

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Sense and Nonsense of Christian Science,' by Leon C. Prince (Sampson Low, Marston and Co., Limited, price 5s.), is an attempt to adjudicate upon the claims of Christian Science 'from the three standpoints of philosophy, religion and experience.' The author, while severely criticising what he regards as the fallacies of the subject, frankly admits its merits, and certainly, in view of the many marvellous cures of deep-seated maladies which Christian Science has to its credit, only the blindest prejudice could do otherwise. Mr. Prince's main quarrel with Christian Science is on the philosophical side:—

The prime blunder of Christian Science, the source of its frequent aberrations, and the inspiration for the attacks of its hostile critics, arises from the indiscriminating use of the word 'reality,' and the failure to recognise that there are two kinds of reality, neither of which, properly understood, is contradictory to the other.

There is a grim humour in Mr. Prince's argument that if evidence of the physical senses is a delusion, the cure of a disease by the aid of Christian Science must be no less a delusion than the disease itself!

But after administering this 'acid drop' Mr. Prince is ready with a 'sugar plum':—

Coming now specifically to the works of Christian Science, it is equally preposterous to dismiss them on the ground of delusion or fraud. The evidence for their genuineness is easily accessible in the form of affidavits by former victims of disease who owe their deliverance to the ministrations of this healing cult. An additional consideration of evidential value is the extraordinary *esprit de corps* which everywhere prevails among Christian Scientists, manifested in the large congregations of intelligent and cultured aspect which throng their services, in their costly edifices, and other evidences of liberal and enthusiastic financial support.

This is the 'silver coating to the pill,' and our Christian Science friends will no doubt receive it accordingly.

From Dr. H. W. Anderschou (of Norway), we have received a pamphlet, 'How to Diagnose Disease by Examining the Eyes' (Gliddon, Limited, London). The author claims that the iris of the eye reveals by special colour changes all disease alterations in the human body with all its organs. By consequence, after making a plan of the iris and the places of the organs upon it, it 'will soon be possible to read the language of the eye, and to make a correct diagnosis by examination of the eye alone.' It is a decidedly interesting theory, and if proved should be of great medical value. We have heard the eyes described as 'the windows of the soul.' Apparently they are also the mirrors of the body,

It is, perhaps, a sign of the times that a London daily paper should quote approvingly a sentiment from a Spiritualistic source. Under the heading, 'A Thought for the Day,' the newspaper in question gave the following quotation from 'Letters from Julia':—

Heaven differs from earth most of all in this. There is more love in it; and every love that throbs in the human heart makes earth more like heaven.

It reminds us that in recent French philosophical literature the power and place of love in human affairs—love in the universal sense—has been considered in a reverent spirit, as one of the great moving principles in life.

In 'The Modern Churchman' for September we note a suggestive article on 'The Danger of Appeals to the Miraculous.' It is an argument against supplementing appeals to the human reason by resort to the supernatural. Says the writer of the article:—

We feel immediately in the presence of this appeal to the miraculous, either that the worker of the miracle has absolutely no convincing arguments by which to win us, or else that he is merely insulting our intelligence by substituting a miraculous act which he feels will have more power to win us than an appeal to our rational, moral, and religious nature.

We quite concur. But what if there is no such thing as a miracle? What if so-called miracles are merely examples of higher natural laws, their production in special circumstances being designed to effect some human good and incidentally to prove the reality of such laws? That is our position in the matter, and it appears to us to be the only rational one.

Like many of the other legends and beliefs of our forefathers, the beautiful tradition that certain infants were visited in their cradles by fairies who conferred gifts upon them had, as we now know, a basis of reality. In some cases young lives are specially endowed with powers from the invisible side. In some charming verses Eugene Field tells how the fairies marked him out for a writer. The poem, after relating how the elves came to him in his cradle, proceeds:—

Summerdew was there, but she
Did not like me altogether;
Daisybright and Turtledove,
Pifflecurls and Honeylove,
Thistleblow and Amberglee
On that gleaming, ghostly sea
Floated from the misty heather,
And around my trundle bed
Frisked and looked, and, whispering, said—
Solemn-like and altogether:
'You shall kiss him, Ganderfeather!'

The fairy names are delightful, and Ganderfeather is, of course, a neat equivalent for 'goose-quill,' the pen.

We referred in 'LIGHT' of the 30th ult. to an address given at Southend recently by Mr. W. Rundle, who spoke under what was claimed to be the control of the late Charles Bradlaugh. Since then we have had an opportunity of reading in the 'Southend Standard' some of

the correspondence evoked by the address. Much of it is of a hostile nature, as might be expected. But on the other side is a notable letter from a gentleman who states that he heard Mr. Bradlaugh in the flesh many times, and that certain defects of education shown in the trance address are no evidence against the reality of the control. He refers to the fact that Bradlaugh was never able to master the English aspirate, and that a biographer of the great orator who copied out a passage written by his 'subject' for inclusion in the book, remarked, 'I inserted "sic" until I was tired!'

It is to be hoped that some good will come out of this stirring of the waters. For our own part, we are afraid that these things are dubious experiments. We are struck by the fact that some of the most consummate eloquence to which we have listened from trance mediums has emanated from those who either chose to remain anonymous or who gave names unknown to the world. On the other hand, we have noted with regret that many communications to which great names were attached were quite unworthy of their source. When 'Cicero' or 'Demosthenes' can only discuss flat commonplace in illiterate dictum, we think their utterances should be gently but firmly suppressed. A picture painted by some popular idol, who, however great in his own sphere, had no artistic talent, might be regarded as an interesting curiosity, but it would not be hung in the Royal Academy. Whatever their source, artistic or literary productions should be judged on their merits. To ignore this rule results in making the judicious grieve. And this applies with especial force to productions claimed to emanate from the spirit world.

One of the most discomfiting signs of the times is the increasing vogue of novels which are neither wholesome nor clean. It is the fashion in this kind of fiction to put what the writers call 'Love' into supreme place and subordinate everything else to its alleged overmastering and all-compelling sway. Such passion, miscalled love, knows no law and brooks no restraint. 'The Christian at Work,' referring to works of this class, truly observes that the writers foster the idea that:—

If a man suddenly conceives a terrific passion for a woman, neither marriage, nor the welfare of the community, nor the great foundation of moral law which keeps Society from becoming a chaos, should stand in the way of this great love. It is a law unto itself. The individual must live his life, follow his nature, break down everything that stands between himself and his one seeming high happiness. The favourite gospel of these novelists is 'the rights of the soul.' Under this gospel divorce, adultery, any crimes against the social order are all glossed over, and even held up as the true way of life. And men and women who are guilty of the most heinous crimes are excused on the basis of fate and destiny or entanglements which they are powerless to break. . . . Several writers who have literary standing are as culpable in these regards as those who write the rubbish to be hawked in trains. They do not take one into sewers nor are their pages quite as odorous as is garbage, but in their perfumed pages the same danger lurks. All moral vigour is absent. There is nothing but sensuousness as atmosphere, and there is absolute relaxation of will to passion, and law is unknown, and the rights of others unheeded—ignored.

One need not be prudish to recognise that this is a very deplorable state of things, and one which calls for vigorous protest on the part of all who desire to encourage spiritual unfoldment and the purest ideals.

PROFESSOR WILLY REICHEL informs us that he is not, and never has claimed to be, a 'German' professor—others have so designated him without his knowledge. His title, which he has held for many years, is printed on his letter paper, his books, and visiting cards: it is 'Professeur honoraire à la Faculté des Sciences Magnétiques de Paris.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26TH,

WHEN AN ADDRESS WILL BE GIVEN

BY

ABRAHAM WALLACE, M.D.,

ON

'The Churches and Modern Spiritual Science.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

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

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on the following Thursday evenings at 7.30:—

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.'

The arrangements for next year will be announced in due course.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, October 17th, Mr. A. V. Peters will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Associates; Members free; for friends introduced by them, 2s. each. On Monday, the 16th, at 3 p.m., Mr. Peters will also be in attendance for private sittings, not exceeding fifteen minutes, fee 5s. Appointments advisable. 24th, Miss Florence Morse.

PSYCHICAL SELF-CULTURE.—On Thursday next, the 19th inst., at 5 p.m. prompt, Mr. E. W. Wallis will speak on 'The Practical Aspect of Psychological Self-Culture.'

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

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

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

THE UPWARD WAY OF THE SPIRIT.

BY W. H. EVANS.

To the earnest thinker, who has been cradled in a religion which has taught him that God is loving and just, human life presents many perplexities. There are so many evils in life that the reconciliation of the pain and suffering of sentient being with the idea that God is love seems well-nigh impossible. Many have given up the task in hopeless despair and proclaimed in their heart, 'There is no God.' Looked at superficially human life is so short and so many things happen whose causes escape us, even if we trace them back to birth, and slip away into the unknown, that a philosophy of life which will adequately explain the why and wherefore of the many trials and tribulations of humanity seems well-nigh unattainable. To the superficial thinker a true solution will be deemed impossible. The whole gamut of life from birth to the grave is fraught with mystery. What lies behind the gates of birth he cannot tell. He may talk largely of the law of heredity without understanding what heredity is. He may speak fluently enough of the power of environment to make or mar. But the real problem escapes him, and likewise its solution. He fails to account for the individual self, the Divine 'me' who uses the body and works through the environment in which it finds itself placed. He may question, 'What am I?' and may, as likely as not, tell us all about the physical envelope which he calls man, but of the man himself he knows nothing. He may trace all our relationships through the various kingdoms back to the protoplasmic speck, which he says marks the beginning of man, and may talk learnedly about the law of evolution, but rarely, if ever, thinks about involution. Neither does he tell us anything about the informing power behind all forms of life. To him the seen is all—what cannot be weighed and measured, experimented on with scalpel, retort and crucible, does not exist for him. Hence the contradictions of life, the pessimism which tinges his outlook, the thought weighing upon him that there is more of pain and sadness in life than joy and peace. He has not the golden key that will unlock the mystery. To such a man religion is dead, philosophy is guesswork, and a science which deals with hard dry facts is alone possible for him. The fire on the altar has been quenched. The spiritual flame has flickered out. The world is nothing but a mass of atoms held together by the law of cohesion. Evil is an educator—what cannot be cured must be endured—but he does not think much of a God who could not create a universe without pain. He has forgotten, or never realised, that pain is the natural law of protection.

