the beauty and truth of the whole is made plain by the understanding and revealing of love within us. The exquisite tenderness for all men with which we are bathed, the intensifying of our deepest affections, and the perfect peace which such harmony with divinity gives, are beyond all telling, and no matter how severely we are tested, we enjoy a perfect faith and trust in God, His guidance, and His workings.

'GLIMPSES OF THE NEXT STATE.'*

Readers of 'LIGHT' will be familiar with the experiences of Vice-Admiral W. Osborne Moore, which have been recorded in our columns from time to time during the past few years, and may be glad to have them, together with many others now published for the first time, in more permanent and portable form. This they are now able to do, as, in his book entitled 'Glimpses of the Next State,' he gives a full and extremely interesting recital of his experiences with mediums both in England and America. There is also a fine photographic reproduction of the 'precipitated' portrait of his spirit relative, 'Iola' and a capital portrait of Admiral Moore himself. The author, in his breezy and forcible style, gives graphic accounts of his sittings with many well-known mediums and tells how he became convinced of a future life as the result of the deluge of evidence of spirit presence, power, and identity that poured upon him. He was no credulous believer, ready to accept whatever was presented to him, but fair, open-minded, and patient. He frankly tells of his unsatisfactory and disappointing experiences as well as of his 'test' phenomena.

Admiral Moore divides investigators into two classes, those who think of and treat psychics as jugglers endeavouring to perpetrate fraud, until they find them, after repeated trial, to be genuine, and those who believe every psychic they sit with to be genuine until they find him out in intentional deceit. He says:—

'Supposing two persons, one of each of these classes, to be doing their best to find out the truth, and both are equally acute, there is no doubt as to which will be the more successful,' and this because the mental attitude of the inquirer is 'an important factor in the situation; it is he who belongs to the latter class who will derive the most benefit. Manifestations through a good psychic who is surrounded by hostile minds are impossible. Unbiased, open-minded expectancy, founded on the previous reports of investigators, affords the best chance to psychics and their spirit controls.'

On the question of fraud, Admiral Moore admits that it has been painfully common among professional mediums; but he looks the matter squarely in the face, and pointedly says:—

Every minister of religion who repeats the Apostles' Creed, and yet does not firmly believe in the birth of Christ from a pure virgin, His resurrection in His natural body, and His ascension into heaven in the same, is a fraud. Every physician who pays an unnecessary visit to a patient and charges for it is a fraud; every barrister who accepts fees for going into court on behalf of a client and does not attend is a fraud. Fraud is rampant in trade, in the shipping interest, in municipalities, and, indeed, in some Governments of so-called Christian countries. It is always outrageously apparent during war, when strict supervision has to be relaxed; and in peace it is only limited by the amount of supervision exercised. It is idle, therefore, to talk about fraud as if it were peculiar to mediums.

We are irresistibly reminded of the saying of Jesus, 'Let him that is without sin cast the first stone'—and of the result that followed.

The Admiral shrewdly observes: 'Long since I came to the conclusion that genuine and fraudulent phenomena were frequently mixed at a séance, especially promiscuous séances. We may be sure of this: It is easier *not to cheat, and false methods are not resorted to until power fails.*' That will bear a lot of thinking about.

His six hundred odd pages are packed full of extremely readable and instructive matter, and 'Glimpses of the Next State' is a book which should have a large sale and be of help to inquirers and Spiritualists.

INVESTIGATIONS INTO THE AURA.

Since the publication of Dr. W. J. Kilner's experiments with regard to the human aura, it has transpired that other investigators have been, and are, at work on the same lines of research. Speaking to a representative of the 'Daily Chronicle,' recently, Mr. G. P. Lewis, a civil engineer in the City, said:—

I went to Lelant, near St. Ives, in Cornwall, where it was believed there were considerable deposits of radio-active substances. I collected about a hundredweight of material and placed it in a dark room for testing purposes. I conducted the tests with a special form of microscope and a chemical screen, and had not tested more than half a dozen pieces before my microscope became self-luminous. I happened, also, to glance at the screen, and I saw my hand behind it showing on each finger faint luminous rays of yellow and crimson. As the experiments went on, I found a growing tendency on my part to become drowsy and go to sleep. At a later stage I discovered that the material was acting upon my system, and that I had a more or less abnormal vision.

In support of his statement, Mr. Lewis showed a series of water-colour sketches made by himself in illustration of his experiments. One was a drawing of his four fingers seen through the screen, with luminous rays projecting from the sides and tips. Mr. Lewis described this as a 'golden glow,' and asserted that, while his system was, as it were, charged with the radio-activity from this strange material, he could see emanations from his body:—

I could see the golden glow from my hand, and, if I moved it slowly, the glow followed; but, if I moved it rapidly and with a jerk, the glow was left behind for an appreciable time and then it followed the hand. That shows, in my opinion, that it is a material substance, separable from the human body, yet not measurable by any unit known to scientists.

Mr. Lewis said that, carrying his experiments further, and covering his eyes with his right arm, he saw, through the fleshy part of it, his left hand surrounded by the 'golden glow.' He added:—

It is alleged, and I believe correctly, that the absolutely blind have something, not touch, or hearing, or smell, which enables them to see, although ever so slightly. In the condition I was in, after the tests in the dark room, I could see in a way through the side or back of the head.

Mr. W. Harris Shaddick, in a letter to the 'Chronicle,' states that for some time he has been conducting experiments, the results of which, attested by many photographs, go to show that the aura is not confined to the substances that are classified as 'radio-active.' He says:—

Ordinary dark room conditions are of no use at all. Anent this part of the subject, the question may be asked: 'Did Major Darget obtain a photograph of a bottle, &c., through thought aura?' Employing ideal photographic arrangements, from a dark room point of view, I have obtained similar photographs, merely because such objects were in the so-called 'dark room.' So in all my experiments absolute darkness has been indispensable. Added to the darkness of the room, the rigid use of light-tight envelopes and similar contrivances is absolutely necessary. In this way I am gradually building up a strong case that the aura is a something belonging as much to objects about us as to the human species.

THE UNION OF LONDON SPIRITUALISTS' Annual Conference with the Manor Park Spiritual Church, Shrewsbury-road, Romford-road, will be held on Sunday, October 1st. At 3 p.m., Mr. Brown (treasurer of the Union) will read a paper, to be followed by discussion. Tea at 5 o'clock. At 7 p.m.—speakers, Messrs. G. T. Gwinn, T. Brooks, G. T. Brown, and Geo. F. Tilby; soloists, Mr. and Mrs. Alcock Rush.

* 'Glimpses of the Next State: The Education of an Agnostic,' by VICE-ADMIRAL W. OSBORNE MOORE. Watts & Co., 17, Johnson's Court, Fleet-street, E.C. Cloth, 642 pages, price 7s. 6d. From the office of 'LIGHT,' post free 7s. 10d.

