

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'The Stellar Ray' (Detroit, Michigan), is always bright and interesting, with a bias in favour of the occult sciences, regarding which, while admitting their suggestiveness and attraction, some of us preserve an open mind. We have sometimes felt that the disappointing results of which we often hear complaints may at times be due to the low uses to which they are often applied. There is something in the nature of life which continually baulks and baffles the mind which would apply great principles to personal use and profit. 'The Stellar Ray' is not unmindful of this, and in a recent issue one of its contributors quotes the following from a well-known writer. Not to be invidious, we omit the name of the particular method of divination to which he refers:—

As practised for gain or gammon — is eternal truth in distress and demoralised, disgraced by its friends, despised by its foes, and thus ever in deserved ill-repute with sensible people . . . — is a curious and seductive rather than a useful study, yet is a legitimate subject for research, with the attraction of general interest, but has its own perplexities like any other scientific inquiry.

That expresses very much our own standpoint. The occult sciences have their place and value, but to resort to them in every difficulty in connection with domestic or business affairs is to try and evade the practical uses of life, and reminds us of the schoolboy who, shirking the difficulty of mastering an examination paper, tries to gain a surreptitious look at the 'Key.' We were once at a gathering of persons assembled to gain spiritual teachings on the truths of existence. There came to the meeting a lady who, mistaking the objects of the meeting, appealed for information concerning the outcome of a pending lawsuit. She was courteously referred to a lawyer who was amongst the persons present! The hint was unpalatable, but it was quite justified. There are exceptional cases in which those in the next world are able to afford advice and help on matters of purely mundane interest. In her 'Psychic Autobiography,' Miss Amanda Jones gives many instances of the kind. But in every case the help was furnished in connection with work destined to be of use to the world at large—it was no question of serving a purely personal interest.

In 'An Introduction to the Science of Peace'—an appropriate subject just now!—('The Theosophist' Office, Adyar, Madras), Mrs. Besant deals with an important work, 'The Science of Peace,' by Mr. Bhagavān Dās, the hon. secre-

tary of the Central Hindu College. It is an attempt to provide answers to some of those questions which have resulted in the modern political, social and intellectual unrest, and its arguments are, needless to say, ably set forth by Mrs. Besant. It is a phase of that philosophy which has taken so many guises—the necessity for the soul to identify itself with the Eternal Will and Purpose. It is a lesson being slowly learned by many painful experiences in the futility of self-seeking and the vanity of 'separateness.' Religion teaches it in its doctrine of At-one-ment. 'The Science of Peace' sets it out in metaphysical form, and points the way to true self-realisation.

Happiness would be plentifully diffused if it could be gained by the study of guides and manuals. On the whole we should imagine the printed word is more successful when it essays to teach us only how to build a chicken house or to grow chrysanthemums. This is not to reflect discourteously on 'The Secret of Happiness,' by Irving S. Cooper ('The Theosophist' Office, Adyar, Madras, 1s. 6d. net), which we find to be a worthy treatise on the important subject with which it deals. Mr. Cooper recognises that the quest of happiness is universal, and, moreover, that it is the birthright of man, and he gives us much that is true and useful. He takes a catholic view of things:—

We should give to each man the freedom we demand for ourselves, and strictly follow the advice to 'mind our own business.' In truth, we have quite enough to do in guiding our own footsteps along the razor path of Occultism without trying to urge others to tread it in our way.

The 'razor path of Occultism' is hardly a felicitous phrase, but its meaning is clear enough, and the sentence in which it occurs well indicates that absence of formalism and pedantry which is so pleasant a feature of the work.

In his new book, 'Steps in Spiritual Growth' (3s. net, Elliot Stock, 7, Paternoster-row, E.C.), Archdeacon Wilberforce throws what, to us, is a new light on the words reported to have been uttered by Jesus to Mary Magdalene after his resurrection, and which have been rendered 'Touch me not.' This, the Archdeacon states, is a notable example of inadequate translation, the meaning of the Greek being 'Do not detain me,' 'Do not hold me back':—

'I am passing out of earthly limitations, out of creaturely conditions; the body you have known and loved is not enduring; the materialisation I have assumed for a temporary purpose, and in which you now see me is transitory, dissolving; if you loved me you would rejoice because I go to the Father—your Father and my Father.'

Archdeacon Wilberforce believes that every departing spirit, the moment the instinct of living is removed, which it is when people are really about to die, would say the same. To the question, 'How could Mary have detained Jesus?' he replies that a selfish, rebellious, grasping love may have some hindering influence upon a departing spirit:—

I knew one, long since passed over, who apparently had the most extensively developed power of thus holding a departing spirit. It seemed as if the spirit could not get free while that

person was present, and I have known that one removed from the room while a death struggle was going on. I think a dear departing spirit would say: 'Let me go, let your love be heavenly, unselfish, full of confidence in God, free from materialism; look beyond the limitation of sense and time, know that the sweet unions of this world, in which souls have grown together, are but faint shadows of the unions beyond the veil. Show that you love me by striving to rejoice because I go to the Father; try and give up my visible presence and companionship submissively; I shall be nearer to your spirit, far nearer than I was when in the flesh.'

The words 'because I go to the Father' give the author occasion for the expression of his own beautiful faith:—

Yes, I believe, even when the moral state is wrong, when sin has stained the life, the spirit will equally fly to the Father, as a soiled homing-pigeon flies automatically to its dovecot. 'I saw the dead, small and great (good and bad), stand before God,' says St. John. They can go nowhere else, whether for reward or Fatherly chastisement; they would not seek to go anywhere else. Of every human spirit it is true, 'I came out from the Father and came into the world; again I leave the world and go to the Father.'

The infant prodigy has long been a problem for psychologists, and very curious are some of the theories advanced to account for his abnormal powers. A recent issue of 'The Literary Digest' contains an article on 'Lightning Calculators'—such lads as William James Sidis and Truman Safford, who, as children, could answer complex mathematical problems in a few seconds. The author notes that in many cases these infant prodigies were handicapped by physical defects, and suggests that their powers were the result of 'an intense interest, a rich store of subconscious memory associations along a definite line.' While the power lasts the children display little or no interest in other matters, showing that the faculty is tremendously assisted by concentration and a mental bias which is naturally encouraged by friends and admirers. To us—apart from such explanations—the powers shown are significant as recalling the possibilities of the mind, which by a kind of clairvoyance can penetrate to the underlying principles of a subject, for it seems clear that correct answers to intricate arithmetical problems given immediately are not reached by any normal process of calculation. It is a question of vision rather than of thought. The subject is an important branch of a science of which we are even yet only on the fringe—the powers of the embodied soul, which has in it the key to many problems relating to the nature of the after-life.

'Current Literature' (New York) for October contains a portrait and biographical sketch of Oscar Straus, the great American politician and philanthropist. He has a long and brilliant record of public service as a reformer, lawyer, author, merchant and diplomatist, and now he has been nominated as Governor of New York State, having already been a member of the President's Cabinet, the first Jew to hold such an office. He is a strong advocate for his race, and thus pleaded the cause of the Jew:—

Instead of being a natural barterer, he [the Jew] is the most spiritual man alive. He has been pounded by the ages, robbed and massacred, but he yields neither his traditions nor his ideals. . . . If he would join the Greek Church he would be safe in Russia. Rather than do that he will walk into the jaws of hell. Therefore I say that he is spiritualistic, or idealistic, rather than practical or material.

There is much to be said for that view of Judaism, and we do not forget how closely identified the Jews have been with mystical literature and the Spiritualism of the past.

LONDON SPIRITUALIST ALLIANCE.

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, NOVEMBER 28TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

'The Great Problems in the Light of Spiritualism.'

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

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

The last meeting this year will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on Thursday, December 12th, at 7.30 p.m., when Mr. H. Biden Steele will give an address on 'Psychic Investigation from Several Aspects,' with some illustrations.

The arrangements for next year will be announced shortly.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 19th, Mrs. Cannock will give clairvoyant descriptions of spirit people at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHICAL SELF-CULTURE.—On Thursday next, November 21st, at 5 p.m. *prompt*, an address will be given on 'Scientific Palmistry,' with illustrations.