On the other hand, there is the deeply religious soul who, while perplexed at all the misery and sorrow in the world, just trusts that all is for the best, believing that our eyes are holden, and that it is God's will we should not know the reason of it all. We are not called upon to justify the ways of God to man, we are simply to trust Him, believing all is well. Yet disquieting thoughts will come, and the heart yearns to understand and know why God's hand should be so heavy upon us.

The old ideas of God were such that when the higher consciousness of man awakened he found it impossible to believe in any such being. The thought of the age has grown away from the crudely conceived anthropomorphic deity, and toward a purer and loftier anthropomorphism than the past has given us, viz., that man is a God, with God-like powers and potentialities—that, as is the macrocosm, so is the microcosm. In the past God was outside the universe, now we think of Him as being in it—the physical universe being His visible thought. The evolution of man is in one aspect the evolution of God. The attaining of self-consciousness by man is also, in a restricted sense, the attaining of self-consciousness by God. The infinite is dependent upon the finite. Without the finite the infinite could not act. It is the finite which renders the infinite omnipotent. Growing out of these thoughts is the conception of the immortality of man, which the psychical research of modern times has strengthened. It may be impossible for us to conceive of a time when the universe never existed, but it is not impossible for us to conceive that there is the Infinite Unmanifest, or Pure Being. The beginning of a

system or chain of worlds marks the coming into activity of the unmanifest God, and out of this divine ocean of peace come the spirits of men and women who are to render that chain of worlds alive, without whom, as they are the manifest life of God, these worlds must remain dead. They work through matter, using it to evolve a greater consciousness. Herein we mark the beginning of what is called evil. It must in this manifested life always exist, because the spirit will always be slightly in advance of the form, and the limitations of matter will make it feel that it is in bondage. This it will call evil. Life, or spirit, swims in the sea and flies in the air, creeps on its belly and stalks through primeval forests, working incessantly, and leaving on the ascending forms of life the mark of its progress. It ultimately reaches the human standard, evolving through matter an organism that will enable it to attain to self-conscious individuality. With head erect it now proudly walks the earth, often forgetful of its heredity from God and its high destiny.

By the gradual unfolding of our innate spiritual qualities and their expression we realise something of the power that moulds our lives. We are largely the makers of our own destiny. We reap as we sow. But he who has not come into this knowledge protests against the injustice of life, and, turning from God, fails to see the underlying cause, and knows not why he suffers. Although he recognises the law 'that the sins of the fathers are visited upon the children even unto the third and fourth generation,' it is impossible for him to consider it a just law. As a matter of fact, the old Mosaic law is not a true statement, being really but half the truth; for the results of the spiritual successes of the fathers are reaped by the children, and these outweigh the sins. If the sins of the fathers are visited on the children, and the children have done nothing to deserve such visitation, then the sciolist is right in condemning it as a gross injustice. He, however, fails to see that spiritually, in a righteous universe, we can of necessity have only that which we are fit to receive. In other words, we get what we give. When at our beginning we started out and by involution became subject to the limitations of matter, pain and suffering were inevitable. But we do not fight and struggle alone. We are influenced by others, helped by them as much as, or more than, we are hindered by them. We gather a harvest that has been sown for us by the untold millions of our fellows in past ages as well as to-day. They are all our co-workers—consciously or unconsciously—and we move onwards towards the one far-off divine event. In all life's complications we see golden threads binding souls together, and in the changing cycles of time we realise the oneness of all. This life is the springtime of the next, though really and truly life is a perpetual springtime, a continuous victory over death.

In modern times two words have come into prominence, and to some minds they explain all things. They are heredity and environment. We must add another, the Ego. Heredity is that which the Ego brings with it. All its qualities, potentialities, tendencies, are of the spirit. Environment is the aggregate of all the external conditions and influences that affect us. These external conditions result from, or have been modified by, the efforts of countless millions of human beings.

What has to be remembered is that all living forms are expressions of spiritual principles, and that if the individual suffers, the power to overcome lies within. The continuous emergence of the spirit-self upon the terrestrial plane is demonstrated by the facts of evolution. It is not matter that has the power of transmission; that belongs to spirit only. And it is only by the recognition of this truth that the hard cold facts of scientific investigation can be co-ordinated. We begin to see, then, that the hand of God is not, as the religious devotee supposes, heavy upon us. It is the weight of our own lower nature.

As all foods are the result of the reproductive energies of Nature, and as these depend upon love, we are fed by the hand of love, but we have to earn our food, our raiment, our shelter, by the legitimate exercise and development of the faculties that lie infolded in the spirit. By the educational processes of life we educe from the inner self those powers which enable us to overcome all things, until at last we shall enter the blessed region of understanding and realisation. Each one, then, is

largely the arbiter of his own destiny. By recognising the omnipotence of will, and setting our faces to the light, we can overcome, and rise triumphant over, what now seem insuperable obstacles. By the perfect love of God we can overcome; by the perfect wisdom of God we can reap a harvest of joy as well as a harvest of pain. But having, like the prodigal son, travelled far from the kingdom, we live on the husks of material existence, and blame everything and everyone but ourselves. Let us look within in silent, prayerful meditation, and we shall find the answer to the perplexing problems of life. The law of God is perfect, but in our purblind, impatient strivings to unfold and win that divine perfection which lies within, we are swayed by vain desires, and get lost in the vale of sense illusions.

Blessed are they who, having sown the seeds of righteousness, now reap a harvest of wisdom.

Blessed are they who, having attained wisdom, know that all truth lies within.

Blessed are they who, having purified their spirits, are as mirrors, wherein is reflected the Divine Life.

Blessed are they who, through suffering, have learned to overcome and rest within the everlasting arms.

Blessed are they who, having stumbled through the dark, have at last come into the light of God eternal.

Blessed are they who have entered the vestibule of the spirit and learned of God the secret of life, and in loving service to their fellows seek to become at one with all men.

Blessed are they who have beheld with open eyes the perfect love and perfect wisdom of God, for theirs is the highest blessedness.

SPIRITUALISM IN DENMARK.

'Alliance Tidende' (published at Copenhagen), the organ of the Danish Spiritualist Alliance, in view of the fact that it exchanges with many foreign societies and papers, gives in its September issue a few notes in English, as a language more widely understood than its own. In these notes our contemporary says :—

In this country Spiritualism is not, as yet, much understood. All ordinary sources of information, newspapers and books, are entirely opposed to the idea. Good work is being done by our only periodical for Psychical Research, 'Sandhedssøgeren' (The Truth-seeker). The Editor is a schoolmaster, Mr. C. Lyngs, Organiser and President of the Scandinavian Spiritualist Congress, which was held in this city last spring. The 'Sandhedssøgeren' may be relied upon for bringing to the public notice anything of interest to the cause, whether happening in the other or in this end of the world, and in this manner we always get the best tidbits from 'Light,' 'Annales,' 'Harbinger,' 'Psychische Studien,' and so forth. Mr. Lyngs is down on anything of the fraud-class with great severity, even if at first sight it might seem contrary to the interests of his journal. Thus was exposed not long ago, by means of photography, a series of tricks in table-lifting. We also have a Society for Psychical Research, but beyond a few lectures during the winter months, nothing has been gained that way.

We might mention that Mr. Vout Peters has done good and honest work in this city and convinced many. Mr. Williams's visit and private séances in the house of our president a couple of years back were of great advantage, especially as the visit gave rise to magnificent physical results in our president's home circle. No better proof could be forthcoming of the genuine character of the wonderful phenomena happening with Mr. Williams as medium than the development and continuation of the phenomena after Mr. Williams's departure. It had exactly the appearance as if the spirit friends accompanying Mr. Williams had taught the spirit friends at Mr. Bonne's home circle how to proceed in levitating, zither playing, and other remarkable physical phenomena. Mr. Bonne has written a book on his experiences.

REFERRING to the leading article on page 474, 'Wanted—Absolute Proof,' a friend writes: 'If we could have *absolute* proof, then, of course, Spiritualism could put up its shutters and retire from business. But, as you rightly say, there is no such thing as absolute proof in any department of life. True, we get it in mathematics, but the truths of mathematics are true *only* in mathematics. And life is not all mathematics, any more than it is all "beer and skittles," as we have good reason to know.'

'BILOCATION' EXPERIENCES.

Like your correspondent, 'B. C. W.,' I have been much interested in the articles on 'Bilocation' which have recently appeared in 'LIGHT,' and, like him, I think it would be well if your readers would note and record their experiences in 'LIGHT' for the benefit of other readers.

Some years ago I bought a copy of 'Old and New Psychology,' by W. J. Colville, shortly after it was published, and was studying it at the time the following incident occurred.