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LOVE'S FORGIVENESS.

For centuries, the one great eager cry of preachers and priests has been: 'You need forgiveness. Come and find it here!' As a rule, this cry has been accompanied by threats of perdition to follow the failure to secure the boon: and the conditions for obtaining it have been so contradictory and confusing that the world, at last, seems making up its mind to ignore the priests and preachers and take its chance.

In one respect, however, the conditions set forth have agreed. They have all assumed that forgiveness is what old Dr. Watts called 'Acts of pardon passed' by God, in consideration of something being done or believed by the sinner: the forgiveness then being granted as an act of grace, although the price has been paid. But, in any case, forgiveness has been always described as from without, like a royal pardon or reprieve.

Of course, this notion is part of the old-world thought of God as intensely personal, self-contained and self-willed, just as a judge or Czar is. But that thought is waning, and we are inevitably passing on to a vision of God which presents Him as an inner life and power, ever creating, renewing, destroying or saving from within. Like Charles Kingsley's grand, silent Mother, in 'The Water Babies,' He makes things make themselves: ay! and He makes things forgive themselves.

In that most exquisite story of the woman who was 'a sinner,' told by Luke, there are two lines of amazing significance: 'I say unto thee, that her sins, which are many, are forgiven, for she loved much.' The meaning may partly turn upon the thought that her sin was blended with affection, that she had loved unwisely and perversely, and was now penitent: and, in that case, 'for she loved much' had in it an element of saving grace. But the saying also appears to have reference to what was then happening.

She is turning her face to the light. She is listening and she understands. She has followed this gatherer in of sorry souls, and is showing her love for the shepherd who is leading her into the fold. She is working out her own salvation, and winning forgiveness from her love. The Pharisee neglected the customary oil, but this woman brought costly ointment; and, for common water, she gave precious tears: and she is forgiven, said the great brotherly heart of the shepherd, for she loves.

The pearl of great price in all this is the deep and beautiful truth that love works its own forgiveness which

is not from without but from within. It is a spiritual condition, not a granted boon. You are forgiven in the inner self in so far as you love, for love releases: it is hatred that binds. Love cleanses: it is hatred that defiles. Love wings its way to God who is Love: it is hatred that creates and sinks to hell.

It will well repay anyone to see how natural this is.

Love conquers all antagonisms and revolts. Rulers get what they deserve, loyalty for kindness, sullenness for neglect, hatred for injustice, bombs for callous cruelty. Contrast Russia and Switzerland. In the one, both rulers and people are suffering from autocracy tempered by superstition, and cruelty made possible by the concentration of brute force. In the other, a contented and happy people rejoices in its free national housekeeping, with boundless patriotic love for its laws, its liberties and its home. It is love that makes all the difference. No one wants to rebel and offend where everyone is a member of an affectionate household.

Besides, love gives wisdom or a kind of inspired guidance that tends to keep from sin or to escape the perils of it. It is somewhat delicate and difficult ground, but this saying of Christ's comes very near to the occupation of it, with the doctrine that love atones. Is it a reasonable thing to say that any kind of love is better than none? Lord Lytton, in one of his plays, makes one of his characters daring and deep enough to say:—

The same love that tempts us into sin
If it be true love, works out its own redemption.

But, short of sin, life, on its frivolous or butterfly side, may be full of semi-silly affections, and what we call 'attachments' that seem, to experienced and prudent people, quite undesirable: and yet, with possibly only a few exceptions, the love works out its own wisdom, its own atonement, even what Lytton calls its own redemption; and thousands of sunny homes come of these butterfly affections, in spite of the grave prudent people: and so they work out their justification or 'forgiveness,' to use Christ's word.

Still further, love opens the eyes to or actually creates the beautiful. Ten thousand times every day it is said, 'I cannot imagine what she sees in him.' Precisely, 'I cannot imagine' = I cannot image. And you never will until love gives you the same eyes. Even the artist's eyes are very much the artist's love. Wordsworth, with deep penetration, said:—

Therefore am I still
A lover of the meadows and the woods
And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear—both what they half create
And what perceive.

So love brings an accession of life to the deep inner self. It has, indeed, been held that love has proved the keenest and most effective instrument in the creative hand of God, and not only in the rough work of creation but for all the finer effects of life. It is the chief provoker of Art and Poetry, Eloquence and Music, and all the sunny effects on the sunny side of life. In this sense it has forgiven everything, even God in His seeming harshnesses. So that when the soul has once risen up to love God, and found that great wonder, that treasure hid in the earthly field, it is simply thrilled with inflowings of life from above. They say that love is blind. Not so: it is almost the only thing that sees.

By this path we may best find our way to God and His forgiveness which is the fruit of love: for God's forgiveness is not a decision; it is a fragrance: it is not an act of His will; it is the response to our love. It is love

answering love. It is not necessary in order that the soul may be saved from Hell: it is a result of the soul's being already within the enfolding arms of heaven: and that begins at the moment when the prodigal says, 'I will arise and go to my father.' In the end, it is the loving much that is much forgiven.

But what is it to love God? 'I can never understand it,' said a thoughtful woman; 'How can I love a being I have never seen?' We ought to be able to sympathise with that, and to feel the necessity for bringing the thought of God within the compass of life's daily experience. Surely it might well content us to see God in all the blessed and faithful laws of life which, although they press hardly upon us at times, are always really our guardian angels.

Find Him in the creative love of the world and in the wonderful order which keeps everything in its place, from the fibrous rootlet of a blade of grass to the tremendous energy of a sun. Find Him in the throb and thrill of human sympathy which is, in the social world, what gravitation is among the stars. Find Him in all the subtle and most sacredly binding relationships of life which are the secret springs of all life's interests and of all life's deepest joy. Find Him where you find yourself, and everywhere find this—that the cleansing stream is within, that forgiveness is under your own control. Love much and you will be free of the world. No one will bear a grudge against you; no one will want to harm you; no devil could touch you; no hell could hold you: no God need do anything but help you; for Love is Life, and Forgiveness Heaven.

'THE BEGINNINGS OF SEERSHIP.'

We referred briefly, in a recent issue of "LIGHT," to a book modestly entitled, 'The Beginnings of Seership,' by Mr. Vincent N. Turvey (Stead's Publishing House, cloth, 3s. 6d.), to which, as a really notable record of psychic experiences, we have pleasure in now giving a more extended notice.

Mr. Turvey's name has long been familiar to our readers in connection with instances of his seership which he has from time to time contributed to our pages, and, in this connection, we may allude to the description of him given in the preface by Mr. W. T. Stead, who mentions that Mr. Turvey is a Lancashire man, born in Southport in 1873. After leaving school he studied for his intended profession of naval engineer, and incidentally became an enthusiastic cyclist, with a passion for record breaking. In 1902 his health broke down completely, but he survived, as by a miracle, illnesses from which it seemed impossible that he could recover. How far his bodily infirmities are accountable for his psychic experiences—if at all—it is impossible to say. But there is practically nothing else in his career to suggest why he is possessed of his extraordinary powers. Certainly while mediumship is quite compatible with robust health, bodily infirmity will sometimes greatly stimulate latent psychical faculties.