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, November 22nd, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on 'the other side,' mediumship, and the phenomena and philosophy of Spiritualism generally. Admission 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Daily, except Thursdays and Saturdays, Mr. Percy R. Street, the healing medium, will attend between 11 a.m. and 2 p.m., for diagnosis by a spirit control, magnetic healing, and delineations from the personal aura.

SPECIAL NOTICE.—Every Wednesday during November special Evening Meetings will be held at 110, St. Martin's-lane, W.C., at 8 o'clock, at which Mrs. Minnie Nordica will give clairvoyant descriptions. Admission 1s. each.

'LIGHT': 'TRIAL' SUBSCRIPTION.

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?

DR. OCHOROWICZ ON ETHERIC HANDS AND THOUGHT-PHOTOGRAPHY.

BY H. A. DALLAS.

(Continued from page 521.)

In one of the conversations which Dr. Ochorowicz held with the 'double' during Mlle. Tomczyk's somnambulistic state he was told that her psychic forces were exhausted and that she must suspend séances for two or three months. He asked whether the séances had exhausted her, and he was told that it was not the séances, but her mental state; she worried herself. He inquired what could be done to improve matters, and he was told that he could do nothing; he must wait; the exhaustion would pass off.

He inquired if it was true that inanimate objects had a double:—

'Yes; their etheric part.'

'Does this apply to all objects without distinction?'

'No, only metallic objects possess this.'

The conversation is curious and interesting; for even if it conveys nothing more than the subliminal ideas of the medium, the subliminal may know more about this strange psychic region than the supraliminal does. The exhaustion of the medium lasted ten months, not three only. During this time Mlle. Tomczyk was living too far away from Dr. Ochorowicz to make it possible for him to supervise her condition closely.

Last winter he caused a little villa to be built on the banks of the Vistula, at Zeran, which he intends to turn into an institute for psychical research. He invited Mlle. Tomczyk to pay him a visit at this villa. She hesitated, however, having a strong presentiment that some mischief would befall her there. Eventually she decided to do so; but when she arrived she insisted on locking one of the two doors leading into her room and barricading it with a big cupboard.

Dr. Ochorowicz was called away on business, but before leaving, as her health seemed to have greatly improved under the influence of freedom from care, of magnetism, baths, and gardening, provided for her at the villa, he wished to test her to see if her psychic powers had returned and found that they had. He did not attempt photography, which always fatigued her, but reverted to other experiments.

Awakened after the séance, she said: 'You tell me of so many extraordinary things I have done in the trance state, but I have to take your word for it. Let us, for once, try in the normal state.'

Dr. Ochorowicz said he was delighted that she should do so. There was on the table a bouquet of white flowers. Mlle. Tomczyk approached it, and holding her two hands above it, with the fingers interlaced, she said:—

'I wish that one of the flowers would rise up to me.'

After a few seconds the flowers began to move strangely; several drew nearer and then withdrew from each other. At length a little white flower wrenched itself from its stem, drew towards the hands of the medium, and then fell to the ground.

'Oh! I am pleased,' she exclaimed. 'Now I believe you when you say I can do these things!'

I was justified in supposing that this had happened in the normal state. But I was wrong! An hour later she had no recollection of what had occurred!

He adds that he believes that the production of the rigid emanations, by which the phenomenon was achieved, caused a momentary state of somnambulism. 'This,' he says, 'is a frequent phenomenon with mediums, who trick unconsciously, and are accused of intentional fraud.'

Unfortunately, the renewal of her psychic faculties was abruptly checked by the occurrence of the event of which she had had a presentiment. During Dr. Ochorowicz's absence burglars attacked the house and invaded her room. He returned to find Mlle. Tomczyk and her companion in a state of great alarm.

He adds:—

Measures have been taken for the future, and I hope we shall be left in peace. I count, among other things, upon the

presence of my Saint Bernard dog which I brought from Wisla, and which, it will be remembered, was the first to recognise the return of 'La Petite Stasia.' . . . It is a strange fact that during these two months, which have been characterised by general exhaustion, certain experiences—and these some of the most difficult—were successfully accomplished according to the directions of the 'double,' namely, the dematerialisation and re-materialisation of matter. But these experiences will not be made public until they have been repeated sufficiently often to enable me to draw some definite conclusions from them.

LIFE WITHIN AND WITHOUT THE VEIL.

BY L. V. H. WITLEY.

IV.

THE HUMANNESS OF THE LIFE BEYOND.

The corollary of the fact dwelt upon in my last—that, as a matter of spiritual consciousness, we may enter upon eternal life while still tabernacling in the body—obviously is that the after-life, while giving fuller scope to powers immanent and potential in the spirit of man here and now, will be essentially *human*. On this point I have the advantage of a definite and clear

MESSAGE FROM THE UNSEEN.

Life here is so real, so deep, so fresh: everything means so much more than it seemed to do in the earth-life. Yet it is so delightfully human: all that is sweetest and tenderest and best in human experience is transplanted here, and, being transplanted, blossoms into new beauty and splendour and fruitfulness. We are not less human, but more human; yet this enlarged and deepened humanness in no sense separates us from, or minimises or mars our consciousness of, the Divine. I think it must be because of our closer feeling of kinship with the Divine that our humanness takes on a higher and deeper significance than before. We reverence and adore and worship the All-Father as never before. It is not that we have any lessened sense of His transcendence; this, in fact, is with us in even greater measure just because of our wider vision and deeper insight and higher knowledge. Wonderful as are the signs and manifestations of the Divine presence and handiwork in your world, they are not to be compared with the glorious and stupendous marvels which environ us here. No: it is not that we are any less conscious of the unfathomable and inexpressible difference in the scale of being between God and ourselves: it is that we are more conscious of His immanence and nearness and reality. We know, in our deepest being, as we never realised on your side, that 'in Him we live and move and have our being.' Yes, we are still human; the sweet ties of human friendship and affection not only persist but find such expression as was not possible before. And not only do the former ties endure, but new ones are being formed continually—some with those on the same spiritual level as ourselves, some above us, and some below us. For we not only have fellowship with our spiritual equals, but we are all glad to do whatever we can to raise those below us to our own level. . . . There is great need, on your side, for more worthy and more helpful conceptions of the after-life, and one reason why I have been privileged to tell you so much—all-inadequate as it is, and limited as it is by your consciousness and your earth-language—is that you may help to spread truer and better ideas of the life beyond.

A VALUED correspondent who writes from America sends us an interesting note which was recently sent to him from London by his brother. It was written on a Sunday evening and the writer said: 'I listened to a speaker in Hyde Park this afternoon. He said that, according to the Scriptures, everyone who has died since Adam is still in the grave and will rise at the resurrection. Those that are fit, according to God, will live for ever, but the others will suffer the second death, not of eternal punishment, but simply extinction. A gentleman present asked the speaker a question. He said he had lost an only daughter and he would like to know where she was. The minister had said that she was in heaven, but the speaker had said that she was silent, without thought or recollection, in the grave. Before the lecturer could reply another gentleman stepped forward and said, speaking to the bereaved father: "I will tell you, friend, where she is, she is now close to you; I can see her as clearly as yourself." The father challenged him to describe her—and then, amidst the silence of hundreds of people, the Spiritualist gave a vivid description and detailed account of the girl. The gentlemen were strangers to one another.'

ILLUMINATION.

BY W. H. EVANS.

The intellectual man is naturally sceptical, but pride of intellect and of knowledge leads not to the kingdom of grace. Yet it is wise that man should employ the intellect to guide and help him to understand the outer world. There is within us a power whereby we are able to relate ourselves to realms of being hidden from the intellect. Faith is to the soul what the compass is to the mariner. It ever points God-ward: that is, to the highest in us. If ever man realises this, it is when he is abandoned by the world and stands alone. 'Add to your faith knowledge,' said one of old; but increase of knowledge should bring about increase of faith, for no man worketh well unless he have faith in his power to act. No man loveth well unless he have faith in the one beloved. To be able to love truly, one must be able to bear suffering—to wear 'the crown of thorns' if need be for another's welfare. For unto perfect love all things are deemed possible.