I had occasion to go to London, and when there I visited one evening the house of a very dear friend. I left to catch the last train (11.55 p.m.) to the City, but after myself and others had waited until nearly twenty minutes past twelve we were informed that in consequence of a breakdown on the line there would be no further trains that night, so I took a cab and instructed the driver to drive to my hotel in the City.

Shortly after starting, and having several miles to get over, it occurred to me to try if I could not mentally appear to my friend, so I closed my eyes and in thought retraced my steps to my friend's house. When I reached there, knowing the family would be in bed, I went upstairs to her room, and pictured myself standing at the side of her bed and smiling at her. I kept this picture fixed in my mind, until the cab stopped and I found that I had reached my hotel.

Next day I was busy in the City, and forgot all about the incident, until I arrived at the hotel for dinner in the evening, when I found awaiting me a letter from my friend, stating that she had seen me in her room on the previous night, and that I nearly frightened her out of her life.

With the same lady I had, some time afterwards, another experience, equally curious but of a different character. While sitting in my aunt's garden in the north of Ireland one beautiful summer day I thought I would like to try another psychological experiment with my friend, so I closed my eyes and mentally pictured myself holding her left wrist with my right hand, whilst at the same time holding my own left wrist. This picture I kept fixed in my mind for ten to fifteen minutes. Four days afterwards I received from home a number of letters which had come for me since I left, and amongst them was one from my friend, stating that on the day I made the experiment she had been sitting in her garden in London, and had a curious experience. She felt me hold her left wrist, but could not see me. In this case it was only the pressure that I wished to convey, and not a picture of myself.

I have had many remarkable incidents of one kind and another, but the two following are perhaps the most remarkable, especially the second.

When in Ireland, three years ago, I got to my hotel about midnight, and retired to bed. As, however, I felt disinclined for sleep, it occurred to me to try the following experiment: I closed my eyes and mentally took the train, boat, train, and a cab from the station up to my house. On arriving, I opened the door with my latch-key, walked upstairs, and then along the landing with a heavy tread so that my wife would hear me. When I returned home I learned, to my surprise, not only that my wife did hear me, and wondered why I had come home so soon and without letting her know, but that—more remarkable still—others in the house, including a lady visitor, heard me also.

The last incident I shall record took place only a couple of weeks ago: it is unique in my experience, and I have not come across a record of any similar occurrence.

Before narrating it I may state that I have not been in good health for the past six or seven years, but prior to that I used to be able to take rheumatic pains from anyone in a few minutes by passes. When I touched the seat of the trouble the contact always gave my hand and arm pain up to the elbow, and when, by 'throwing off,' the pain left my arm, it also left the subject. This, however, by the way; now for the incident.

On Tuesday, September 12th, when I went to bed, I had a very vivid dream, one of those that impress one to take notice of them. In my dream a lady friend, a member of our society, who is developing mediumship, came to me and asked me to take away a bad pain she had in the left side at the lower rib. I placed her in the position I would have done years ago when

doing that sort of thing, and made passes from the centre of the chest down and out over the seat of the pain and 'throwing off' at the loin, and I kept doing this until the pain had left my arm and hand; then I said to her, 'The pain is gone.' She said it was, thanked me, and left.

When I woke in the morning I made a note of the dream, and determined to ask my friend if she had anything ailing her at that time. The first opportunity I had of doing this was at a social meeting of the members held on Thursday, the 21st ult., when she and my wife sat at the same table; I went over and asked her if she could recall having been ill in any way on that Wednesday morning. At first she said 'No,' but then she recalled that on the Tuesday evening some friends had called, and that she held a séance, and was controlled by someone who caused her great pain on the left side in the region of the lower rib; also that the pain remained with her until she went to bed, but was gone on Wednesday morning. What I have been wondering since is, did she in her sleep come for me and take me in my sleep to remove the pain out of her sleeping body, or what?

J. H. R.

AN APPARITION REPORTS A WRECK.

By HERBERT GUBBINS.

A Russian friend, living in Central America, has, in the course of a long and interesting letter just to hand, made mention of a strange instance of clairvoyance. Thinking it might interest your readers, I give herewith a translation from Russian into English of that part of my friend's letter which deals with the case:—

Ever since the loss of the ill-fated steamship 'Wettenburg' the public mind has been excited over a sensational incident, which the local Spiritualists regard as of some importance. It appears that an American physician named Meyer, who had not long arrived in this country, had a vision on the night the steamer was wrecked. He saw by his bedside an old woman who appeared to be in great distress. At first he was too startled to speak, but, becoming calmer, he inquired of the apparition the cause of her grief. In response she wrote upon the wall that the steamship 'Wettenburg' had just foundered at sea. Although she omitted to give the latitude and longitude where the disaster occurred, the visitant was particular in stating that the wreck took place off Cape St. Lucas. Having relieved herself of this piece of information, she disappeared, and the doctor was left to cogitate upon his remarkable experience. The impression which it made upon him was so strong that next day he imparted privately to many of his friends what he had seen and heard. Naturally they were unable to keep the story secret, and as a result reports of the wreck spread rapidly through the city.

As might be expected, great anxiety was felt for the safety of the passengers, and every person who had relatives or friends on board was wondering whether the information conveyed to the clairvoyant was right. Such a strong hold did the reports take upon the public mind, that the authorities had the doctor arrested, and fined him thirty-five dollars as a disturber of the peace. The Spiritualists of this city—and there are many here, by the way—were indignant at the arrest, but the authorities heeded no protests, and exacted the fine. Precisely eight days after these events news arrived from Cape St. Lucas, *via* La Paz, of the wreck of the 'Wettenburg,' the facts which transpired confirming in every particular the clairvoyant's story. Now the Spiritualists are in high glee, and demand that the doctor be paid back his fine.

I may mention in conclusion that M. Palovsky, my friend, did not believe in clairvoyance.

'LIGHT': 'TRIAL' SUBSCRIPTIONS.

As an inducement to new and casual readers to become subscribers, we will supply 'LIGHT' for thirteen weeks, *post free*, for 2s., as a 'trial' subscription, feeling assured that at the termination of that period they will find that they 'cannot do without it,' and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send 'LIGHT' to them by post, as stated above?

OPENING OF PSYCHIC-CULTURE CLASS.

On Thursday afternoon, October 5th, at four o'clock, the first meeting of the Winter Session of the Psychic Class was held in the Rooms of the London Spiritualist Alliance, 110, St. Martin's-lane. After tea, Mr. Withall, vice-president of the Alliance, in opening the meeting, said that in that class they put emphasis on two things. The first was the cultivation of the psychic powers. The wonderful phenomena of thirty or forty years ago occurred in private circles, often members of one family with no strangers present, the conditions being practically always the same. In the development of mediumship one of the most important things was the personal aspiration of the medium, for mediumship should be sought for high ends, not for simple self-gratification. Mediums soon got to know some of the dangers. Most Spiritualists had found that for some time after they began to have sittings they received communications from their individual friends, but after a while everything went wrong. There was a reason for this discouraging state of affairs. When the investigator started his immediate spirit friends were aware of his intention, and came. But when his mediumship began to develop he gave off a certain kind of radiance which outside spirits perceived, and if the spirit friends were inexperienced and omitted to take the precaution of closing the medium to others, these outside spirits would come in. If the spirit friends were wise they would consult others and set up a means of communication between themselves and the medium, which would make them always aware of when the medium intended to sit. The next great thing to be insisted upon was the necessity for keeping a level head and not accepting anything from the unseen apart from one's own judgment. If a spirit claimed to be Napoleon, one could not say he was not, but it was for him to prove that he was.

Mr. Wilkins, as conductor of the class, explained its origin and aims, and in doing so expressed his regret at the retirement of Mr. Spriggs, to whom he paid a warm tribute of appreciation. A very interesting programme had been prepared up to Christmas. He was glad to report that the attendance in the past session had broken the record for the past five years. He now had the pleasure of asking Mr. Horace Leaf to address the meeting.

Mr. Leaf then delivered an interesting and instructive address on 'The Difficulties of Spirit Communication,' of which we shall give a full report in another issue.

Following his address Mr. Leaf gave interesting illustrations of clairvoyance, describing a number of spirit people whom he saw near to members of the audience.

On Thursday, the 19th, an address will be given by Mr. E. W. Wallis.

WHAT IS KNOWLEDGE?

May I suggest a little problem for the readers of 'LIGHT'? Take a needle in the left hand and move it upwards. We shall all agree that the needle *does* move upwards, feeling and sight both seem to prove it.

Then take a card and pierce a small hole in the middle. Take the card in the left hand and hold it close to one eye, the hole facing the eye. Then, with the right hand, move the needle slowly upwards *across* the hole on the side of the card away from the eye. If this experiment, which I saw performed at the suggestion of Professor Barrett, be carefully carried out, the needle will appear to the eye to move *downwards*, not *upwards*! *Feeling* tells the observer that the needle moves upwards, *sight* tells him that it moves downwards.

The problem is this: Assuming that the needle does move, does it really move upwards or downwards, and how are the contradictory facts that you feel the needle moving upwards and see it moving downwards to be explained? Perhaps the solution is not so simple as it may, to some, appear to be.

F. C. CONSTABLE.

TO CORRESPONDENTS.—Several communications intended for this issue are unavoidably held over until next week.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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SATURDAY, OCTOBER 14TH, 1911.

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HOME.

Is it only one of the happy accidents of life that Religion has assimilated and consecrated so many of our common words, and devoted them to heavenliest uses? Or is it that there are natural affinities with and natural interchanges between the unseen and the seen, the earthly and the heavenly? Be the reason what it may, it is a truth that Religion turns the water of our common life into the wine of heaven, and the broken things of time into the abiding things of eternity.