We have spoken of Mr. Turvey's powers as extraordinary, quite appreciating the fact that clairvoyance and clairaudience are—fortunately for the welfare of spiritual science—by no means rare except in their higher phases. But there are features about Mr. Turvey's experiences that give them a certain individuality. They are not only striking, but are also immensely suggestive. It almost seems at times as though he were momentarily in contact with some inner realm of causation. He does more than 'sense' coming events—he gives clear and vivid descrip-

tions with precise details of time, place and other circumstances. He has singularly lucid visions of things past, present and to come. In the chapter entitled 'Prophecies' he writes:—

At certain times I see a sort of film or ribbon continually moving, as does an endless belt or a cinematograph film. This film in colour is of a very, very pale heliotrope, and it seems to vibrate with great velocity. Upon it are numerous little pictures; some appear to be engraved on the film itself, others are like pale blue photographs stuck on the film. The former I have found to refer to past events, the latter to those about to happen. The locality of the event is judged by scenery and climatic heat. I have to estimate dates by the clearness of the picture.

This clairvoyant perception of events in the form of a series of pictures is a phenomenon not uncommon, we believe, amongst seers. It was a feature of the clairvoyance of Miss 'X,' for example, who stated, in an address before the London Spiritualist Alliance, that at times she saw scenes from the lives of the persons she met, delineated in pictures around their heads. Now this is so distinct from the more usual psychic 'impressions,' which, cloudy and formless, have to be resolved into their true significance by a mental process on the part of the seer, that it raises a question in our minds. How are these pictures formed? Are they actually existent in the spiritual atmosphere, or are they received as impressions and transmuted into pictures by strong visualising power on the part of the seer; or, again, are they projected on the mind of the clairvoyant by some friend or guardian in the unseen?

Mr. Turvey predicted the alliance of England with Japan, the war between Japan and Russia, the victory of Japan, a collision in the English Channel, and numbers of other national and public events, in many cases with minute details. When he has foreseen a murder or an accident he has actually received, as a physical sensation, the pain (from blow or bullet wound) of the victim. Such things are pregnant with suggestion. They give us curious hints of the illusive nature of time; they set us to wondering how far world-history is pre-determined by higher minds, and they point in a subtle way to the underlying unity of life. 'Why,' asks the seer in such cases, 'why should I see and suffer from an accident or tragedy which is to occur to some person, an entire stranger, whom I never met?' Why, indeed, unless in the wondrous economy of the unseen world there is a vital relation between every soul?

In regard to this question of the part played by the denizens of the higher worlds in these matters, we find the chapter on 'Spirit Visitants' of no small significance. We have often felt that the most marvellous psychical phenomenon, when related solely to human beings in the flesh, has but a partial significance as regards the life of the soul. There is a Materialism that can take in forms of clairvoyance, prevision and telepathy, and remain Materialism. But when the powers of the mind become related to and capable of cognizing the action of beings on other planes of life the question takes on an entirely different aspect. We get, in fact, a double proof. We prove the existence of the soul in physical embodiment, and we prove it apart from that embodiment, and are thus able to correlate the two.

It is a valuable element in Mr. Turvey's records of his experiences that many of them are thoroughly authenticated by the testimony of witnesses. We have not to appeal to a comparison with similar experiences in the lives of other seers, although that is a powerful factor of proof. The phenomena stand on their own bases. And in regard to Mr. Turvey's 'spirit' visitants (we note the care with which he avoids any charge of begging the ques-

tion by putting 'spirit' between quotation points!) they afford ample evidence of their independent individual existence.

We find matter for speculation in the chapter entitled 'Functioning in "Mental Body,"' in the course of which Mr. Turvey refers to an experience wherein 'my body, soul and spirit (or my bodies physical, astral, and mental—call them what you will)—all functioned at once.' In other words, the physical body (A) was smoking and talking while the 'astral' body (B) and the mental body (C) were each apparently engaged on separate psychical tasks at a distance. To all appearance three entities were at work. It is a curious problem; but, from our standpoint, it does not affect the idea of the consciousness as a unity. A, B and C engaged on different occupations simultaneously have their correspondences on lower planes of life. We have the homely instance of the butterman, who cuts off an exact pound of butter what time he carries on a political discussion with a customer, and withal keeps an alert eye on the shopboy; or the more august example of Julius Cæsar, who 'could dictate seven letters at once, at the same time writing his memoirs.' One could multiply examples. All the same, Mr. Turvey's achievement is both marvellous and significant. In conclusion, we have only to say that we cordially welcome his book as a valuable contribution to evidences which are of the highest importance to humanity.

'WHERE IS MY SOUL-MATE?'

The idea of counterparts, twin-souls or soul-mates, seems to be rather prevalent just now, and to be worrying a good many people, for we find Mrs. Longley, in 'The Progressive Thinker,' answering 'A Discouraged Wife' who writes: 'I am unhappy; married but not mated. Where is my soul-mate? What shall I do to make happiness in my home?' Mrs. Longley very sensibly says:—

Be faithful to duty and to the family trust imposed upon you. Do the best you can, and think of the good things more than of the unpleasant. Follow the counsel of the poet, and 'Count your blessings, one by one,' each day. Surely you will find that your life holds much of good cheer that you would miss were it taken away. Be harmonious yourself and harmony will flow from you throughout the home. Don't mope or brood over ills—real or fancied—but look life cheerfully in the face and use good common sense in dealing with it. Don't worry over the question of a 'soul-mate.' Perhaps your misunderstood or wilful husband is, after all, your spirit counterpart, and it may only be that the conditions and circumstances of earth life have blinded you both to the fact. Perhaps both of you are a little warped by oversensitiveness, and by the acquired habit of expecting or exacting too much in every way from each other. If both will try to be harmonious and considerate, heaven or happiness will reach your hearts and home, and the question of genuine mating will settle itself. A good deal of nonsense has been circulated on the theme of soul-mates, and, if sensible people would be willing to bear and forbear, there would be more of true unity in each home and less of mental gloom on the subject of affinities.

Mrs. Longley's prescription seems to us to be worth more than the traditional 'guinea.' But will the 'discouraged wife' take it and benefit by it? We wonder.

MR. WERNER LAURIE will publish shortly a new work by Mr. Henry Frank on 'Psychic Phenomena: Science and Immortality,' in which the author gives a varied array of carefully authenticated psychic experiences. It will sell at 10s. 6d. net.