The sacrifice of the son of God which the Christian speaks of is not a pain, but a joy. For all are sons of God, and this sacrifice is the laying down of all sensual desires and cleaving to the things of the spirit. It is an illumination of soul born of intense suffering and a passionate yet chaste love for one's fellows. And when we read 'God so loved the world that he gave his only begotten son that whosoever believeth on him shall have everlasting life,' we must read it with the larger vision and the fuller understanding. The only 'begotten son' is humanity. And until humanity awakes to the divine power within itself and has faith in that power to do works of righteousness it will not, cannot, taste of the 'life everlasting.' There must be an aspiration from below before there can be an inspiration from above. And not until there is a commingling of the divine and the human can we expect that perfect expression of the divine son of God. 'Whosoever believeth in him shall not perish.' 'I am the resurrection and the life; he that believeth on me though he were dead yet shall he live, and whosoever liveth and believeth in me shall never die,' are sayings that have a significance far beyond any creedal interpretation that may be given to them; for one has to evolve to a standard of righteousness whereby the illumination of the Divine One in each soul can manifest his presence. Then is the Christ born within, and the birth of the water and the spirit is an accomplished fact. Then it is that faith in the saving power of the higher self is born—a faith that giveth light to the understanding and illumination to the mind.

'I am the resurrection and the life.' No one can say this for another. For the spirit that says this is present in all, so that each one can say it for himself. It is the power whereby the lower is transmuted into the higher; a power by which the baser metal of the lower self is transmuted into the pure gold of the spirit, but not until we reach the plane of the Christ-consciousness is this possible. On that plane we realise the oneness of life, the unity of the universe, and in its diversity of expression see how manifold are the blessings of God. To realise this, however, the things of the outer mind must be put away. All knowledge of outer things, unless it leads to this, fails to satisfy the soul. There must be, as Swedenborg says, 'an opening of the mind above to receive the spiritual influx of the divine world.' The intellect looks outward, the soul upward; but the divine spirit gazes within, and there finds the Kingdom of Heaven. 'Righteousness and Peace have kissed each other.' And there is a holy joy which sheds abroad a peace that remains in the heart, even in the midst of pain and sorrow, and all the tribulations of the world. One feels then that he has drawn 'nearer to God,' not to one like unto himself; but to Being. And that Being is manifest in all things. From this is born the compassionate love; the love that would save, nay, the love that *can* save; the love that is willing to give up all, and to lay it at the feet of the Master of the universe and say, 'Here is the offering of a thankful heart, of a heart bruised from contact with the world, crushed beneath sorrow, tainted with many sins, but still loving and true unto Thee, O God, my strength and my redeemer.' In that divine ecstasy there is perfect bliss

and fulfilment of the law. And in the fulfilling of the law cometh emancipation from error, and all the kingdoms of the outer world. Peace reigns, and in the courts of the soul walks the Holy One, whose presence is divine light.

How far the world is from this heavenly condition! How few comparatively there are who realise this, the restlessness of the age can testify. This unrest and turmoil is a sign. The higher consciousness of the people is awakening. Men are demanding to live as men, and not as beasts. Their higher moral nature seeks to express itself, and in that seeking there will be much of suffering and sorrow. Nature is a good mother, and trains mankind with an unfailing discipline, but unfortunately her children do not learn until they are beaten with many stripes. We can see that in the sin and evil in the world to-day. Selfishness has bred discord and hatred, so that but few can see that the great solvent of our present misery is love. It needs heroic souls to love those who spitefully use them and persecute them; but such souls are in training, and although the battle may be fierce and long, yet it is evident that love will triumph. The horny-handed son of toil and the eager brain-worker have great capacity for loving. As they fight for better conditions, there is ever the memory and thought of those who are behind them, 'wife and weans.' It is a battle of love all along, only we do not look beyond the field of warfare to the home. It is there that the keenest battle is fought. See how men immersed in grim and deadly toil, facing death daily and hourly that others may have warmth and light, cling to the finer issues of life. How deep is their love of song, poetry and art! How deeply and silently the spiritual verities flow through their lives, and what love is there manifest! Every one a hero, but unconscious of his heroic sacrifice. At the base of this sacrifice is love of home, wife and children, and all the beauty and glory of their finer natures. These things are called commonplace, but they have a beauty all their own. We say it is right that these things should be—so it is, but that should not blind us to the beauty of it all. It should not blind us either to the fact that Humanity, God's son, is still on the cross, in anguish and sorrow because of the heavy burden which the lower self has lain upon him. Neither can we close our eyes to the fact that Church and State together keep him there, and still conspire to keep him enchained. By the perversion of the divine law, by going into by-paths instead of keeping to the main road, they have kept Humanity bound and in darkness. But the apostles of light have come. From the spirit world have streamed, and are still streaming, influences of a truly divine order. Many hearts have been touched, many minds illumined and many souls enkindled. The prophets of light have gone forth, and although there has been some confusion because of the many voices, each has spoken unto his own, and a new social order is evolving. Religion may change its form, but will never cease to be. The time is come for strong action, sublime faith and heroic courage. The battle is to the strong in spirit, to the souls who are illumined of God. And in that day, when there shall arise the Sun of Righteousness, the nations shall be healed of their infirmities, and the divinely human Christ shall come forth from the sepulchre of self and fulfil the law of God. 'Verily Thy love is over all Thy works.' Feed us with Thy divine self, that we may be worthy vessels of service.

'I EXPECT to pass through this world but once. Any good work, therefore, any kindness, or any service I can render to any soul of man or animal, let me do it now! Let me not neglect and defer it, for I shall not pass this way again.'—Adaptation of Socrates' famous declaration by Thomas Carlyle.

ON the 5th inst., at the Assembly Room, Town Hall, Oxford, Mr. J. W. Williams addressed a crowded audience, which included professors and undergraduates from the various colleges, on 'Correct Breathing the Keystone of Health.' Mr. A. G. Lynam, M.A., an enthusiastic advocate of open-air life, presided, and the lecture, which consisted mainly of an explanation of the 'Ars Vivendi' methods of breathing, was well received. In September Mr. Williams gave an address before the Glasgow Health Culture Society, a full report of which appeared in the 'County and Municipal Record.'

PRAYING FOR RAIN.

'The Transvaal Leader' states that in accordance with the Government proclamation appointing October 13th as a day of humiliation and prayer, the Bishop of Pretoria asked all Church of England clergymen in his diocese to pray for rain 'with humble petitions for forgiveness and mercy.' In many churches of various denominations on the Rand reference was made to the proclamation. The Rev. G. C. Sharpe, minister of the Liberal (Unitarian) Church, declared that to advise the public and the churches to humiliate themselves and pray, in order that an end might be made of a drought, reflected seriously upon man, upon God and upon religion. It reflected on man, for it aimed a blow at science. 'It asks us to set aside the truth that the world is an orderly universe in which conditions govern events. . . . Setting aside the intellectual atavism of this order, and considering it morally, one objects to making external conditions—the presence or absence of rain—the test of our moral state. Morals are not related to the weather, but to our inner health and vitality.' Worse still was the unconscious libel against the religious instincts. 'Are we to suppose that religion is consciously a matter of bread and butter, and self-interest the foundation of duty? . . . Is not the foundation and authority of righteousness this—that goodness is an end in itself, its own authority, and imperative in all circumstances? If we have sinned, let us humiliate ourselves on this account; not because the drought is irksome. Turning to the effect this order has upon our thoughts of God, the first thing we notice is that it represents God as an absentee God. No other kind of God could by any chance be thought capable of forgetting the needs of His children or requiring advice and pressure. . . . There is only one conception of God which for one moment satisfies the legitimate requirements of man's mind and heart. It is that the world is a revelation of God, a manifestation of Him, from which He never withdraws, and that never for an instant is His vigilance relaxed. It is God at work; it is God doing His utmost for us all the time, or it is—nothing. . . . What religious effect is to be expected from this policy? Certainly that faith will be discredited in the minds of the young or the superficial.' 'For such reasons as these,' concluded Mr. Sharpe, 'I leave this atavistic nonsense to the medicine-men of Central Africa and the Queen of the Swazis.'

RECENT 'BAILEY' SEANCES IN MELBOURNE.

The following article was recently contributed to the 'Sunday Times,' of Sydney, by its Melbourne representative. It will be of interest to the readers of 'LIGHT,' as the facts reported indicate what good results can be obtained, even under test conditions, when the medium is cared for by those who are sympathetic and understand the nature of the manifestations.

It is now nearly twelve months since Mr. C. Bailey returned to Melbourne after a short stay in England and Scotland, and during the whole period since then he has sat for investigation purposes at the private office of Mr. T. W. Stanford, the well-known Spiritualist. The séances have been conducted weekly, as they had for several years prior to Mr. Bailey's trip home, and the circle has regularly numbered from twenty-five to thirty sitters.