What a delightful instance of this we have in the familiar phrase which speaks of the departed as 'Gone Home'! It is indeed a lovely thought that the passing out of the spirit is a passing, not to a strange land, but to another and a surer Home. Would to God that we could really believe it—that we might lose the sense of earthly frailty in the deeper sense of heavenly stability! Would to God we could fully advance beyond all pagan thoughts of earth's ending, and see that death is natural, orderly, beautiful—an advance towards the real and the abiding Home! The silence that death leaves on the mute lips is the silence of consummation, not of crushing; it is the symbol, not of cessation, but of peace. Therefore, as dear old George Herbert so quaintly yet so sweetly sang:—

Therefore we can go die as sleep, and trust
Half that we have unto an honest, faithful grave,
Making our pillows either down or dust.

With such a vision and such a mind as this, the worn pilgrim of earth might win his immortality now, and go unflinching into the darkness, and sit with the angel of death and not be chilled, and commune with her and not be afraid, and look into her quiet eyes and not flinch, and go down after her at last into the peaceful valley and not look back—as one who indeed goes Home.

Very dear is that word now, but, after all, it tells of what is only a frail and broken thing, for the air is filled with lamentations and farewells, and cries for little children who have left their earthly nest, and can be seen no more; and the story of our lives is too often the story of affections that are only memories, and of friendships that are only dreams. Well for us, then, to press on to the sure and strong realities beyond—beyond these endless possibilities of failure, to the great certainties of the spirit, to the central forces which are not subject to the laws of material decay.

Looking forward with the eye of faith, we see, in that great Home beyond, higher conditions of life as well as larger conditions of continuance. We are led, by sober processes of reasoning, to the conclusion that the life beyond will be a life of intellectual, moral and spiritual advance, as far superior to this life as the soul is superior to the senses, as the mind is superior to the body. We are going to a Home emancipated from the ignorance and the subtle selfishness of earth, for the veil will be taken away, and passions will be changed or consecrated. The home

will be restored, but not its frailties and insecurities, and God will wipe away all tears, and no more grey hairs will be brought down with sorrow to the grave, and the prodigal will no more ask for his portion, and no broken heart will cry,—'Would to God I had died for thee, my son, my son!'

This is what is waiting for us, unless our faith is vain, and our hope an empty dream; and we base our confidence on the far-reaching laws of Nature which forbid us to end, and which make it a kind of intellectual as well as spiritual suicide to end, in these poor imperfect things, these rudimentary stages of human life.

Nor let us think that such thoughts and hopes as these are profitless or even hindering, as though by looking for the Home hereafter we should lose interest in the home here. It is not so. It is not weakness, it is strength, to say with the brave Paul, 'We are willing rather to be absent from the body and present with the Lord'; and this carries with it no morbid disparagement of this interesting and beautiful world. The happy creature who is thinking with tremulous joy of the new home that is preparing for her does not love her father's home the less because she is looking forward to this new home the more; and the worker in the noisy city does not ply his hands or tax his brain any the less earnestly because at times he remembers the awaiting rest and comfort of his home. No; but the memory of these is like a blessed sunbeam that breaks through the dingy window and flings the radiance on his bench or desk; or like the sudden singing of a bird when one is weary on the dusty road. No; the closest communion with the Holy Land will only help us to push bravely on through this Land of Egypt.

But, in any case, there are serious reasons for thinking these things out now, lest this great concern be left to the last, and the startled spirit be hurried into the new life, unwilling and uninformed. This ought not to be. We need to bring earth nearer heaven, and the things of the flesh nearer to the things of the spirit. The eyes of the soul are all too surely blinded by the hands of the body. We should resist this, lest we be overtaken at last, battling and anxious about things which touch the great realities not at all.

We need the light and help and consolation of the faith that the Master will keep his word, 'I go to prepare a place for you'; and not the Master only, but it is true of all who have had any care for us; for what is true of him is true of all. It is true even of the little child for whom we ceased to 'prepare a place' below, but who is now preparing a place for us above:—

She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

Death does not destroy love; it makes it immortal. It does not break the bond of life: it makes it strong, and sets on it the seal of the deathless land. It concerns us not to comprehend: it only concerns us to trust and long and love, and to be sure that when we faint into the dark, some hand will hold us, some tender watchful love will befriend us. Millions have proved the blessedness of this faith, and have said:—

Thy glorious face
Is leaning towards me, and its holy light
Shines in upon my lonely dwelling-place,
And there is no more night.

I have nought to fear;
This darkness is the shadow of Thy wing:
Beneath it, I am almost sacred: here
Can come no evil thing.

THE CONSOLATIONS OF THE SPIRIT.

Looking through Mrs. Besant's latest volume of lectures ('The Immediate Future and Other Lectures'—The Theosophical Publishing Society) we found especial interest in the address, 'Self-Sacrifice or Revolution.' It is a fine example of the extent to which the spiritual philosophy of our day can apply to social problems, offering the means of bringing beauty and harmony out of the turbulence and discord of our modern civilisation.

We have spoken before in these columns regarding the part played by machinery in rendering the burden of existence heavier than formerly, multiplying the cares and increasing the complexity of our already careworn and complex business and industrial life.

Mrs. Besant deals with the question in much the same spirit. She points out that an age of machinery should mean increase of comfort and leisure for the whole of the community, for the machine has 'multiplied man's power to produce' and enabled him to 'produce fifty times as much in an hour of his labour as he could two centuries ago.' It is undeniably true. The promise and purpose of machinery was to lighten the work of the world and add to its welfare :—

But what has it done? It has piled up vast fortunes for the few, and left the worker sadder in many ways than he was before. It has poisoned our air, poisoned our water, crowded our people together in the miserable and gloomy streets of a Sheffield, of a Bradford, of a Leeds, cramping their lives, undermining their health, diminishing their vitality. . . . It might have been wholly a blessing where it has so largely become a curse.

Mrs. Besant traces the root causes of these evil conditions to a loss of the sense of duty and responsibility, to the spread of the spirit of self-indulgence rather than of self-sacrifice. And while uttering a grave warning of the results towards which the present system—or lack of system—is tending, she pleads for an effort on the part of the nation's leading minds to think out some reasonable plan of social order to take the place of the disorder of the present.

It is a great question, and we think Mrs. Besant has accurately diagnosed the disease and indicated the true remedy. Meantime we draw consolation from the thought that everywhere in the seething mass of discontent about us there are evident signs of the outworking of great spiritual activities. Disease, we are told, is the outcome of Nature's struggle to produce health and to establish an equilibrium of forces in the physical body. And doubtless this is equally the case in diseases of the social organism.

Not in vain have our spiritual science and spiritual philosophy uttered their oft-repeated message that man is a living soul with an immortal destiny. That lesson is being learned slowly but surely, and the knowledge has brought an increasing sense of dignity and responsibility to all those who have thoroughly acquired it. The conviction has been gained in many ways, by demonstrations of the reality of a world beyond, by the teachings given through those who are inspired from that world, by the awakened intuitions of the more advanced and unfolded minds, by the 'word uttered in the silence,' and, at times, by the sheer reaction amongst the thinking classes from the dismal negations of materialism. So there are lights in the darkness, although they may not be easily visible to those whose outlook concerns itself mainly with externals, and who look to politics and to economic doctrines for relief from the evils of the time.

But although we find, even in the stress of the present state of things, reason for hope and courage—for it is stagnation and not struggle that is the

deadly thing—we cannot pass lightly over the prospect that immediately confronts us. Somewhere in his writings Andrew Jackson Davis forecasted a period in social evolution when, the warring forces of competition attaining their culminating point, the way would be hard and painful for those nations in the forefront of civilisation. We seem to be approaching that stage even now. We have already reached a period when the children—who should be the pride and glory of the race—are cynically described as 'incumbrances'—there is no room for them. Perhaps it is as well—just now. We offer but cold hospitality for many of the little ones. It is an evil symptom, however, and even a Press devoted mainly to the recording of mean and trivial things is sufficiently impressed by the fact to utter protests against such an evidence of racial degeneration—it sees clearly that a declining population obviously does not make for vigorous nationhood.

'One must suffer to be beautiful,' says the proverb, and although it has usually a narrower significance than that which we place on it here, it applies very appropriately to the severe ordeals which lie before humanity in these days, and which are clearly designed to mould it into shapeliness and to destroy 'so as by fire' the errors and grossnesses of the past. Man must suffer individually and nationally that he may come nearer to the ideal and develop the divine beauty latent in his nature.

Either directly or indirectly and sympathetically we are all sufferers by the prevailing pain and discord. For some of us, indeed—those of the sensitive and psychical type—the stress is indeed hard to bear. We thrill in painful response to 'the still sad music of humanity'; we feel

The heavy and the weary weight
Of all this unintelligible world.

Well is it for us, then, that we have the consolations of that higher world whose wisdom and beneficence preside over our own. Drear and dark, indeed, would be the earthly pilgrimage of many of us without such ministry. Let us be grateful for the comfort and assurance that we have gained thereby, and be ready to impart our heart-easing knowledge to all who are prepared to receive it. For in times of travail there is a ready disposition to receive such knowledge—the nature is softened and subdued and receptive. But our message should be a counsel of strength as well as of comfort. It should teach that the soul is best supported by Divine power when it stands erect and relies upon its own forces—self-realisation, that is the method. For, to quote again from Mrs. Besant's lecture :—

You realise yourself as you give yourself. You realise your own divinity as you pour out your life on others.