MR. GEORGE COLE, writing in 'The Christian Commonwealth' for the 20th inst., gives an appreciative notice of the able work by the Rev. Chas. L. Tweedale, F.R.A.S., on 'Man's Survival After Death.' In closing he says: 'Mr. Tweedale makes it difficult for a believer in the miraculous or supernatural events recorded in the Bible to avoid believing in the continuation of similar phenomena, attested as they have been by so many capable and credible witnesses in our own time. His contention is that the Christian Church has nothing to lose but much to gain by admitting the results of reliable psychic investigators, and that its position against materialism would be enormously strengthened thereby.'

A COMFORTING ASSURANCE.

By E. KATHARINE BATES.

A few days ago a friend of mine, who was married last year, was confined with her first child, which was stillborn. The circumstances were peculiarly sad. She is no longer very young; her husband's profession forces him to be away from England for months at a time; she has also suffered intensely this year from shattered nerves, brought on through unfortunate circumstances connected with her previous home life. In the beginning of this year she was, in fact, forced to spend three months in bed, with a trained nurse in attendance, and went through much physical suffering in addition to nervous troubles.

For months past, however, all had been going well, and when husband and wife separated once more in July last, it was with the happiest anticipations of their next meeting, which would be about a month after the birth of the little child, so ardently hoped for by both husband and wife.

All went well up to the very last, and then came the tragedy. A beautiful little boy—stillborn! Neither the doctor nor anyone else can suggest any reason for this.

When the news came to me, I could see no rift in the clouds for a time. Then the kind friends in the unseen put it into my head to write to the friend who is with her, and say, 'Please tell E. that the most beautiful and helpful messages received from the other side have often been from stillborn children—those young spirits who never actually drew breath on this physical plane, but who must, nevertheless, have had a separate existence, since they are capable of communicating with their parents and friends on this side.' I think there is a case in point in Florence Marryat's book, 'There is no Death.' I remember distinctly that Miss F. J. Theobald (so well known years ago as a scrupulously truthful and conscientious Spiritualist) told me of her personal experiences with reference to a little sister born under these conditions.

I have known various other cases at first hand, and therefore felt justified in sending this message to my poor friend; to be given to her as soon as it was considered advisable. I may add that the lady is not herself a Spiritualist and knows very little on the subject, but has an open mind.

Her friend wrote to me yesterday, 'Accept my very grateful thanks for your most helpful letter. It was a great spiritual comfort and consolation to E., and I gave it to her; as she liked to be able to touch it and have it under her pillow.'

Imagine the contrast between feeling that all the pain and weariness and discomfort, all the hopes and fears and happy anticipations for the future, all the endless little preparations so joyfully made, had been worse than wasted—simply a cruel and tantalising illusion—and the joy of realising that her little son had truly been welcomed into the world of reality, compared with which this outer material plane is but as the shadow on a wall, betokening an antecedent fact.

To be allowed to suggest this comfort and to realise the consolation that it can bring to a desolate mother—is not this surely the best answer to the *cui bono* arguments used by the anti-psychics?

I did not theorise with my poor friend—I only spoke of well-attested facts—facts far more evidential than many of those upon which alone judges must often sum up, in addressing the jury and asking for a verdict—as several judges have themselves admitted to me.

THE Rev. B. F. Austin, of Rochester, New York, is one of the ablest and most earnest workers for Spiritualism in America at the present time. We are informed that he recently took a four months' trip to British Columbia (Vancouver and Victoria), and to Seattle, Washington Territory, and that in the course of one month's lecturing engagement he sold over eight hundred dollars' worth of Dr. A. J. Davis's books. While in Vancouver he secured a donation of a thousand pounds from a wealthy Spiritualist there, to found a Spiritualist Temple, and another friend pledged himself to build a Spiritualist Temple in Mobile, Alaska. Evidently Spiritualism is moving the hearts of some of the people on the other side of the water and prompting them to generous deeds. It is also evident that the Rev. Austin is an effective preacher and a good missionary worker.

THE SPIRITUAL ORIGIN OF MAN.

BY STANLEY CHURTON.

Eternal source ! perennial fount of grace
 Of every flower that wakes or bird that sings !
 Of every budding star evolved in space,
 Or spherul bloom alive with angels' wings !
 Of every bright ascent from every sod ;
 Love—Beauty—Wisdom—Truth—Eternal God !

Not as we once had deemed, nor face to face,
 Thou dazzling Sun of contemplation's sky !
 That through the Saviours of a sorrowed race
 Art still incarnate with pure compassion's eye !—
 But though we neither know, nor see, nor hear,
 We feel Thee like the radiant atmosphere !

E. M. HOLDEN.

At the present epoch in the world's history the spiritual origin of man is a subject of paramount interest to the human race. It is interesting to the student whether of science or psychology, but still more to the man who believes in himself, who believes that man is more than the result of evolution and that he is the flower and fruit of creation under Divine guidance and plan. It is impossible to treat the subject scientifically, because it is above science. The man who puts his trust in cold materialistic knowledge is out of place here ; he would treat all spiritual speculation as mere vapour and cobwebs unworthy of attention. We are at a loss to understand our own selves. Our gifts, development and progress are a wonder and surprise, but we are gradually learning whence we came and whither we are going.

It is becoming increasingly certain that there was an object in the creation of man. All through the progress of the earth's formation, the development of the vegetable and animal kingdom and the slow growth of rudimentary or prehistoric man, the object in view was the gradual development of a being who should possess the godlike gift of reason, be capable of evolving love, and produce those higher mysteries of art, music, literature, and spiritual intuition, which lead on to moral and spiritual emancipation, and to a better understanding of what had hitherto been obscure.

To get at the heart of the subject is somewhat difficult, as we were originally taught that the whole human race were derived from one pair. At the present time this is very much doubted. We observe several distinct families, tribes and breeds of men occupying parts of the earth far distant from each other. Each race has distinct characteristics of colour, odour, and cranial formation. Moreover, each race, in the course of Nature, conforms with those of its own kind. This is according to natural law and is observable also in various classes of birds and beasts. It is, therefore, quite in order to believe that the Adam or physical body, formed or built up of the dust or lowest creatures of the earth, might also mean or imply a period, or epoch of time. When the earth was in a fit condition to support human life man appeared in various parts of the earth.

The greatest cataclysm we have any record of was the sinking of Atlantis during what we historically know as 'the Flood'—when the earth shook like a jelly and immense tidal waves resulted in destroying millions of lives. But we cannot accept the statement of the Old Testament, so piously believed by our forefathers, that the earth was repopulated by eight persons. The Hindus, Brahmans, Medes and Persians and other ancient races claim to have lived on earth thousands of years before the Flood. Modern travel and research, the inter-communication between distant nations of ancient origin, have enabled us to compare notes and find out truths which were hidden from our forefathers. The Hindus, for instance, are a race much superior to ourselves in spiritual gifts and moral power. To look at the heads of these people, if phrenology teaches us anything, is to see how much superior they are to the Anglo-Saxon race. Every student of history knows that the European nations have only very recently emerged from barbarism and horrid cruelty.