I have felt myself called upon to furnish dispassionate reports from time to time on the subject of these séances, for it was by direction of the editor seven or eight years ago that I first attended them for the purpose of ascertaining, if possible, if there was anything of a fraudulent character about the phenomena said to have taken place.

Nothing fraudulent has been discovered, and, furthermore, the evidences that are presented at every meeting of there being some weird and wonderful power at work are overwhelming and convincing. For several weeks past the lectures have been delivered by a new personality purporting to be that of a high-caste Hindoo adept, who passed away at the age of ninety-six years, at Lahore, seventeen years ago. It has been represented that this Hindoo, Ram Bahardar, was a highly educated person, having spent some time in England, where he received an English education. Whatever may be the facts concerning the history of this personality or intelligence—and there no doubt will be different opinions entertained on this point—it is undeniable that the lectures he has delivered since he first took control have been marked by considerable brilliancy of style,

erudition, and excellence of diction, the choice of words being something above the ordinary platform oration, while the matter contained in the addresses has been informative and presented in fine sequence of thought. A peculiarity about the utterances has been the refined tone of voice, somewhat effeminate and gentle. No distinctive accent is noticeable in the address, yet it is manifest that the speech is that of a foreigner. And, besides this, there is never any variation in style or mannerism, tone inflection, or method of speaking the words from the beginning of the address until the end of it, while every address possesses exactly the same characteristics as those just described. This last remark is made in answer to those who sceptically assert that the lectures are learned by heart, and that the delivery is merely clever acting. The complete familiarity with the Bible and the wise sayings contained in the ancient books of the Brahmin, Mahomedan, Buddhist, Confucian, and other religions, combined with the great learning displayed throughout these remarkable addresses, entirely discounts the idea that the medium has performed a stupendous feat of memorising, while the fire, or enthusiasm, that is displayed, and the rapidity of the utterances when the intelligence, whatever it is, appears to become excited, lend a naturalness to the whole proceeding which would astonish sceptics as much as it convinces believing investigators. The subjects have all to do with spiritual matters and the science of life, and they are copiously interspersed with quotations from Eastern philosophers and ancient sages. Apart from the mystery of their origin, the addresses are full of sound and uplifting teaching, and those who have heard them are fully impressed that Mr. Bailey's powers as a medium are becoming greater as time goes on, for not only are the lectures more wonderful than before, but the articles, or apports, that are brought, under the strictest test conditions, are remarkably varied and rare. Amongst those recently produced are native mats and head-dresses, strange articles of fetish worship, a newly-hatched bird lying in a nest with the mother-bird sitting upon it, also various nests with three or four eggs in them, numerous live birds, some being caught in the full light, a quantity of sand containing a luminous mineral and ruby-like stones, tablets with cuneiform inscriptions upon them, and a large lump of dough-like substance with eight red berries set in the surface of it, this being described by the Hindoo control in charge as a consecrated cake, which had yet to be baked. These are only some of the articles brought during the past five or six weeks, but the fact that they did arrive within a locked case, after the medium had been carefully searched by strangers and others attending the meeting, leaves something to be answered by those who aver that these séances are based upon fraud.

WITH the object of providing opportunities for the treatment of all classes of nervous diseases by hypnotic suggestion, the Liverpool Psycho-Medical Society, which includes several well-known local physicians, opened on the 4th inst., at 8, Maryland-street, a psycho-therapeutic clinic—the first in this country. The patient will pay one shilling for the first attendance, or more if he can afford it. For subsequent visits the charge will be threepence. The really destitute will be treated free. The medical staff will give their services gratuitously, but besides the cost of furnishing, &c., an annual sum of about £150 will be needed, and the society has consequently issued an appeal for support. The project seems in every way an excellent one. The hon. sec. is Mr. B. M'Guirk, jun., 200, Seabank-road, New Brighton.

TRANSITION.—On October 28th, at Gosforth, Newcastle-on-Tyne, there passed to the higher life, at the age of seventy-eight, Mr. Thomas Martin, one of the 'Old Guard' of Tyneside Spiritualism. With investigators of the type of the late Alderman Barkas, he was, during the last forty-five years, through cloud and sunshine, and in quiet, unpretentious ways, a valiant upholder of the science and philosophy of Spiritualism in Durham and Northumberland. Our arisen friend assisted largely in the careful development of the two well-known mediums, Miss Kate Wood and Miss Fairlamb (now Mrs. Gleave), through whose mediumship phenomena occurred which are now matters of world-wide history, and which undoubtedly have constituted a scientific base for the flourishing propaganda since carried on in the north of England. Mr. Martin's acquaintance with Spiritualism began in the early seventies, and it was a real education to the inexperienced neophytes to listen to his reminiscences of materialisation and other phenomena. His protracted illness, which arose out of a chill contracted at the meetings of the National Conference in Newcastle in 1911, was brightened by the tender ministrations of his wife and daughters and the never-failing presence of spirit friends. The interment took place at Jesmond Cemetery on November 1st, and the obsequies, conducted by Rev. A. Hall, Unitarian pastor, were attended by a number of representative persons. Mrs. Thirlwell, the well-known seer, is a daughter of the deceased.—W. H. R.

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THE LIGHT OF NATURE.

The man who follows the principles of Nature in the conduct of daily life may not escape criticism from those who conceive that they are the recipients of higher inspirations, but, to our thinking, he will not go very far wrong. We have at times in these columns advocated a closer observance of Nature's ways as a corrective to some of the evils of modern civilisation, and in doing so were fully conscious that such a doctrine would not find favour in all quarters. For to some minds Nature means anything or nothing, and there is even a school of thought which, as opposed to the 'return to Nature' philosophy, holds that the whole duty of man is to place himself as far as possible outside the order of the natural world. 'What do you mean by Nature?' we have been asked. And our critic has proceeded to point out that, on a general view of the subject, murder and lust, greed and rapine, famine and disease, are all part of Nature. We admit it freely. But here is our justification. We are believers in Nature undefiled, but base no doctrines on Nature in her stark simplicity. We advise an admixture of Reason. We may go into a foul and stuffy room, and recognise Nature in its carbonic acid gas. But we open the windows and let in Nature in the shape of the sunshine and fresh air. And that, in brief, illustrates our whole attitude towards the subject.

In the course of some vigorous denunciations of 'Nature worship,' a distinguished writer recently referred to that phase of the subject which flourished in the eighteenth century as an 'idiot philosophy.' That is unkind, without being altogether unjust. The writers and thinkers of that time who, revolted by the disease and misery of civilisation, thought mankind should return to an animal state of existence, had the root of the matter in them, only they failed to temper their 'Nature' philosophy with a due proportion of good judgment. Their attitude was the outcome of the very human defect of extremism. If we are the victims of harsh and unjust laws, it is not at all necessary to preach anarchy as the remedy. There is always a golden mean.

It is an old and stale trick in dialectics to take all the absurdities that may disfigure an opposing system of thought and present them as a complete picture of the results of that system. And so when an opponent of the idea of life according to Nature says that it means living the life of the brutes or giving unbridled expression to all the lower side of human instincts, we know what to think of him. He may quarrel with the term 'Nature' if he

will, but that does not help the argument unless he supplies us with a better term.

In its broad aspect Nature may be said to represent the raw material of life designed by the Creative Intelligence to be worked up by man into all forms of use and beauty. The evils which disfigure the civilisations of to-day are the result of perversions of that process due to ignorance—an ignorance yet to be outgrown. Man the spirit being potentially the lord of Nature, is destined to make the earth his full and rich inheritance, but he has not yet succeeded to his lordship. There are great territories to be won and enjoyed. In the meantime, there is much waste, much squabbling over unworthy spoils, and a great deal of misery arising from the delusion that man is the vassal-slave of earth and not the heir to its riches.