TRANSITIONS.—On Thursday, the 5th inst., Colonel G. L. Le Mesurier Taylor passed to spirit life, in his seventy-second year, after a long and trying illness. He was for many years a member of the London Spiritualist Alliance, a subscriber to 'LIGHT' and also a member of the Society for Psychical Research. We shall give a more extended notice of our friend's life and work next week. In 'LIGHT' of September 30th an article on 'The Spiritual Origin of Man,' written by Mr. Stanley Churton, concluded with the words 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.' On Thursday, the 5th inst., Mr. Churton 'peacefully and beautifully' departed this life. We extend our sincere sympathy to his wife and family in their loss of his outward presence.

'Is THERE really any sacrifice required to perform spiritual work? If so, sacrifice of what? It surely cannot be a sacrifice of self to do good, to help others, to be on the side of right and truth, to have the approval of conscience, and the joyous knowledge that we have lightened someone's load, dried someone's tears, strengthened a mother's weak will, and let in the light to some sorrowful soul. It only requires the "sacrifice," if such it can be called, of our worser self.'

'CONVERSION': ITS PSYCHIC SIGNIFICANCE.

BY J. BRONTERRE TETLOW.

'Broken Earthenware' is the title of an intensely interesting book by Harold Begbie, published by Hodder and Stoughton, price 1s. In it the author gives us nine very striking narratives of instances in which what he calls 'religion' effects an apparent miracle. I am inclined to think that Mr. Begbie is not sufficiently acquainted with human psychology and the occult functions of the human spirit, or he would not make the claims he does. Let me illustrate.

Some years ago I was acquainted with a man who had been converted at the Salvation Army penitent form. The conversion was real and lasting. One day he was walking in the street procession, carrying the banner, when he suddenly stopped, handed his banner to his companion, walked out of the ranks, and entered a Spiritualist meeting-room, where he heard what convinced him that there was more in Heaven and earth than he knew before. He remained a Spiritualist to the day of his death, and nevermore entered a Salvationist meeting-place. What was it that influenced that man to suddenly leave the procession, and, not knowing where he was going, enter a Spiritualist meeting-room, and there become as thoroughly 'converted,' in another direction, as he had been previously when he became a Salvationist?

I once knew a man who was a drunkard, quite as low as most of the characters Mr. Begbie mentions. One day this man went to a Spiritualist meeting-room, just for the fun of the thing. Mrs. Green was the medium. She described a spirit presence to him. From that moment to the end of his earth life he was a changed man. What changed him? If 'religion' made clean and sane the nine persons whom Mr. Begbie describes, what was the influence at work which made this drunkard permanently sober, awakened his mental powers, and gave strength to his will to rise to a sweeter, cleaner, and saner life?

If we were to take one by one each of Mr. Begbie's nine specimen cases, we should find psychological causes in operation, which awakened the soul-life of the individual to effect the change that afterwards took place. Let us not forget that each one of us is spirit, having a soul, possessing a body; that that spirit only needs awakening to conscious effort to show that there are no limitations to its capacity; that each individual can by auto-hypnotism awaken and exercise a force which is intensely powerful and almost irresistible, and thus achieve the manifestation of unusual strength of character. Indeed, I think I may fairly affirm that no one becomes converted until this auto-hypnotic power comes into play, and that it does not matter what is the cause so long as this inherent power is aroused and exerted.

For many years I was employed by a man who, at one time, was a drunkard of drunkards, but one night he suddenly resolved he would drink no more, and he maintained his resolute attitude successfully. Yet, for a considerable time afterwards, he frequented his usual haunts and drank temperance drinks with his friends until he could break away from them. He became an enthusiastic temperance worker, and afterwards a sturdy Spiritualist and worker for Spiritualism, nevermore returning to his former state.

If we are acquainted with mediumistic powers we shall see what Mr. Begbie does not. Take, for instance, his narrative entitled 'A Tight Handful.' There is nothing miraculous in this case. I have never been so low in habits as the person described, but I have been tormented with the same religious feelings, doubts, and interior voices. Evidently the psychic powers of this person were brought into action by his mental irritancy and drinking habits, and the clairaudient condition enabled him to hear voices. Some spirit, of a religious type, interested in his awakening, spoke to him, and in the interior of his nature he heard what was said, but not knowing the true nature of these inner powers, he drew false conclusions, yet the desired end was gained.

In Mr. Begbie's narratives one fact is clearly brought out, viz., that the position which Spiritualism takes up in regard to darkened spirits is correct, whether those spirits are in the body or out of it. The position to which I refer is this: No spirit ever moves forward until it becomes aware of its own needs, and is

tired of its present condition of life. Salvation may have its first promptings from without, but until the spirit is conscious of a need for change and is resolved upon making it, no change, no awakening, no progress takes place.

It is quite evident that Mr. Begbie's definition is not orthodox in regard to religion, so I must not enter into any argument, but we are agreed that the person must be conscious of what to him is a divine something before conversion takes place. We all need converting, and in every instance of spiritual awakening the same agencies are at work. Interior psychic forces operate to produce new visions of life, create new desires and purposes, and arouse the will to a successful manifestation in a new and better mode of life.

THE KABALA OF NUMBERS.*

In everyday operations with figures one is sometimes struck by the curious combinations, repetitions, or even coincidences that present themselves—a hint, as it were, of obscure relationships and affinities transcending mere enumeration. It is this fascinating side of figures, and something more, that 'Sepharial' in 'The Kabala of Numbers' sets before us. If, as Pythagoras taught, 'the world is built upon the power of numbers,' then numbers must be the key to the understanding of the world. Numeric Kabalism instructs how to find and use this key. Its methods, though empirical, are of great antiquity, but the results, it would seem, frequently justify their adoption by the Kabalist. No matter what system is followed, the object aimed at is to arrive at a 'key number,' and then to determine its significance. This science of numbers is very comprehensive; it can be applied, for instance, to forms, colours, and sounds. In this connection the figure five is said to be related to sharp but disjointed forms, articulations, links and jointed bodies; its colour is indigo or dark blue, and its note is E. Another interesting form of Kabalism—perhaps the most generally known—deals with names, numbers, and incidents. A value is assigned to each letter of the alphabet, the valuation being taken from an ancient Hebrew code, and from these values the Kabalistic 'key number' is found and referred to the Tarot for its interpretation. In illustration of this method several striking examples are given from the names of prominent persons, historical events, ill-fated ships and criminals. Another Kabala that arrests attention is that relating to the interpretation of figures jotted down haphazard while earnestly thinking of some matter upon which direction or enlightenment is desired. The process, we are told, is based upon the occult fact that if the mind is occupied intently with any subject, the figures that are automatically set down by the hand will have a direct relationship to the thing thought of, and their interpretation will answer any question connected therewith. The method used in this case is extremely simple, and by the aid of the two tables given in chapters eleven and twelve the reader can easily test for himself the divinatory powers of the Kabala. There are also chapters on the Kabala of Cycles—an investigation of recurring events or incidents in connection with certain persistent numbers, derived from dates, or concomitant with planetary motion: 'The Law of Values,' and, lastly, 'God Geometrises.'

'Sepharial' has penned a very readable little volume, and if, at times, he is a trifle diffusive, he never for a moment allows the reader to lose sight of the deep symbology of numbers and its wide significance. He teaches that man lives and has his being in a universe of vibrations numerically related; that man himself is a number, and that with that number, from the very nature of things, are linked his development and destiny.

A. B.

THE agitation for 'a living wage' is extending to ministers, and, judging from what the Rev. F. B. Meyer said at the meeting of the Baptist Union at Brighton, it is quite time that something was done to improve the lot of many of the preachers in that denomination, quite one half of whom, it was said, are 'receiving less than one hundred pounds as their yearly stipend, while two hundred and eighty receive but seventy pounds and under.' No wonder Dr. Meyer exclaimed: 'I want in my life, before I have done with it, to put these men and every man upon such a foundation of comfort that the spectre that now haunts their homes shall be banished and that they shall be comfortable and happy.' From what we know of the experiences of the advocates of Spiritualism, there is imperative need for a similar effort on behalf of the speakers in our own movement.

* 'The Kabala of Numbers,' by 'SEPHARIAL,' 2s. William Rider and Son, Ltd.

A GOOD MANUAL ON HEALTH.

Dr. A. T. Schofield well describes his new book, 'Health for Young and Old: Its Principles and Practice' (Wm. Rider and Son, Ltd., 3s. 6d. *net*), as 'an unconventional manual.' That the book is as readable as a novel—much more so than some novels—is largely due to the author's sturdily free and unconventional manner of dealing with his subject. In the first part, Dr. Schofield concerns himself with general principles as they affect such questions as how to preserve and to lose health, how to keep young, what to breathe, wear, eat, and do; while in the second he treats his subject more in detail, as it affects the two sexes amid all their varying conditions and surroundings and at all the different stages of life, from babyhood to old age. The doctor wittily observes that 'although there are ten commandments for the soul as contained in the Decalogue, there are but five for the body, and those of the simplest nature: Pure air, good food, suitable clothing, cleanliness, sufficient exercise and rest.' Most people will agree with this dictum: it is when we come to inquire what they consider is implied by the adjectives 'good,' 'suitable,' &c., in these various connections, that we find opinions differ. Dr. Schofield's own opinions seem to us to be marked by strong common-sense. It is true that we cannot quite agree with him when he pokes fun at vegetarians as 'amiable faddists,' but we heartily sympathise with his dislike to such dishes as 'cutlets of fried porridge with a stick of uncooked macaroni to represent the bone.'