The Darwinian theory explains a great deal, but leaves a great deal unexplained. There are gaps in it, and these gaps, these riddles, can only be answered by the theory of Involution—that is, of the descent of Spirit into matter.

'Out of nothing nothing comes,' and we fail to find traces of the *anima divina*, in fact mind at all, in anthropoid apes. Man has distinct capacities, progressive powers and spiritual intuition, which he could never have got from what are called his humbler relations—the tiger and the ape. I contend, therefore, that there must have been a descent of Spirit into matter to account for the attributes, capabilities, and perfection of the human mind. The subject is one of great importance, because so many people think that they are the products of what they call 'modern civilisation' and that death ends all. These are most deadly doctrines, and the worst of heresies, because such teachings throw mankind back, and are detrimental to human progress and spiritual development, creating as they do the most dangerous thoughts, denying the immanence of God in man, and making man a prey to his own vices, selfishness and degradation.

Belief in the common Fatherhood and Immanence of God in man is absolutely essential to the moral and spiritual progress of humanity. It is most painful to read many modern authors and writers of fiction, who, thinking themselves smart, clever and well-informed, wave away and sneer at all idea of religion as completely exploded and outgrown, without even substituting for the cast-off myths clearer and deeper doctrines, more acceptable to modern knowledge and reason. One can only remark of such scribes—'The fool hath said in his heart, there is no God.'

The minds of our great poets and divines could never have evolved out of nothing, or out of the brains of apes. Tennyson, Wordsworth, Keble, the sainted Francis of Assisi, Fénelon, Lacordaire, and a thousand lesser lights, were indeed living and visible proofs of inspiration in the soul of man—'And the Lord God breathed into his nostrils the breath of life ; and man became a living soul.'

We must recognise our spiritual parentage and not talk so much of our animal ancestors. We should emphasise the fact that the Divine 'breath of life' ever actuates man, leading him upwards and onwards, purifying his thoughts and exalting his nature ; then, with a clearer understanding and a wider grasp of its meaning, we can say, 'Our Father who art in heaven.'

In teaching children I would venture to suggest, after the manner of Charles Kingsley, that on every possible occasion attention should be drawn to the beauties of Nature in flowers, animals, birds, and insects, and to the Universal Immanence and Fatherhood of God. The minds and intellects of children would then be lifted up unto the Lord. Through His own works they would learn to see God in Nature, and finally, as they grew up, recognise God-given gifts in their own beautiful minds. Man, in his spiritual essence, originally came forth from God, and to God he returns. His body, or the Adam, from the dust of the earth, has been of use, as the primary envelope of his soul ; but having finished with it, he casts it aside and exclaims : 'Lord now lettest thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

A SPIRITUALIST MAYOR-ELECT.

We are pleased to see by the 'Walsall Observer' that our good friend, Mr. John Venables, has been chosen by the Walsall Council to be the next Mayor. Mr. Venables has our hearty congratulations. He has rendered faithful and efficient service on the Council, especially on the Education and Gas Committees, during the past nine years. The 'Observer' says : 'The traditions of the office of Chief Citizen should be safe in the hands of Councillor Venables, for, we imagine, he is something of a stickler for dignity. Apart from his services to the public life of the borough, the Mayor-Elect is well-known, of course, for his generosity to the Hospital, which owes to him the possession of an up-to-date X-Ray apparatus.' Walsall's choice in this matter is a noteworthy sign of the times, because Mr. Venables has been a leading and an outspoken Spiritualist for nearly forty years. Evidently the old prejudices against Spiritualism and Spiritualists are dying out, and honesty and worth are winning rightful recognition.

ITEMS OF INTEREST.

We understand that a new volume from the pen of Mr. James Coates will shortly be published entitled, 'Photographing the Invisible, being Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena, with Ninety Photographs.' According to 'The Buteman,' 'the book is not written for experts or pedants, but for the man in the street. The style is racy and popular, and the volume is well worthy of the attention of all who are prepared to approach the subject with an open mind, and to follow truth wherever it will lead them.'

The exceptionally beautiful summer that we have just passed through has been such a delightful change that most people have spent their spare time out of doors, and we imagine that there has been less reading done, even of novels, than for many years past. This has been bad for publishers and booksellers alike, but now that the cooler weather and the longer evenings are come we all of us experience, more or less strongly, the desire to read, to think, to study, and to investigate. The time is opportune, therefore, for the commencement of home circles, for the formation of study groups and psychic classes, and for attendance at meetings—as well as for subscribing to the London Spiritualist Alliance, and making full use of the library.

Under the heading 'A Voice from the Dead,' the 'Southend Standard,' on the 14th inst., reported an address delivered by Mr. W. Rundle, under what was claimed to be the control of the late Charles Bradlaugh. The report was followed by a protest by an 'unbeliever,' who declared that 'the voice, the style of address and the language were not Bradlaugh's.' In the issue of the 21st there appeared a useful letter, from the Spiritualist point of view, and Mr. Rundle himself replied to his critic. Under the heading, 'A Look Round,' the writer of the local jottings says: 'If the late Mr. C. Bradlaugh did speak through Mr. Rundle he is indeed a "back number." . . . It is beyond question that the world of spirits has either produced in him or witnessed in him marked retrogression of capacity and individuality.' Such comments as these might have been foreseen by those who arranged for the report to be taken. It was a foregone conclusion that outsiders, especially admirers of Bradlaugh, would protest that 'it was nothing like him.'

Spiritualism has been accused of disturbing the mental balance of its investigators. No doubt this is true of certain incautious and over-credulous persons, prone to accept unhesitatingly as gospel everything that comes from the other side, and to become so absorbed in 'other-world' interests as to neglect mere mundane affairs. Their mental balance is already so delicately adjusted that it takes very little to upset it, and almost any other investigation in which they become interested would have the same effect. But on the other hand, it cannot be doubted that a wide familiarity with the facts of Spiritualism would not only bring healing to many a broken spirit, and calm to many a mind that is troubled and perplexed, but that it would obviate those grave dangers to sanity, for which the nameless terror inspired by current superstitious ideas about ghost and bogies is responsible. Only recently, at a farm at Coatbridge, Lanarkshire, a young servant girl who had previously shown no symptom of mental derangement, was frightened out of her reason and had to be removed to an asylum merely through suddenly meeting, late at night, a farmer, dressed in light clothing, whom she mistook for a ghost. One cannot imagine such a calamity befalling a Spiritualist.

TO CORRESPONDENTS.

OEDOEN NEREL.—No one, so far as we are aware, claims that the result to which you refer is supernormal.