In the meantime, in so vast a Universe, there is room for the quiet soul to live and grow and to enjoy some foretaste of the glory of fulfilled inheritance. There are 'sunshine and sweet air,' the pageant of the skies, the panorama of the streets, vision and dream, and the joy of tasks fulfilled. The body may be pinioned by time and circumstance, but the spirit, having found its wings, may roam afar and live, in brief flashes, in the world that it is yet to inhabit. And finding that world a natural one in the truest and best sense, it returns with a deeper appreciation of the significance of Nature in the life that is lived here. There is a new meaning in the sunrise, the flowers have a spiritual message, the skies are writ with prophecies. The petty rules and mechanical formularies of the narrower life of the mind are overpassed. There is an enlargement of view. Nature, that stern, relentless task-mistress, becomes an indulgent mother overlooking with a smile many little lapses so long as her monitions on vital points are observed. She is the custodian of the estate until the Heir comes of age and can be trusted to administer it for himself. It is no concern of hers if he chooses to make the probation harder than it need be, and sulking outside the gates expresses his belief that she is an Ogre, and that the promised inheritance is a fraud—a 'castle in Spain.' But then (he grumbles) there is always Death. That is apparently a conclusive argument—always Death stepping in, unmannerly, uninvited, disturbing all the arrangements, and stopping the complaining mouths with dust. But there are many to testify that the argument is not conclusive—that, indeed, it is entirely without force. These have learned that Death is part of the natural order of an orderly Universe, that there are 'many mansions,' and that nothing can keep the soul finally out of its inheritance. Nature has proclaimed the fact many times in her own language of sign and symbol, fuller of meaning to those who can discern it than all the human script of all the ages. Reason has cried it aloud in the streets, but deeper and more compelling than all has been the voice of the spirit itself testifying to its own immortality. And if we personify Nature—as we needs must—we should perceive her in one aspect at least as the handmaid of the Soul, ever ready with loving services, clothing her mistress with beautiful raiment, decking her with jewels. She is not the Rose, but she dwells near it, and those who know and love her have come very near to the Divine Mystery. And even in companionship with Nature alone they find great rewards,

For she can so inform
The mind that is within us, so impress
With quietness and beauty, and so feed
With lofty thoughts that neither evil tongues,
Rash judgments, nor the sneers of selfish men,
Nor greetings where no kindness is, nor all
The dreary intercourse of daily life
Shall e'er prevail against us, or disturb
Our cheerful faith that all which we behold
Is full of blessings.

SPIRITUALISM: ETHICS, MORALITY, AND RELIGION.

A Paper contributed by MR. G. P. YOUNG, of Canada, formerly of Glasgow, and read by MR. E. A. KEELING at the International Congress at Liverpool, on Sunday, July 7th last.

(Continued from page 520.)

Spiritualists who have experienced the blessings and sweet influence of spirit communion can estimate the value of spirit control in the evolution of mankind. As Myers set forth:—

I claim that this substitution of personality, possession, or pneumaturgy is a normal forward step in the evolution of our race. I claim that a spirit exists in man, and that it is healthy and desirable that this spirit should be thus capable of partial and temporary dissociation from the organism, itself then enjoying an increased freedom and vision, and also thereby allowing some departed spirit to make use of the partially vacated organism for the sake of communication with other spirits still incarnate on earth. I claim that much knowledge has already been thus acquired, while much more is likely to follow.

The source of the strength and ethical inspiration of genius is open to all. Moments of inspiration and ecstasy are moments also of some sense of insight or entrance into a supernal world, when minds are sustained by recognition of transcendent power.

On the other hand, Spiritualism shows how human degradation may be remedied. A great amount of superstition attaches to the term *sin*. The known faults, or sins, have been classified into four groups. 1. Bodily sins, as drunkenness, gluttony, laziness—dependent on specific temptation. These can be reached and remedied by suggestion. 2. Faults (lustfulness) associated with gross congenital defects of organism. These can be modified by suggestion in a surprising degree. 3. Faults (like morbid jealousy, monomania, megalomania) depending on an insistent association of ideas. Appropriate suggestion has sometimes demolished these at a stroke. 4. Sins like hardness, selfishness, treachery, spiritual pride—deliberately maintained for the supposed temporary advantage of the sinner. These disappear under more moral surroundings, as they prove disadvantageous. Thus we can understand that no state of sin can be permanent, no faults are irremediable.

Further, we know that psycho-therapeutic methods of healing restore mental and moral balance, as well as leading to physical recuperation. The aim of social reform should be, therefore, to remove restrictions to the full manifestations of the individuality, to establish an environment which will conduce to the unfoldment and manifestation of the divine nature within each. Future workhouses, asylums, hospitals, and prisons may be the receptacles of the ills and warpings of human nature, and converters of it into vigorous and glorified manhood and womanhood.

Spirit-teachers proclaim the dignity of labour. Life, like conscious activity, is unceasing creation. The spontaneity of life is manifested by a continual creation of new forms. We are co-workers with God. The central secret of evolution lies deep in the human personality. In short, the essence of the creature is its innate creativeness. Behind life is a spiritual force, an impulse to climb higher towards greater efficiency, to transcend itself, to realise the divine. Spirit-communicators describe in symbolic terms the busy life beyond earth.

Under a rational *régime*—a spiritual state of society—men and women will satisfy their natural instinct for activity and work, while they have ample time for recreation and change, which make life agreeable. Ostentatious riches and depressing poverty, greed and want, crime and prostitution will cease to exist, and with them will also cease the physical and moral maiming of the children of the poor. Brotherhood will prevail, because it is only in loving service that the full measure of human faculty can be unfolded. This has been foretold by the nature-poets—Tennyson, Wordsworth, Emerson, Meredith. The poet of my own native land, Robert Burns, was no vague dreamer, but a true visionist, when he proclaimed—

‘It’s comin’ yet for a’ that,
When man to man the world o’er
Shall brithers be and a’ that.’

The service rendered to religion by the propaganda of Modern Spiritualism is beyond estimation. It gives reality to religion and fosters the growth and exercise of the religious aspirations. Professor James wrote: ‘Were one asked to characterise the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto. This belief and this adjustment are the religious attitude in the soul.’

Spiritualism demonstrates the reality of a superphysical or spiritual realm of existence. The supernormal phenomena of telepathy, telæsthesia, and clairvoyance do not belong to the material plane and therefore the laws of the physical universe are inapplicable to them. These evidences prove that we possess faculties which enable us to be partakers of this higher order of life. Telepathy due to communication between incarnate minds independent of physical channels shows the possibility of communion between minds incarnate and minds unembodied.

Telæsthesia, travelling clairvoyance, or vision at a distance—a knowledge of things mundane which overpasses the limits of ordinary perception—achieves an insight into other than the mundane world.

Thus we realise in man a soul which can draw strength and grace from a spiritual universe, and in the universe spiritual power accessible and responsive to the soul of man. This is the essence of the religious attitude. The many messages betokening continued love and abiding interest received from arisen ones in our time of need afford a rational basis for prayer.

The lofty emotions and invigorating influences experienced at a spiritual séance enable us to understand the meaning of that mystical susceptibility, that state of hyperæsthesia, which is the foundation of personal religious experience. The chief value of a séance consists not in the messages of loving guidance and encouragement received, but in the magnetic influence of the presence of the spirit people. This is similar to the intensity of joy recorded in the lives of saintly persons—and due to the same causes. One who described his religious exaltation wrote: ‘There was not a mere consciousness of something there, but fused in the central happiness of it, a startling awareness of some ineffable good as if due to the close presence of some mighty person. This memory persisted as a perception of reality when all else faded as a dream.’

All religions have originated in that state of ecstasy, heightened vision, and inspiration of the founders in which communications from the higher order of life can be received and transmitted. Wordsworth has described this psychical state:—

‘In a world of life they live
By sensible impressions not enthralled,
But by their quickening impulse made more prompt
To hold communion with a spirit world.’

This state of ecstasy is an extraordinary condition of mental exaltation, enthusiasm, or excessive joy in which the mind stands out from, or is detached from, sensible things. Spiritualism brings home to us the real existence of the supersensuous world. It shows, therefore, that the visions of the saints are not baseless, nor due, as medical materialists might proclaim, to disease or degeneration. The study of trance and possession indicates that ecstasy is that wandering vision not confined to this earth or this material plane alone, but which introduces the seer into the spiritual world and among communities higher than any this planet knows.

Man has always desired to believe that Nature is not the last reality, but an illusion full of hints of reality. She seems to him most real in her ideal moments when her beauty expresses for him the desires of his own soul. Those who love Nature best, love her for the hints and whispers they surprise in her of something beyond herself. ‘Lyrical poetry and music are alive and significant only in proportion as they suggest these vague vistas of a life continuous with our own, beckoning and inviting us, yet ever eluding our pursuit. We are alive or dead to the eternal inner meaning or message of the arts according as we have kept or lost this mystical susceptibility.’