The chapters on dress and on the care of infants and young children are specially valuable, but, indeed, the whole book teems with useful information and practical suggestions. At the same time the writer is careful not to lay down exact laws as if they were applicable to all, nor to feed a morbid self-inspection. He declares unnecessary occupation with one's self to be a constant cause of loss of health, and holds that it is 'far better to run unhygienic risks than to morbidly study hygiene.'

Should the book enjoy such popularity as to call for further editions, we trust the author will amend the poetical quotations on pages 219 and 240. The first two lines of the well-known passage from Tennyson's 'Princess,' beginning 'The woman's cause is man's,' are cut up into three, thus utterly destroying the metre, while the sense of the opening words is obscured by the misprint of 'or' for 'is.' Even more pitiable is the fate of the first verse of Browning's 'Rabbi Ben Ezra,' only two lines of the six being quoted correctly. What have our poets done, Doctor, to merit such ruthless treatment?

ITEMS OF INTEREST.

A good motto is that which is attributed to the Rev. W. E. Orchard, D.D., viz.: 'We are here to serve, not to be served.'

A pertinent inquiry is made by the Rev. T. Rhondda Williams in 'The Christian Commonwealth.' He says: 'The relation of the proposed prize-fight to the problem of the black and white races was recognised by those who agitated against it. My question is: Will the forces that came together to stop the prize-fight remain together to stop the terrible treatment which the white man is dealing out to the black?'

Everything seems to be in the melting-pot just now—religion and science and political economy—and we shall see many changes. In the meantime, all the spiritual movements would benefit by a study of the spiritual nature in its earthly embodiment, for it is primarily on that study that inquiry into *post-mortem* spiritual states must be based. True science must proceed *ab ovum*: when it knows the chrysalis it can talk more confidently about the butterfly.

Sunday next, the 15th inst., is the day on which the committee of the Spiritualists' National Fund of Benevolence invite the societies throughout the country to make collections for the benefit of that fund. Last year the amount collected reached £57 14s., and it is hoped that there will be a better response on the present occasion. Mr. A. E. Button, the hon. secretary, 9, High-street, Doncaster, will be pleased to receive donations from sympathetic friends who desire to co-operate in this effort to relieve the sufferings of distressed workers for Spiritualism.

Writers on reincarnation who are anxious to find Biblical support for their doctrine should be careful to quote correctly. 'O Hashnu Hara,' in her new work, 'Practical Theosophy,' claims that Jesus shadowed forth the idea when he said 'Except a man be born again.' The Revised Version gives the passage, 'Except a man be born anew' (or 'from above') 'he cannot see the Kingdom of God.' Nicodemus asked, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?' Jesus answered, 'Verily, verily, I say unto thee, except a man be born of water and the spirit, he cannot enter into the Kingdom of God.' Whatever else this may mean, it would require a large stretch of the imagination to discover in it anything that 'shadows forth reincarnation.'

We realise that analogies must not be pushed too far, but when we are asked to 'regard this earth life as a waking period, and our existence after death as sleep,' we object. Andrew Jackson Davis and other seers, also many spirit-people, have declared that this earth life is the winter-land as compared with the summer-land of the after-death world. Further, 'O Hashnu Hara' speaks of the 'time immediately following death as that of drowsy slumber, during which the earth life still figures quite clearly previous to that deeper slumber, into which we subsequently fall when we live in our dreams upon another plane of consciousness.' From this we can only infer that she believes that in the after-death state there is no real life—active, conscious, purposive, and intelligent—such as we are living now and here. All we can say is that if she correctly represents Theosophy, then Spiritualism and Theosophy are diametrically opposed on this point.

Dr. Ingram, Bishop of London, speaking at the Church Congress at Stoke, referred feelingly to the aspirations of the thousands of people who 'look forward with hope to the day when each child should have a chance, and no one should be, to use a terrible phrase, "damned into the world." Thousands,' he said, 'believed that literally the Kingdom of God was at hand. It was a modest enough Kingdom of God which they expected. They did not crave for large mansions or princely incomes, but for more time to think, for greater leisure from toil, a living wage, a help towards being independent in old age instead of going to the workhouse, co-operation the ruling motive of life, work instead of cut-throat competition, and peace among nations instead of war. This was the beautiful dream which was at the bottom of the Labour movement in this country.'

Mr. C. F. Winbigler, Ph.M., in his new work on 'Suggestion its Law and Application,' says that 'The emotions of fear, grief, anger, jealousy, and hatred, when allowed to run riot in the nature not only produce disease, but even insanity. Fear will turn the hair grey; grief will furrow the face; anger can produce apoplexy; jealousy can make a demon of an otherwise amiable person; whilst hatred can produce indigestion, destroy peace of mind, and ruin character. These mental conditions produce in the body certain chemical products which interfere with the normal workings of the physical functions and poison the body. Joy, peace, love, and corresponding feelings have a tendency to help every physical function; establish health, bring buoyant feelings to the body, and make life bright and worth living.' Consequently there is much wisdom in the admonition, 'Keep smiling.' Evidently it 'pays' to be good and kind and helpful and loving.

That there is a seamy side to Spiritualism will be admitted by all, but it is not everyone who will admit that the said seamy side indicates that there is also a bright side. A South African correspondent, an ardent and devoted Spiritualist, writes: 'I am frequently written to by persons who wish to know "where to find a Reef." They invariably promise that "if the spirits give a true answer" they will do a great deal to "assist the glorious Cause." This sort of thing grates on me. So-called missionaries here have helped to keep up the gambling spirit by forecasting the vagaries of the stock market, including, of course, many "wild cat" schemes foisted on the public. Most of the clergy here try to eradicate this spirit of gambling, but there are some, who practise as mediums, who one day preach "Brotherhood" and the next, for half-a-crown, call for aid from "the world radiant" to help their client to "beggars his neighbour." This kind of thing and horse-racing "tips," treasure-hunting, &c., bring Spiritualism into contempt—and rightly so.' We agree—but we doubt if mediums are wholly to blame. Many of those who, by their demand, create the supply are not Spiritualists. The average man in the street almost invariably demands as proof of the *utility* of Spiritualism that the spirits should 'spot the winner,' or do detective work. All the same, mediums should not 'answer the fool according to

his folly,' but should show him the better way, and Spiritualists should estimate the privilege of communion with the other side more highly than to ask their unseen friends to engage in such mundane and mercenary practices. Higher aims and more spiritual ideals and methods are needed by inquirers and mediums alike.

'Before Spiritualism can inspire the world Spiritualists must show that they have "walked and talked with angels," and have been spiritually disciplined by the communion they have rejoiced to hold. What is needed among us, as Spiritualists, is further study, and fuller development, of the graces of the spirit. Spiritualism, to our thinking, must prove its benefit to the individual, not merely by destroying his bonds and setting him free from false faith, but by awakening within him the true faith—faith in the powers and possibilities of his own spirit. It must make us better men and women; must mould our characters, sweeten our lives, brighten our homes, purify our motives, teach us to be good and do good, and thus enable us to grow in grace and love. What we want now is a Spiritualism for Spiritualists.'

THE UNSEEN SHORE.

[The following poem appeared in the 'Primitive Methodist Magazine' some forty years ago. No name was attached to it: but it is worth reprinting as a remarkable instance of an early movement of sentiment towards the more enlightened view of the actualities of the spirit world.—ED. 'LIGHT.']

The mists of death hang low upon life's sea;
The unseen shore
Beyond the darkness rises silently
For evermore;
The golden city flashes from the strand,
But mortal eye sees not the distant land.

Unnumbered prowls are turned toward that far shore;
But never yet
Returning voyager with struggling oar,
Or canvas set,
Hath brought us tidings from the land afar,
Whose gorgeous light is not of sun or star.

But there are voices in that unseen land,
Which we have heard,
Of loved ones standing with us hand in hand
With smile and word
That kindled here our hearts with friendship's glow,
And breathed on us their music sweet and low.

And there are footsteps on the golden street
That long ago
Made sacred rhythm gliding soft and sweet,
Or sad and slow,
Along the paths we trod by hearth and home,
But strangely ceased, and left us lone to roam.

And there are souls that thrill with love etern,
Who look on Him
For whom the stars in endless lustre burn;
Where seraphim
Delighted bask around the throne of light,
In ceaseless wonder at the Infinite.

We knew them here, and with them wept and smiled,
Our life was one;
We met and parted, still of each beguiled;
Their work is done,
And they are resting in the morning land,
And we are toiling yet with heart and hand.

We group them oft in visions of the soul,
A joyous band;
As on the peaceful hills of light they stroll
In that far land,
Or wander on the shore with loving gaze,
To watch the comers from the dark sea haze.

Speed on, my bark, life's stormy sea across,
The mists will rise;
And every pain and tear and earthly loss
In strange surprise
Shall vanish, when the unseen shore shall greet
Thine eye, and thou shalt touch the golden street.

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.

SIR,—I am not in the habit of using expletives, but I think Mr. Peter Galloway's insinuations, especially in the last sentence of his letter in 'LIGHT' of the 7th inst., deserve a strong qualifying term. I leave to those who know my history in connection with psychic investigation to form an opinion whether I am competent or not.

Mr. Galloway again shows his extreme want of care in reading my report as well as my letter regarding the Bailey seances, or, rather, he still manifests his persistency in reading into them his own prejudices against me and my attempts to discover truth.