W. MARRIOTT.—You seem to have been one of the few exceptions that prove the rule.

W. D. STOKES.—Your letter is interesting, as is a fossil, as a survival from bygone days. You seem to know all about the devil and evil spirits. Willingly would we try to do them good, but we do not include them in our list of friends.

READER.—You should read 'Spirit Teachings' and 'The Higher Aspects of Spiritualism,' by 'M.A., Oxon.,' also 'Immortality' and 'The Seers of the Ages,' by Dr. J. M. Peebles, and 'The Scientific Basis of Spiritualism,' by Epes Sargent. You would find in them what you desire.

A. V. E. P. AND OTHERS.—We regret that we are unable to continue the discussion as to whether spirits eat, drink and sleep. Apparently there are very varied conditions on the other side, and the experiences of spirits near the earth differ largely from those of spirits on more advanced planes, so that each one testifies from his own view-point, and no one statement can be taken as applying to the whole spirit world.

LETTERS TO THE EDITOR.

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

'Test Seances with Mr. Charles Bailey, of Australia.'

SIR,—As the special séance with Mr. Bailey, reported by Dr. A. Wallace on page 435, took place on July 6th, the Doctor's report has not been rushed, and demands attention from the fact that it has been written by one of high standing and repute in psychical research.

There is much more in that report than appears on the surface. The verdict is 'not proven,' but the implication is that Bailey the medium is an impostor, and guilty of fraud of the most contemptible character. This, apparently, is the opinion of the select few. They were able to arrive at this conclusion with the expert assistance of a distinguished conjurer.

The procedure, as reported, does not furnish evidence for the conclusion which, although not definitely expressed, has been arrived at. I find a medium—a friendless and much maligned stranger—having to submit to the needless indignity of exposing his naked body to four persons; having his ears, mouth, armpits, fingers, toes, hair, &c., critically examined, and his clothes searched minutely, with the result that neither living creatures nor articles are found on his body or in his clothes. Reclined and carefully guarded, he is placed in a cage—most useless in any case. In due time a bird's nest and two small eggs—one speckled and the other blue—are obtained. The report does not state whether the eggs were native or *foreign*, stale or *fresh*. Strange omissions! As the nest was seen whole, before it was torn by the medium, to show its character and compact make, and the eggs were seen whole, before being broken by the control, to prove—most conclusively—they were *fresh*, as there were so many present, mostly specialists in their way, possessing more than usual acuteness of sight and *smell*, why is not the condition of the eggs stated?

As some time has elapsed since the séance took place, I should like to ask the following questions:—

Have any steps been taken to find similar nests on sale in London or elsewhere? Are they a marketable commodity anywhere? Have the sheaf leaves of the talipot palm—from which these nests are principally composed—a marketable value in London?

Can native and foreign wild birds' eggs—the contents being fresh—be purchased in London?

Were any steps taken to ascertain whether the birds, which came at these séances, were foreign, wild or cage birds?

What examination of plumage, feet and habits, was made of them one or two days after caging?

As to the nest, inferentially assumed to be concealed *within* the body of the medium, what examination was made of its condition?

What is the evidence for this outrageous and unsavoury charge? I *know* it has been made.

None is forthcoming. Evidence is required showing that the nest, placed in a packet and carefully sealed, was opened and examined by an analyst, who had no information as to how the nest was supposed to be obtained. If this was done, what was his report?

As to the loop-hole, the medium's boots, why were these not thoroughly examined by this special committee of four, so as not to require to be more 'thoroughly examined'?

The medium left the room. No wonder! This has been called a test séance. The title is correct, but it was not a test of the medium, but a test of those engaged in the stultification of the phenomena. It represents what curious ideas obtain as to the way in which metapsychical phenomena should be examined. Even though the scratch circle be made up of men of science, with a conjurer to direct the proceedings, it does not possess the qualifications for obtaining the best results.

I am not disposed to accept either the ostensible verdict 'Not proven' or the implied one of fraudulent procedure on the part of Bailey. The evidence will not stand examination.

Poor Bailey! Although he has been denounced as a fraud by investigators, he has given abundant evidence of the reality of the phenomena of apports in the past, and will again when séances are conducted in a manner worthy of scientific research. —Yours, &c.,

JAMES COATES.

Rothsay, September 20th, 1911.

SIR,—In 'LIGHT' of June 3rd last, Dr. A. Wallace tells us that he attended the first séance given by Mr. Bailey, and that 'although the results were somewhat startling they were not at all of an evidential value.' He then goes on to describe what took place, and I would ask those readers of 'LIGHT' who are

interested in this matter to note carefully the following paragraph, which I take from his letter :—

How much more satisfactory it would have been if such a result had been obtained by a carefully selected and sympathetic committee, with the medium in a cabinet like that at the office of 'LIGHT.' I hope the London Spiritualist Alliance will invite Mr. Bailey to sit under fair test conditions, especially in their cabinet, and give him opportunities of demonstrating his mediumistic powers, which I understand he has frequently done in Australia.

Now, I want your readers to look up Dr. Wallace's article in 'LIGHT' of the 16th inst., page 435, describing a séance he had with Mr. Bailey on July 6th. The conditions he then got were exactly what he had asked for. There were present two well-known members of the Society for Psychical Research and (note) a friend of his 'who is a distinguished conjurer,' &c., and the Doctor tells us that they had a cabinet 'somewhat resembling the one in the office of "LIGHT,"' which was 'critically examined by members of the committee.'

Three members of the circle, including himself and, I presume, his friend the conjurer, then took Mr. Bailey to another room and there the medium divested himself of all his clothing, even to his boots. Outwardly there was not any indication of any article, and nothing was secreted in his clothes. Now look at the result, passing over the unfortunate slips in grammar by the control. The light was extinguished, and, after an interval of complete darkness during which singing took place, what was said to be a bird's nest was seen in the hands of the medium.

The Doctor has his doubts about it being a nest, as the control tore it up, but he admits, however, that it consisted of strands of palm fibres, twelve inches long. Two small eggs were also produced.

Does he want us to believe, as he seems to do, that Mr. Bailey had these fragile eggs in his boots? Really, Doctor, it will not do.

I would like the Doctor to answer the following questions : 1. Is his friend the same conjurer who 'exposed Spiritualism' in 'Pearson's Magazine'? 2. If so, does he consider him sympathetic to our cause? 3. Why did he let Mr. Bailey go back to Australia before he gave us the results? Surely he had time enough since July 6th.

God help our mediums!

I would advise the Doctor to take a holiday trip to Scotland the next time Mr. Bailey is here, and Rothesay is as good a place as he could light on. I will try and arrange that he gets into the circle there, and am sure he will get all the proof he needs; only, please Doctor, leave your conjurer friend behind.—Yours, &c.,

PETER GALLOWAY,
(One of the Rothesay circle).

Ferndean, Kirkintilloch.
September 20th, 1911.