Experiences of trances and clairvoyance prove that our normal waking consciousness—our rational consciousness, as we

call it—is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. In a superior condition accompanying ecstasy the life and order of the universe become manifest, and this intellectual enlightenment places the individual on a new plane of existence.

The psychological characteristics of the religious state have been described as: 1. 'A new zest which adds itself like a gift to life, and takes the form either of lyrical enchantment or of appeal to earnestness and heroism. 2. An assurance of safety and a temper of peace, and in regard to others a preponderance of loving affections.' These characteristics are manifested in the lives and attitude of Spiritualists whose convictions of continued existence and abiding love enable them to have a sublime and living faith in the divine ordering of this universe and its harmony with the highest aspirations of man.

Spiritualist investigation is a stepping-stone in the ascent of the soul to its own self-apprehension, its conscious sharing in the eternal divine life. This has been beautifully put by our venerable pilgrim, Dr. Peebles, who sweetly sings:—

The human spirit that ever was, is, and eternally will be, was incarnated for the purpose of receiving lessons and experiences, that through struggles, sufferings, and defeats, it might achieve grander victories, and be ultimately intromitted into a higher, diviner order of existence. Do not forget the old painter, who, when someone wondered at his spending an hour on the shading of a finger's point, replied, 'Pingo in æternitatem!'—I paint for eternity! Verily, we are all living, acting, painting for eternity!

SPIRITUAL VISITATIONS.

In a recent number of 'The Truth,' a thoughtful weekly published at Jerusalem, from which we have already had occasion to quote, we find an article, signed 'D. J.,' on the subject of 'Ghostly Manifestations.' To the objection of 'optical illusion,' the writer replies that 'because optical illusion exists it does not follow that ghosts do not.' Unfortunately many apparently real cases have turned out to be fictitious:—

Perhaps no instance seemed better authenticated than Lord Lyttelton's ghost; and for long it reigned unquestioned. But no impartial examiner can read his life without being convinced that the whole story is without foundation. Mrs. Catherine Crowe became fascinated with the subject and determined to find out the truth at all hazards. With indefatigable exertion and dauntless courage she investigated every case she heard of, and then produced the result in her 'Night Side of Nature.' In this she only admitted undoubted cases, yet the book is full of them. . . . Dr. Johnson said that there was more evidence for the reality of ghosts than for almost any subject open to evidence.

There is, however, the difficulty that the recipient of such visitations is generally very unwilling to discuss the matter, still more if publication is to be the result. It is certain that some of the most extraordinary and indubitable instances are such as have been experienced by persons of unimpeachable veracity and excellent social standing but have never appeared in print.

In truth, some of these experiences seem of a deep and transcending nature; quite surpassing belief, did not the pureness of the evidence shake unbelief. A few others also seem too sacred for any but serious oral discussion and reverent contemplation. By the calm diffusion of a mild and heavenly light, as if for a moment heaven were opened to mortal gaze, is apprehended a radiant form of unearthly purity and more than human beauty. With a sweetness of expression that seems to irradiate love and beam with benevolence, some gentle token of affectionate interest is given, some word of consolation (more than earthly) is breathed, such that the soul is strengthened, not harassed, the heart is calmed, not agitated, and as with a blessed benediction, the vision passes into the darkness of midnight. These cases never reach the vulgarity of print. As precious ointment of spikenard, stored in costly casket, they remain the hidden but cherished possession of the favoured recipient; till both meet in the land of light which knows no darkness, and of purity which knows no alloy.

TO CORRESPONDENTS.—C. PHILLIPS.—Yes; we duly received the letter about your prophetic dream. Will refer to it next week.—P. H. R. (Hong Kong).—You will find what you want in 'Crystal-Gazing and Clairvoyance,' by John Melville, post free for 2s. 6d. from this office.

NOTES FROM ABROAD.

Dr. Moutin has forwarded to us the prospectus of an International Psycho-Therapeutic Institute which it is proposed to establish at Boulogne-sur-Seine. Several eminent doctors and scientific men will co-operate with magnetic healers and hypnotists to study the various phenomena of human magnetism, telepathy, suggestion, hypnotism, &c. At the same time the humanitarian side of the question will not be neglected. Patients suffering from nervous and chronic diseases, and whose means are limited, will receive free treatment at the Institute, whilst the more wealthy will be privately attended to either at the Institute or, if desired, at their own homes. The whole concern will be turned into a limited company, and the doctor now offers shares to the public. Anyone can become a member of the association by paying a yearly subscription, and will, in common with the shareholders, enjoy the privilege of attending the various demonstrations and experiments which will take place at the Institute.

'Psychic Research in America' is the subject of a highly-interesting article by Miss H. A. Dallas in the August number of 'Les Annales des Sciences Psychiques.'

The contents of 'Le Monde Psychique' include an article on 'Photographing the Invisible,' in which Messrs. Mesnard and Plomb, the joint authors, describe the various methods they employed during their experimental studies of this remarkable phenomenon. M. Naudet writes at considerable length about the problem of foretelling the future. He takes his readers far back into antiquity to prove that there have been seers at all times and amongst all nations. The Greeks had their oracles, the Egyptians their initiates and astrologers, the Hebrews their prophets. The Middle Ages, too, produced men and women gifted with clairvoyant vision, although the ecclesiastical as well as the civil authorities ignorantly fought a cruel battle against these psychics. 'The desire to lift the veil from the hidden future,' continues the writer, 'is equally great in our time, and we consult our clairvoyants and mediums whose phenomenal powers enable them to penetrate the past as well as the future.' In support of his theories the author relates several remarkable incidents, and concludes by quoting the well-known words which Shakespeare puts into the mouth of Hamlet: 'There are more things in heaven and earth than are dreamt of in our philosophy.'

Speaking of Shakespeare, we are reminded of a recent article in 'La Revue Spirite,' in which the author points out that the immortal bard was undoubtedly a student of the occult. 'Shakespeare,' he says, 'believed in spirits and their return to our plane. In his writings he refers frequently to presentiments, apparitions, and phantoms; in fact, he shares with many eminent poets and artists the innate consciousness of an invisible world.'

In the same paper, M. Dubois de Montreynaud discourses on 'Prejudice and Spiritualism.' After showing that prejudice, in whatever form it may show itself, is the idol to which humanity is ever willing to sacrifice, the writer sums up by saying: 'And yet prejudice is our worst enemy, it is a tyrant which we ought to combat by reason and charity. Human philosophy has not found the proper means to conquer it, but Spiritualism has provided us with the necessary weapon. Guided by it, we accept belief only if controlled by reason, which again is illumined by the light of faith and the love of God.'

The 'Psychische Studien' publishes an article on 'Nostradamus and his prophecy about Napoleon III.' Those of our readers who have had the leisure to study the writings of this French seer will remember that he minutely foretold the Franco-German war, the battle of Sedan, Napoleon's fall, his captivity, and finally his death in England.

The 'Uebersinnliche Welt' has received from a Berlin correspondent the following report of a strange occurrence which was communicated to him by a doctor. The doctor writes: 'A patient of mine, a highly respected inhabitant of the town in which I practise, went some time ago with a friend of his, an architect, to a local restaurant. Whilst they were chatting pleasantly over their repast the architect turned deadly pale, his body became rigid, and his eyes were directed with a vacant stare towards a particular corner of the room. After a few seconds his attitude again became normal, but he immediately requested his friend to leave the restaurant with him. When in the street he spoke of a curious experience he had just gone through. It had seemed to him as if he had suddenly been transported into an upstairs room of the restaurant. There he saw a man sitting on a bed facing a window. At the door of the room stood a woman, pointing a revolver at the man, who from his position was unaware of the threatened danger. Nothing further happened, and again

the architect found himself downstairs sitting opposite his friend, as before. The two gentlemen soon separated, and did not see each other for some time ; but at their next meeting the architect told his friend that after he had left him on that particular day, he felt an irresistible impulse to return to the restaurant. On entering it, he saw a woman coming downstairs. As soon as she noticed him, she fell on her knees and implored him, with uplifted hands, not to betray her, that she had taken his (the architect's) advice, and refrained from committing the intended horrible deed. The woman was the same whom the architect had seen previously in the room upstairs. Can any of our readers give an explanation of this mysterious phenomenon ?