In my report there is not any indication that we 'pounced upon' anything, but it is distinctly implied that Mr. Bailey's boots were examined, as I definitely stated that 'wishing to put one or two questions to the medium, as well as to examine his boots more thoroughly,' &c.; and, again, in my letter in 'LIGHT' of the 30th ult., I state that 'our special desire was to re-examine his boots' and 'exclude them as a special hiding-place.'

At the next sitting, July 27th, there was not any necessity to examine Mr. Bailey's clothes, including his boots, as he was enveloped in a mosquito net bag, and only quite inadvertently did I observe that he was wearing another pair.

If poor Mr. Bailey's reputation is depending upon the statements of investigators who show such a want of care and precision as is displayed in Mr. Galloway's letters, he might well pray, 'Save me from my friends.'

I was as anxious as Mr. Galloway to assist in demonstrating Mr. Bailey's apport mediumship, but with scientific precision as well as with psychic sympathy, which I never withhold from any medium.—Yours, &c.,

London,
October 9th, 1911.

A. WALLACE, M.D.

SIR,—I think it is due to Dr. Abraham Wallace and myself to say that should any expression of mine appear to him to be either malicious or, worse, vituperative, that is to be regretted. I am guilty of expressing myself freely, of indulging in a little sarcasm and humour, but I am unaware of being either malicious or vituperative. I make no attack on Dr. Wallace, but I have made, and do make, attacks on the methods adopted as scientific. (1) If scientific, or meant to be, they do not go far enough; (2) As reported in the press, and in the doctor's recent letter, the procedure employed on July 6th was a failure.

I believe in criticism. I believe in fair play. In Dr. Wallace's own sitting all the conditions required were agreed to by Mr. Charles Bailey. He submitted before the actual seance to all the safeguarding procedure which the combined wisdom of the investigators, aided by an eminent conjurer, could suggest. The medium's person, discarded clothing, and boots were submitted to rigid examination. The seance proceeded and the apports came. After a consultation, instead of the apports being admitted to be apports an unfavourable verdict was given—accompanied with a rider unintentionally reflecting on the scientific procedure adopted.

Dr. Wallace now says 'A nest might have been in the padding of his coat'; 'The eggs might have been in small cavities in the heels of the medium's boots,' and 'I noticed that Mr. Bailey had not the same boots on at a subsequent seance.' This will not do, Dr. Wallace. It is neither fair nor scientific. It amounts to suggestion of fraud on the medium's part, without a particle of evidence to sustain it save the *might be's* of those who took part in the seance. A favourable verdict is withheld because of either the incompetence of the committee of four, or the inadequacy of the methods adopted by them, and not because of any real defect in the conduct of Mr. Bailey. Had no apports arrived after the rigid searching, the wisecracks would have knowingly shaken their heads and said 'I told you so.' That the nest was torn when it came into the doctor's hands is not an adequate ground for the suspicion that it might have been concealed before production. The verdict 'not proven' leaves much to be desired, especially as there have been added to it suggestions of fraudulent procedure on the part of the medium, who might have done this or might have done the other. The articles could not have been concealed in the wadding of the coat and in the heels of the boots without the medium's fraudulent intent. The supposition places the medium's intelligence and morals, or no morals, on a very low plane indeed, since he knew full well that the best scientific

skill of both medical men and a distinguished conjurer would be exercised in the examination of himself and his clothing.

The verdict on the result of the test séance should be, to my mind, at least an acquittal of the medium of any fraudulent procedure in the production of the apports. I note that no attention is paid to the few simple questions put in my last letter.

With reference to the sittings held in Rothesay, I confess at once that there was no attempt to carry these out on the 'scientific lines' of the London sittings. It may have been stupidity on our part as well as much-to-be-condemned credulity, but we were perfectly satisfied not only with Mr. Charles Bailey's genuineness as a medium, but that the birds, nests, talipot palm leaf and other products came by supernatural means. Surely we are just as entitled, from our experience, to assume that Mr. Bailey is a genuine medium, as Dr. Wallace is to assume—in spite of rigid examination of the medium's person and clothing—that the apports *might* have been concealed *somewhere*; in a word, that the medium was a fraud, but that the methods of scientific research adopted were not adequate to detect his fraudulent procedure.

In conclusion I agree with Dr. Hyslop that it is necessary to dispense with the presence and the methods of conjurers in investigating the physical phenomena of Spiritualism.—Yours, &c.,

JAMES COATES.

Rothesay, October 1st, 1911.

SIR,—As a truthseeker I have followed with great interest the correspondence in your columns on the Bailey test séances.

Dr. Wallace expressly states in his letter of September 25th, that he wished to provide *incontestable* evidence, if possible, for orthodox scientific students, and to benefit absent truthseekers, having *previously satisfied himself of the reality of apports*.

The members of the circle seem to have been extremely well selected, and, so far as we can learn, nothing was done to which Mr. Bailey did not willingly agree, as he naturally would, if he wished to advance the cause of truth.

No doubt everyone in the circle would have gladly accepted any real evidence of the supernatural and, as it is generally acknowledged that the greatest unbelievers make the most satisfactory converts, to have thoroughly convinced two distinguished members of the Society for Psychical Research, and a well-known conjurer, would have given great impetus to the cause.

Mr. Galloway thanks Dr. Wallace for the courtesy of his letter of September 25th, and then proceeds to criticise him for not examining Mr. Bailey's boots. Now Dr. Wallace states that he wished to *re-examine* the boots and exclude them as a special hiding-place.

Dr. Abraham Wallace is so well known and appreciated in London, if not in his native country, as an earnest and clever investigator of psychic phenomena on scientific lines, that the criticisms of the Rothesay circle will not, I am sure, affect his reputation.—Yours, &c.,

M. M.

London, October 9th, 1911.

A Request for Helpful Prayer.

SIR,—May I plead on behalf of one who passed over from an asylum, and who having manifested himself first through myself (against whom he bore animosity), has since been assisted to see the light, that all who read your paper will pray earnestly that the Divine Spirit may send him such messengers of love that he may have the sincere desire to rise, and that, once risen, he may never fall again; and, further, that I may be guided from above and assisted in my earnest wish to spread light and truth.

For family reasons I desire to withhold my name, and adopt in its place the *nom-de-plume*

October 5th, 1911.

THANKFUL.

Occult Meaning of Cross-roads.

SIR,—Can any of your readers kindly tell me what it means in the occult teachings when five roads converge to a common centre, whether there is any influence connected with them and with houses built near them, which corresponds with the dark side of life? Also if anything is known with regard to certain houses having a kind of fate attached to them? I have been told by my guides that there are lucky and unlucky houses, and that some of them have good or evil spirits who sometimes enter just after the buildings have been erected and settle there for a time. Any light that can be thrown on these matters would be greatly esteemed by,—Yours, &c.,

C. A. HORDIJK.

Adelheidstraas, 228,
The Hague.

'A Burning Question for Spiritualists.'

SIR,—We appreciated highly, and thank you for, your article entitled 'A Burning Question for Spiritualists,' which appeared in 'LIGHT' of July 1st. In connection therewith, we deem it right to inform you that, at the meeting of the Scottish Spiritualists' Alliance held last month, I had the pleasure of submitting a motion which was put thus: 'That this Alliance of Scottish Spiritualists, taking cognisance of the erroneous views held by many of the general public in reference to what Spiritualism really is, deplore the fact that much of this is largely due to the practices and procedure of some individuals, and Societies claiming connection therewith. This Alliance, therefore, deem it imperative, for the good name of our movement, to urge that the greatest care be taken in regard to societies' meetings and platform work and workers, so that what is presented shall appeal to thinking men and women, and that nothing be given forth pertaining in the slightest degree to fortune-telling. The Alliance would also, for this reason, recommend that clairvoyance at our public meetings should be of a purely spiritual and comforting nature, given for the express purpose of proving the foundation (viz., the continuity of the individual life after the change of death) upon which our ennobling philosophy is built.' This motion was seconded by Mr. D. Urquhart, one of our vice-presidents, and of course was submitted with the full approval and sanction of our society. In considering the motion some wished it clearly stated what was meant by 'of a purely spiritual and comforting nature.' Ultimately we agreed to a proposal to adjourn the matter till next meeting of the Alliance, and meantime remit the motion to Mr. George P. Young and myself to draw up in a more concise and definite state. I would add that we hold it an honour to our society to have been the first to officially move in this most important matter.—Yours, &c.,

JAMES M. STEVENSON,
President, Dundee Society of Spiritualists.

An Appeal for Phenomena.

SIR,—May I point out to Mr. Riley, who appeals for phenomena such as those which occur in the presence of Mrs. Wriedt (see page 467), that even were there visitors at New Shildon with exceptional mediumistic powers, the probability is that, without the golden fee, he would not be able to witness the desired manifestations. Here in London there are many earnest students whose desires are even as his, and who, like him, labour hard for just the necessaries of life, and cannot go beyond the modest shilling, or perhaps two. Unless one is fortunate enough to have a medium in one's own circle nothing but money will enable one to pass the barrier. This I recognise cannot be helped, for in this, as in everything else, it is a case of supply and demand. As long as mediums can command sitters at ten shillings or twenty shillings a head they will not sit for one shilling. I am not complaining, for I know that nothing can be compared to the value of the knowledge gained by the study of the philosophy of Spiritualism and its practical application to everyday life, but, with Mr. Riley, I sometimes long for the touch of a vanished hand.—Yours, &c.,

P. H. ROOPE.

[Most mediums have been developed in the private home circle, and where success has been achieved, it can again be won if sitters will persevere.—ED. 'LIGHT']

Spiritualists' National Fund of Benevolence.