SIR,—Thanks for your courtesy in sending me copies of the letters of Messrs. Coates and Galloway, as I am thus enabled to reply at once to their criticisms.

Allow me to say that my object in investigating Mr. Bailey was to establish, if possible, by *incontestable* evidence, that matter can be conveyed from a distance by supernormal means—a fact not yet accepted by orthodox science. I did not need to be convinced myself, as I have had personal evidence of this under test conditions through a private medium some years ago.

I most emphatically deny Mr. Coates' insinuation that my report contains more than appears, and that it implies that Mr. Bailey is guilty of fraud. I alone am responsible for the report and for my personal opinion and verdict of 'Not proven,' as to Mr. Bailey's alleged powers as an 'apport' medium, which is quite different from Mr. Coates' inference of making him out to be an impostor. Had the evidence been quite convincing a report signed by all the members would have been published. Mr. Coates seems not to appreciate scientific methods of eliminating sources of error. If Mr. Bailey had not left the house so precipitately (please note, Mr. Coates, not only the room—one of several examples of want of precision in noting my statements) his clothing could again have been examined, because what was stated to be a nest *might* have been in the padding of his coat, for when I got possession of it outside the cabinet it had little resemblance to any properly constructed bird's nest that I have ever seen. Mr. Coates can examine the fibres so described when he comes to London. The eggs *might* have been in small cavities in the heels of the medium's boots, a place used, let me tell Mr. Galloway, by imitators of supernormal phenomena. I noticed that Mr. Bailey had not on the same boots at the subsequent séance; and he it remembered, Mr. Bailey is by trade a bootmaker, and therefore our special desire was to re-examine these and exclude them as a special hiding-place,

Mr. Coates somewhat maliciously states that the séance 'was not a test of the medium, but a test of those engaged in the stultification of the phenomena.' He is perfectly wrong; there had been 'phenomena,' and what we tried to do was to eliminate first what *may* have been merely physical phenomena, before assuming them to have been of a metapsychical character.

Mr. Galloway will be glad to know that my conjurer friend was not the writer in 'Pearson's Magazine.' His third question is significant, as it shows also his inaccurate reading of my report. The last sitting with Mr. Bailey was on July 28th, and on Mr. Bailey's return from Scotland I tried to have another sitting, but I found conditions disturbed between him and Mrs. Foster-Turner, so it could not be arranged. Note, therefore, the absurdity of that question.

Mr. Coates predicts wonderful results 'when séances are conducted in a manner worthy of scientific research.' I should like Mr. Coates honestly to state where *my* séances—because I was the individual chiefly responsible—failed in following the canons of scientific research. Had he been in my place as controller of the séances, what would he have done otherwise in order to obtain satisfactory results? For it should be remembered that the conditions were mutually arranged beforehand, and there was no idea of a 'needless indignity' involved in completely stripping the medium.

I am critical, dear Mr. Coates, but not sceptical, nor am I unbelieving if evidence be produced. I distinctly maintain that I have conducted these investigations according to scientific methods as I understand them, and as I always do, not for myself alone, but also for the benefit of my absent fellow-truth-seekers who are less highly privileged than I.

I am always willing to be subjected to honest criticism, but I protest against mere vituperation.

I shall be glad to read as careful a report of your Rothesay séances as I have given of our sittings in London, and I may be allowed to offer some critical remarks as one scientific student ought to do regarding the work of another without imputing sinister methods or insincere motives.—Yours, &c.,

A. WALLACE, M.D.

London, September 25th, 1911.

An Appeal for Phenomena.

SIR,—My hopes and aspirations regarding a future existence have all been built on the philosophy of Spiritualism. Reading your splendid organ 'LIGHT' (to which I am greatly indebted for my reformation, and for raising me to a higher plane of thought than I occupied six years ago), I was much struck with the phenomena reported as occurring in the presence of Mrs. Etta Wriedt. Probably I voice the experience of hundreds besides myself when I say that I have a feeling of isolation because no such glorious manifestations ever come my way. I am a blacksmith, and week in, week out, have to labour hard to gain the necessities of life. What spare time I have on week-days I devote to studying the spiritual philosophy, and on Sundays I propagate it at every favourable opportunity, but the phenomena, which are the real basis of the philosophy, never occur in my presence. Their absence seems to leave a void. If I could only once witness such phenomena it would spur me on to greater efforts, but here we have no visitors like Mrs. Etta Wriedt to inspire us. This is not a wail from the desert but an appeal for 'the touch of a vanished hand, and the sound of a voice that is still.' In the cause of truth and light,—Yours, &c.,

JOHN RILEY,
New Shildon Lyceum.

5, Charles-street, New Shildon,
Co. Durham.

[The only remedy in this and similar cases is to form home circles and develop mediums there. It has been in this way that almost all mediums have been discovered.—ED. 'LIGHT.']

Phantom Limbs: A Suggestion.

SIR,—The writer of the recent articles in 'LIGHT' on 'Bilocation' mentions the fact that clairvoyants have perceived phantom limbs attached to the bodies of people who have suffered amputation. Before reading the above-named articles, I had expressed my belief that it might be possible to discover such a phenomenon by means of a photographic camera. Permit me, therefore, to suggest that some attempts should be made to photograph these phantom limbs, in order to prove the reality of the spiritual body, and to convince those who are sceptical with regard to its existence.—Yours, &c.,

L. A. AXE.

Vants Drift, Zululand.

Counterparts and Soul-Love.

SIR,—My object in asking for information respecting 'Counterparts' was not to stir up controversy, but to elucidate the truth. I thought that possibly some of your readers might be able to enlighten me from their own personal experience, for an ounce of knowledge is worth a ton of theory. But 'F.' in 'LIGHT' of September 16th, asks 'if there is any' truth in the idea of 'counterparts,' speaks of it as 'pernicious nonsense,' and lightly dismisses it with the remark, 'What does it matter?' His attitude reminds me of that of certain friends of mine who, whenever I mention Spiritualism, politely inform me that if it is true it is from the devil. I would ask those who have met and loved their soul's mate with a pure, unselfish soul-love—not merely animal passion—if it is no matter whether they are to be united in the brighter land or not? Would 'F.' have us eliminate love as of no account? Has he never known what it is to love with a love stronger than death itself? Is not the problem whether we shall meet the loved one again a 'burning question'? Would heaven be heaven otherwise? Is the Supreme utterly callous to our deepest and purest affections? All sovereigns are not counterfeit coins, and if some 'affinity-hunters' have degraded the truth, is that any reason why those who believe in the doctrine of counterparts should be deemed 'wild and extravagant' in their 'claims and conduct'? I would add, it is better to wait patiently till in God's good time we unmistakably meet our other half, 'alter ego'—call it what you will—than to rush hither and thither to find one's affinity, which often leads to disastrous consequences. If the doctrine of counterparts is true, nothing can prevent the severed halves from ultimately reuniting, even though one should have attained the higher heaven and the other sunk to the lowest hell. Until they are united as one, they are incomplete and imperfect.—Yours, &c.,

OMNIA VINCIT AMOR.