F. D.

SPIRITUAL RENEWAL IN SLEEP.

In the course of a review, in 'The Spiritual Journal,' of a book by Bolton Hall on 'The Gift of Sleep,' Alice Herring Christopher says :—

Sleep is far more than a time of physical rest, it is also a time of special activity for the spiritual self, who lives its untrammelled life only when the body sleeps. I have always had from childhood the feeling that during sleep I gained mental and spiritual power and knowledge even more than I did physical vigour. There was no specific impression left on my objective consciousness, as in the case of dreams, which I very rarely had. But, always, as I was getting ready for sleep there would come, quite independently of any deliberative thought, the feeling that I was to enter upon some very wonderful and glorious experience ; and in the morning the first thought was that in waking I was coming into a quite commonplace and unimportant condition compared with the one I was leaving, although my daily life was full of interest and happiness, and I was free from any morbid pessimism about it. Therefore, it appears to me that sleep is to be considered not alone as a physical necessity, but also as a spiritual gift which it is a mistake to look upon as 'wasted time.' It pays to give ungrudgingly the needed hours to the 'Conqueror Sleep,' who

plans all night our wondrous recompense.
He takes away the weary, worn-out day,
And brings to-morrow—bride without a stain ;
Gives us fresh liberty, a chance to mend :
Life, hope, and friends enhanced with fresh array.

A CURIOUS MEDICAL SUPERSTITION.

One of the most curious of old medical (or surgical) superstitions was described by Mr. H. Stanley Redgrove in a recent issue of the 'Occult Review.' It relates to the 'powder of sympathy,' a remedy (?) chiefly remembered in connection with the name of Sir Kenelm Digby (1603-1665), though he was not the first to employ it. This powder, which was used for the cure of wounds, was, Mr. Redgrove explains, nothing else than common vitriol. It was in its application that the remedy was peculiar. 'It was not, as one might expect, applied to the wound itself, but any article that might have the blood from the wound upon it was either sprinkled with the powder or else placed in a basin of water in which the powder had been dissolved and maintained at a temperate heat.' The wound was to be kept clean and cool, and care was to be taken of diet. Professor De Morgan wittily argued that the remedy must have been quite efficacious. 'If we remember,' he said, 'the dreadful notions upon drugs that prevailed, both as to the quality and quantity, we shall see that any way of not dressing the wound would have been useful.' Mr. Redgrove is disposed to attribute the supposed efficacy of the powder to the effect of faith, combined with Nature's powers of healing a wound by adhesion, when her processes are unimpeded. He points out, however, that the idea underlying the belief in the efficacy of sympathetic remedies, namely that by acting on part of a thing or on a symbol of it one thereby acts magically on the whole or the thing symbolised, is the root idea of all magic, and is of extreme antiquity. That idea, he believes, enshrines a real transcendental truth.

LOVERS of animals, whether children or adults, will find much to interest and delight them in the new yearly volume of 'The Animals' Friend,' edited by Ernest Bell (York House, Portugal-street, Lincoln's-inn, W.C.). The incidents and anecdotes related make a strong appeal to the reader's sense of humanity, and the pictures are charming.

'ALL SOULS' DAY.'

There is something that appeals very closely to our human sympathies in the French celebration of November 2nd—'Le Jour des Morts,' or, as we know it, 'All Souls' Day.' The issue of 'The Queen' for that date contained a beautiful article by Helen Prothero Lewis on the subject, some thoroughly spiritualistic thoughts from which we present in a condensed form. She says :—

We do not observe it so openly as the French do. Nevertheless, however divergent may be their religious views, men and women think on this day of the vanished multitudes, incalculable as the leaves that wave in the forests, who have lived and loved and worked and deserved and sinned and suffered in the age-long past—as we are doing now. North, south, east, and west the great tide of longing goes forth, a vast wave of emotion, a force immeasurable. 'But there is never any answer' is the constant cry of the bereaved. Is it really so ? I wonder. When we say 'There is never any answer' it may be only because, like Tytyl and Mytyl in 'The Blue Bird,' we wander in a wood whose potentialities we have not yet found out. It may be that the loved departed, though we cannot see them, bound as we are to 'this sphere obscure, viewed with dim eyes to match,' are very near, quite aware that we are thinking of them to-day. It may be that sadder than the bereaved on earth are feeling the forgotten dead, that they in the unseen may be thinking brokenheartedly to-day, 'There is never any answer.' Many are the voices that tell us that in the immaterial world it is the living thought alone that rules. Science, flaring its torch of late almost side by side with that of religion, constantly reveals to us fresh marvels in the realm of consciousness, opening undreamt-of vistas to our wondering eyes, and day by day grows the ardent circle of those who hold that the world of souls is

'As little parted from the world we see
As daytime is from dreamtime when we drowse
And think 'tis night, with sunrise on our lids.'

Near to us, still themselves, leading a continuous progressive existence, their individuality, their memories unaffected by the incident of death, so does modern thought teach us to think of the departed. Regarding them in this newer, nobler way we might almost bring ourselves to say with Tytyl, 'There are no dead,' were it not for the tragedy of the empty chair. Nothing can change the anguish of bereavement. But there is always the larger hope—that of reunion. Day by day for each one of us it draws nearer.

THE HEART OF RELIGION.

Commenting on a statement in a previous issue that 'Loyalty to Jesus Christ consists in the gentle spirit and the obedient life,' Professor Henslow, M.A., in the November 'Modern Churchman,' takes exception to the last two words. 'The perfect Christian,' he says, 'knows nothing of obedience.'

Our Lord, it is true, speaks of a 'new commandment,' for there was no other word he could have used to indicate the new condition of things ; but correctly speaking, it becomes an inherent principle or a natural enthusiasm in the heart to do good. Law begets fear, but *agapé* casts it out. I adopt the Greek word, for we have none in English to represent it. What is *agapé* ? It is not almsgiving or charity. It is not affection. It is not helping in distress. It is certainly not obedience to any outward law. It is no part of the outward acts of morality. In a word, it is no part of any *outward* forms of conduct whatever. It is the love of men, not because they are attractive ; not because they are affectionate ; not because they arouse our pity or need our compassion ; but because it is an instinct to love them, even as it is an instinct to love God. . . . Where, then, is there any room for law or duty ? *Agapé* represents the spirit of the Christian life. It is symbolically the sap of the vine, the blood in the veins, for God is *agapé* ; and *agapé* is Eternal Life. . . . It is absurd to suppose that creeds, customs, institutions, &c., will ever unite all Christians. . . . It is *agapé* alone which can make the whole world one, for it alone can make the whole world kin. . . . 'We like you Salvationists,' said a Hindoo to an officer of the 'Army,' 'because *you live for us*. We only live for ourselves.' There is *agapé*, and they who possess it 'have passed from death unto life.' By *agapé* we shall be judged (Matt. xv.).

If it is 'an inherent principle or a natural enthusiasm in the heart to do good'—if '*agapé* alone can make the whole world one'—why label it 'Christian' and so, by inference, exclude all those others who, while possessing 'the enthusiasm to do good' as their natural spiritual birthright are not of that faith ? Why thus limit the universal ?

ITEMS OF INTEREST.

In our next issue we shall give a valuable article by Vice-Admiral Moore concluding the series on 'The Voices,' which he has so kindly contributed to our columns. In this closing article Admiral Moore sums up the testimony and points out its cumulative significance. The importance of this body of evidence can hardly be over-estimated.

A busy man is Mr. Macbeth Bain. He was preaching his gospel of love at Belfast, a few days before the recent Ulster demonstrations, and, more recently, in Scotland—at Ardrossan, Aberdeen, Edinburgh and Glasgow—returning to Belfast to inaugurate a Healing Brotherhood and to open the Progressive Club referred to by Mr. Peters in his letter to 'LIGHT' on page 540. Mr. Bain expects to be in London shortly, after a visit to Liverpool, where he has been holding Sunday meetings. He is qualifying for the title of 'Spiritual Pilgrim.'