SIR,—Please allow me to acknowledge the following donations received during September and to thank the donors: Mrs. Vesel, 1s.; Mrs. Wright, 2s. 6d.; 'A Salford Widow,' 5s.; A. Friend, 3d.; G. E. and L. J. T., 10s.; Miss Elliott, 1s.; total, 19s. 9d.

The Fourth Annual Sunday Collection at Spiritualist societies will be taken on the 15th inst., and I sincerely hope that all Spiritualists will contribute to make this effort a great success. I shall be pleased to receive a donation from any friend who is not connected with a society. To meet the demands of the coming winter it is necessary to raise at least £100, and I confidently appeal to the benevolent instincts of Spiritualists to support the sick workers of the movement.—Yours, &c.,

A. E. BUTTON,
9, High-street, Doncaster.
Hon. Secretary

A Room Wanted by Sitters.

SIR,—A small party of young men, wishing to sit for their 'development,' desire the use of a room in the King's Cross or 'Angel' district, once a fortnight, from 2.30 to 4 p.m. This is the only time they have of meeting, and they are hoping to obtain good results. Permit me to ask if any reader of 'LIGHT' can assist in this matter.—Yours, &c.,

51, Uplands-road, Hornsey, N. MORPETH.

'Counterparts.'

SIR,—In 'LIGHT' of September 30th Flora Ames says she 'heartily agrees with "F." respecting the wickedness of the nonsense written and propagated regarding "affinities."' In the October number of the 'Occult Review' she speaks of the 'complete affinity' existing between her husband and herself. How does she reconcile these apparently conflicting statements? —Yours, &c.,

OMNIA VINCIT AMOR.

A Disheartened Inquirer.

SIR,—I am much disappointed in my efforts to get what I seek—proof of communication with the spirit world and a definite, reasonable message from that world. There is plenty of testimony, but all my efforts to get personal evidence have been in vain. After years of growing discontent as a Methodist I gladly turned to Spiritualism for something satisfying, and have read a great deal of the best literature, including 'LIGHT,' which I like very much, but every effort to get personal knowledge has been a perplexing and distressing failure. Though I say this with much regret, I will also say that my researches have not been wholly in vain.—Yours, &c.,

S. W. GIBSON.

Michigan, U.S.A.

[We trust our correspondent will persevere in his inquiries and be able, ere long, to give a more satisfactory report. We are under the impression that there are many mediums in America who can help him. A home circle would probably be best, if such is possible.—ED. 'LIGHT.']

Poverty and Spirituality.

SIR,—Noticing your remark in 'LIGHT' regarding poverty and spirituality being often allied (page 470), I thought how grandly Carlyle says that 'The wealth of a man is the number of things which he loves and blesses, which he is loved and blessed by.' Admitting the truth of this, a poor person should be an anomaly. The daily manna of God's true and abiding love is given to the most insignificant of His creatures; the rain descends alike upon the just and the unjust; earthly friendships founded upon the rock of mutual affection and confidence are treasures not to be despised. The glories of creation, the divine messages that Nature delivers are the heritage of all God's children, universal riches that neither moth nor rust can destroy. In these days of stress and hurry, of 'making haste to be rich (?)', of strenuous efforts not only to achieve earthly victories but to conquer the air, are not we apt to forget the continuing city of the soul? As a charming writer says:—

The turnpike from the car to fling
As from a yacht the sea,
Is doubtless as inspiring
As aught on land can be.
I grant the glory, the romance,
But look behind the veil—
Suppose that while the motor pants,
You miss the nightingale.

—Yours, &c.,

E. P. PRENTICE.

A Premonitory Dream-Vision.

SIR,—Can any of your readers explain the following? On Saturday, September 16th, just before my usual time for rising, I thought I stood before my looking-glass eyeing myself in black from head to foot, and saying 'how very stupid of me when I have so often said I would never wear black again for anyone.' I did not know who was dead, but felt that all care and sympathy must be given to my husband, who had sustained a terrible loss, a loss that would affect his everyday life.

At breakfast time, when telling him of my dream, I asked, 'Have you a letter from Mr. —?' mentioning the name of his bosom friend who had written him every night for two years or more. He replied in the negative, which so alarmed me (although I knew they had seen each other every day except Friday, and this was the first morning without the usual letter), that I exclaimed, 'Surely, dear Mr. — is not going to die.' To which he answered, 'Oh, it would be too dreadful. Dismiss such thoughts from your mind at once.'

By noon, however, a wire was received: the gentle, loving spirit of our beloved friend had passed on at ten o'clock that morning. Later came a second message intimating that the funeral would take place the following Wednesday morning.

Thus, it will be seen, at the time of my dream-vision our dearly-loved friend was actually *in extremis*. And strange to say, when returning from the funeral, I suddenly realised that I was wearing clothing identical with that reflected in the mirror.

May I also add that between the time of my dream and the receipt of the first telegram an anchor of flowers, and many beautiful blossoms *en masse*, such as we saw later on arriving at our friend's home, had been shown clairvoyantly, and my husband had ordered a mourning suit, &c., without appearing to know why he had done so.—Yours, &c.,

CONSTANCE E. COOK.

Castle Hotel, Hampton Court.

SOCIETY WORK ON SUNDAY, OCT. 8th, &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. Cannock gave a large number of fully-recognised clairvoyant descriptions to a deeply interested audience. Mr. A. J. Watts presided.—15, Mortimer-street, W.—On the 2nd inst. Mrs. Mary Davies gave a number of successful clairvoyant descriptions to members and friends. Mr. Leigh Hunt presided. Sunday next, see advt.—D. N.

CROYDON.—ELMWOOD HALL, ELMWOOD-ROAD, BROAD-GREEN.—An uplifting address was given by Miss Chapin. Sunday next, service at 11.15. At 7 p.m., Mrs. Boddington.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Nurse Graham gave an address and convincing clairvoyant descriptions. Crowded hall.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—An interesting address was given by Mr. Knox, president of the Durban Society of Spiritualists, South Africa. Mr. E. P. Noall presided.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Mr. Walker gave address and clairvoyant descriptions. Sunday next, Mr. and Mrs. Smith, address and clairvoyance. 19th, Mr. Stebbens. 22nd, Mr. G. Tayler Gwinn.—H.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Deputation from London Union. Mr. Gwinn spoke earnestly of the responsibility of Spiritualists, and Mr. Clegg of the privileges they enjoy. Sunday next, Mr. G. R. Symons.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL AVENUE.—Morning, Mr. and Mrs. Taylor, address and clairvoyance; evening, address by Mr. Blake on 'Is Religion Necessary?' and clairvoyant descriptions by Mr. Punter. 5th, Mr. F. T. Blake, address and clairvoyance. 15th, at 11 and 7, Mr. E. W. Wallis.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. E. W. Wallis gave two fine philosophical addresses. Sunday next, at 11 a.m. and 7 p.m., and Monday, at 8 p.m., Mrs. Jamrach, addresses and clairvoyance. Tuesday, at 8, Wednesday, at 3, Mrs. Clarke, clairvoyance. Thursday, at 8, members' circle.

BRIXTON.—8, MAYALL-ROAD.—Mr. Sarfas gave an address on 'Milestones' and clairvoyant descriptions. Sunday next, at 7 p.m., Mr. G. A. Davis; 3 p.m., Lyceum. Circles: Monday, at 7.30 p.m., ladies'; Tuesdays, at 8.15, members'; Thursday, at 8.15, public.—G. T. W.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mr. T. O. Todd continued his excellent lectures on 'Nature's Divine Revelations' dealing in the evening with 'The Prophets in the Temple' Sunday next, at 11.15 a.m. and 7 p.m., Mr. T. O. Todd. Monday, at 3 and 8 p.m., and Wednesday, at 3, Mrs. Curry. Thursday, at 8.15, public circle.—A. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, helpful and instructive talk by Mr. Johnson. Evening, address and clairvoyant descriptions by Mrs. Podmore. Solo by Mrs. Dupée. 14th, Social Gathering, friends welcome. Sunday next, Benevolent Fund Day, at 7 p.m., Mr. G. Tayler Gwinn. Tuesday, at 8.15, healing circle. Thursday, 7.30, prayer; 8.15, circle.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Our third Harvest Festival and Service of Song was successfully carried out. Many old and new friends were present, including Mr. James Payn, president of the Mayall-road Society, who spoke words of good cheer. Mr. Karl Reynolds spoke lucidly regarding 'The Hand of God.' Sunday next, Miss Morris. 22nd, Mrs. Neville.

HACKNEY.—240A, AMHURST-ROAD, N.—Mr. R. Boddington gave an address, 'From Earth to Heaven,' and made a powerful appeal on behalf of the Benevolent Fund, resulting in a supplementary collection of 13s. 10d. Another special collection will be made next Sunday, when Mr. A. V. Peters will give clairvoyant descriptions. Monday, at 8, Miss Gibson, psychometry. Tuesday, at 8, astrology class. Friday, at 8.30, healing circle.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mr. Joseph Isherwood gave uplifting addresses at Harvest Thankgiving services on 'Christ or Barabbas,' and 'The Endor Séance,' followed by convincing clairvoyant descriptions and poems. 4th, Mrs. Mary Davies gave clairvoyant descriptions. Sunday next, at 11.15 and 7, special effort on behalf of the F.O.B. Fund; speaker, Mrs. Mary Davies. 18th, Miss Venning. 22nd, Nurse Graham.—J. F.