SIR,—I would state that every soul, male and female, has its twin-soul or counterpart of the opposite sex. The meeting and joining of twin-souls results in perfect and eternal love—such love as but comparatively few human beings know of. The union of twin-souls in marriage on this earth is of infrequent occurrence, but sooner or later they are bound to meet and be joined together as one soul, if not on this planet, then in one of the spiritual spheres.

Some years ago I put this question about twin-souls or counterparts to a spirit who materialised at a seance, and who spoke to me in the 'direct voice.' In reply I was assured that every soul has its counterpart, and that the theory of twin-souls is quite true. This spirit spoke with authority, and I have no reason to doubt his veracity or good faith.—Yours, &c.,

Bexhill-on-Sea.

R. B. SPAN.

SIR,—I heartily agree with 'F.' (page 444) respecting the wickedness of the nonsense written and propagated regarding 'affinities.' Unless the books are out of print it would be worth the inquirer's while to read a book, a semi-scientific story, in the British Museum called 'Counterparts,' followed up by 'Charles Anchester,' published in the sixties, I believe.—Yours, &c.,

FLORA AMES.

SIR,—With reference to 'E. R. B.'s' question in 'LIGHT' of August 5th regarding Jack and Jill, it appears to me that he answers himself when he says that the love between Jack and Jill was the *great soul* love, and that the other was a love of convenience. Again, he goes on to ask, 'How will Jack regain his *rightful* place?' Now will 'E. R. B.' explain how real soul love can ever be in such a position as to have to regain its rightful place? If it is once *soul* love, nothing here or anywhere else can alter it.

Jack, if he were a Spiritualist, would not suffer, as he would know soul love was the greatest love of all and what the other man had got was not worth having, and that when he and Jill passed over, they would naturally meet; the other man is left and would therefore have to find *his* soul love, so that when they passed over they, too, like Jack and Jill, would be ever and ever as one.—Yours, &c.,

East London. C.C.

G. GULLEY.

Spiritualism in Aberdeen.

SIR,—After much patient seed-sowing by a few interested friends, a society has been formed in Aberdeen. Opening services were held on Sunday, the 17th inst., when Mr. Duncan gave an able trance address. Several prominent people have expressed a wish to join. Mr. Joseph Stevenson, of Gateshead, and Mr. James Lawrence, of Newcastle-on-Tyne, have voiced our philosophy in the Granite City. The meetings are held

near the top of Union-street. The secretary may be seen at 55, St. Nicholas-street. Mr. Elder gives promise of being an able president.—Yours, &c.,

N. C.

Psychical Research at Newcastle-on-Tyne.

SIR,—The resuscitation of the Psychical Research Society at Newcastle-on-Tyne took place on Friday, the 22nd inst., at the Roma Café, when a goodly company of earnest ladies and gentlemen met to consider the matter. Mr. Young was chairman *pro tem*. Among the officers elected were: Hon. president, Rev. Alfred Hall, M.A. (Unitarian minister); general secretary, Mr. Alfred Rowe; minute secretary, Mr. H. Clarke, M.A., B.Sc.; treasurer, Mr. Nicholson; and a strong committee, including useful workers like Messrs. W. H. Robinson, Jos. Stevenson, Boothroyd, Jas. Lawrence, Thompson, and Young.—Yours, &c.,

TYNESIDER.

SOCIETY WORK ON SUNDAY, SEPT. 24th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms*.—Mrs. Place-Veary gave a number of successful clairvoyant descriptions to a large and deeply-interested audience.—15, *Mortimer-street, W.*—On the 18th inst. Mrs. Cannock gave interesting clairvoyant descriptions and helpful messages to members and friends. Mr. Leigh Hunt presided at both meetings. Sunday next, see advt.—D. N.

LONDON SPIRITUAL MISSION: 67, *George-street, W.*—Morning, Mr. Frederic Fletcher gave answers to questions.—22, *Prince's-street, Oxford-circus, W.*—Evening, Mr. Fletcher delivered an address on 'The School of Life'.—E. C. W.

BRIXTON.—84, STOOKWELL PARK-ROAD.—Mrs. Harvey gave good addresses. Sunday, October 8th, at 11 a.m., 3 p.m., and 7 p.m., harvest festival and service of song. Speaker, Mr. Karl Reynolds.—W. U.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Mr. Horace Leaf's address was much enjoyed. Clairvoyant descriptions followed. Sunday next, at 7, Mrs. Neville, address and psychométrie delineations.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Madame Hope gave an address, followed by clairvoyant descriptions and messages. Sunday next, Mr. and Mrs. Roberts, address and clairvoyant descriptions. Thursday, October 5th, Mrs. Webster, psychometry.—H.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—Mr. E. W. Wallis delivered eloquent addresses. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Isherwood (of Australia), trance addresses, 'Across the Threshold,' and 'Life in the Spirit World'; clairvoyance and spirit poems.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Podmore gave an address and well-recognised clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King (silver collection); Monday, 26th, at 8 p.m., Mrs. Sutton. Friday, October 6th, at 8.30 p.m., Mr. Hawes' healing circle.—N. R.

BRIXTON.—8, MAYALL-ROAD.—Mrs. Imison gave an address and clairvoyant descriptions. Sunday next, at 7 p.m., new officers will preside; 3 p.m., Lyceum. Circles: Monday, at 7.30, ladies; Tuesday, at 8.15 p.m., members'; Thursday, at 8.15, public.—G. T. W.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. D. J. Davis gave two helpful addresses. Sunday next, Mrs. A. Boddington, addresses and clairvoyance. Tuesday, at 8, and Wednesday, at 3, Mrs. Clarke's open circle for clairvoyance. Thursday, at 8, members' circle.—A. M. S.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. Joseph Isherwood gave uplifting addresses on 'The Garden of Gethsemane' and 'Spirits' Memory After Death' to large audiences, also convincing clairvoyant descriptions. 20th, Madame Maria Scott gave clairvoyant descriptions. Sunday next, see advt.—J. F.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long spoke on 'Symbols' and gave auric readings. Evening, he gave an address on 'Christian Evidences.' Sunday next, at 11 a.m., Mr. W. E. Long; 6.30 p.m., Mrs. Beaurepaire. October 8th, 15th, 22nd and 29th, at 11 a.m. and 6.30 p.m., Mr. W. E. Long.—E. S.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—Mr. Pattison delivered an address. Sunday and Monday, October 1st and 2nd, anniversary services conducted by Mrs. Imison and Messrs. Lobb and Davis. October 4th, Mrs. Gilbert of Derby, clairvoyance. 11th, Mrs. Roberts, of Leicester, clairvoyance; (silver collection).—H. C.