The Archbishop of York, in his opening address at the Church Congress at Middlesbrough, as president of the Congress, spoke of 'The Witness of the Church to the Nation.' He touched on many vital issues, and urged that 'a Christian State is bound to do its utmost to give to even the lowest and poorest of its members a sufficient chance of living a worthy human life.' If the Archbishop's idea of what should be the witness of the Church were generally shared, and acted upon, it would be good for the Church and everybody else. The Address is published by G. Allen and Co., Rathbone-place, Oxford-street, W., price 3d.

At a recent meeting of Rothesay Young Men's Guild, Mr. James Coates lectured on 'The Soul-self and its Wonders.' He pointed out how science was gradually confirming what had formerly been scoffed at and termed impossible by the sceptical. The existence of soul, the sub-conscious self, capable of manifestation by man, had been proved over and over again, and only the unthinking or the ignorant now refrained from considering the subject. At the close the chairman—the Rev. Dr. King Hewison—and several members of the audience expressed appreciation of the address.

Writing in 'Healthward Ho!' 'L. V. H.' earnestly advises married couples to keep no secrets from one another. He mentions how, on one occasion, he suffered a great financial loss, and instead of taking his wife fully into his confidence he mistakenly decided to bear the brunt of the trouble himself. He says: 'The endeavour to shut my wife out of my life (kindly meant though it was) was a much greater trouble to her than the knowledge of the extent of the loss would have been. Nothing can make up, in married life, for the lack of fullest confidence between husband and wife. Only so can the matrimonial barque hope to sail successfully over life's fitful sea. The wife has a just right, for instance, to know the exact amount of her husband's income, for, putting the matter on the material and physical basis alone, it is the wife and mother who has the largest stake in the concern of matrimony; and as to the spiritual side of the wedded life, and the atmosphere of the home, it is the wife who contributes mostly to its helpfulness and wholesomeness. Many a husband keeps troubles from his wife, and many a wife keeps her difficulties from her husband, out of a real desire to spare one another's feelings. But more and more I feel that this is one of the greatest mistakes of married life. By just so much as secrecy is observed, by just so much is matrimony robbed of its due and of its helpfulness.'

'Edification or Worship?' is the title of a severe article by Clement F. Rogers in the 'Commonwealth.' Mr. Rogers, while apparently not disputing that one object of church attendance is to get good, feels strongly that that object is being given an undue prominence. The idea that our duty towards God is to worship Him and give Him thanks seems, he says, not to enter people's minds. "What is that place?" said a little boy, pointing to a church. "That's where the gentleman preaches," was his father's assured reply. Prayer, Mr. Rogers points out, is constantly spoken of not only in secular society, but in ecclesiastical sayings and writings, as if it were addressed to the congregation, and not to the Deity, and allusions are made to its 'impressiveness' and 'effect.' . . . 'Everywhere it is the edification of the people, the untempered evangelical idea that dominates all. The question is a serious one. The one conception of church-going or the other affects all our church life. . . . It settles whether prayers and lessons are to be declaimed to edify the people or read quietly and reverently that they may join in with their lips or by silent assent. On it depends the whole

sense of obligation to come to church, for no one is bound to come to church merely to get good if he can get it better elsewhere. . . . The difference is not between High and Low. . . . The real division is between the Christianity which relaxes the moral fibre and that which urges to effort, between that which makes men passive and conforming and that which leads to freedom and spontaneity, between that which gets hold of people and that which they get hold of and make their own.'

Referring to coincidences, a correspondent writes: 'With regard to your recent lecture at Eastbourne, in which I see a Mr. Powell was concerned, you will remember, probably, that the late Robert Cooper, one of the pioneers, came from Eastbourne, and that his coadjutor and editor of his "Spiritual Times" was also named Powell.'

As an outcome of the recent meeting at Eastbourne we understand that a room has been secured at 53E, Terminus-road capable of holding about forty people, and services will be conducted on Sunday evenings at 6.30 and circles on Wednesdays at 7 p.m., at which Miss Hurst and other mediums will officiate. We wish our Eastbourne friends abundant success.

Several weeks ago we printed an inquiry as to where aluminium 'trumpets,' such as those used by Mrs. Wriedt, could be obtained in London. A correspondent informs us that Messrs. Whiteley specially made one for her at a cost of eleven shillings. Probably such trumpets could now be made to order by the same firm at a cheaper rate.

'The International Psychic Gazette' for November mentions that Dr. Abraham Wallace has resigned his position on the council of the Society for Psychical Research 'because he found the Society had adopted the attitude rather of persistent fraud-hunters than really capable investigators.' Among its most interesting features the 'Gazette' contains an illustrated article by Miss Felicia R. Scatterd on 'Spirit Photography: Psychophasms and Skotographs.'

Dr. J. H. Hyslop, in the 'Journal' of the American S.P.R. for October, says: 'It is one of the strangest incidents of modern times that the Church, always constructing apologetics in defence of its position against materialistic science, has been so slow to see its golden opportunity in psychic research. Nothing but an unjustifiable fear of anything that purports to be scientific can explain its blindness in this respect.' How true it is that fear, in some form or other, 'makes cowards of us all.'

In 'The Vahan' for November we read: 'In modern times the art of speaking is more or less neglected, and with most lecturers consists of nothing more than the bare exposition of ideas and a presentment of facts or theories, but this is far from enough. The voice, the right management of the breath, clear enunciation, phrase, pose and gestures—all these are weapons' at the command of the spirit, and 'nothing but the perfect use of every power and the best we are able to give can be thought "good enough" for the Theosophical platform.' We agree with the above, except that we would use the words 'spiritualist platform.'

'The Review of Reviews' for October quotes from an article in 'The North American Review,' the writer of which, Mr. John D. Quackenbos, M.D., argues that telepathy is a fact. He says: 'Telepathic conveyance is the only explanation of accurate information given to a friend of the writer's more than forty years ago, by a Chinaman, concerning the loss of one of his ships eight hundred miles away, afterwards verified to the letter as to time, place, and detail. When asked how he knew of the disaster, the Chinese percipient said that when he desired news he went into a certain dark room in Canton and sat down. If there was any important action occurring, it was communicated to his mind by agents stationed at distant points.'

The 'West Sussex Gazette' recently reported a lecture delivered by Monsignor Robert Hugh Benson at Chichester, in the course of which the speaker said: 'Each man is a "house with two rooms," with a trap-door of communication between the upper room where the superficial life takes its course, and the lower room, where the mainsprings of thought and feeling lie concealed. The interaction of these two selves—the practical and the creative—makes up the life of the man. . . . The theory of the "subliminal self," however true it may be, is but a poor rushlight to steer a life by; but we have reason to be thankful to psychology in these days because even by that same rushlight it is discovering that there is something in man that does not depend upon material conditions; it is suggesting that there is something in him that is not affected by the dissolution of the body;—it is unveiling to an incredulous generation the dim outlines of an immortal soul.'

In 'Antares Almanac, 1913' (4d., Rexo Publishing Co., 18, Bride-lane, Fleet-street, E.C.), the editor, Mr. George Wilde, states that he and his pupil have discovered and verified forty-five new aspects, in addition to the twelve with which the old astrologers were acquainted. The almanac, besides giving predictions regarding ruling potentates, politicians, and distinguished people, with much other matter, contains the horoscopes of Mr. W. T. Stead and the 'Titanic's' engineers. Birthday predictions have been abandoned as 'unreliable and misleading.'

Francis Henry Parr, a palmist, professionally known at Birmingham as 'Professor Virgo,' has been sadly 'out' in his readings. He told a married woman who had paid him a shilling that next year would be her last of single life, and to another who had been widowed for four years he imparted the information that her husband would die when he was about fifty. Parr was fined £5 and costs in the first case, and had to pay the costs in the second. Misfortune even then had not finished with him, for later in the same day (the 4th inst.) he was proceeded against by his wife for desertion and ordered by the magistrates to pay her 15s. a week.

SPIRITUALISM AT MARITZBURG, SOUTH AFRICA.

Mrs. Place-Veary has just concluded a successful two weeks' mission at Maritzburg under the auspices of our society. Her Sunday services in the Oddfellows' Hall were well attended, and her clairvoyance was of such a high standard that many persons, hitherto unmoved, were compelled to admit some of our facts. Her séances were without exception highly successful, and her work generally has given a much-needed impetus to the movement. We understand that she intends going home in time for Christmas, but has decided to return and make South Africa her home. May she choose Maritzburg as her place of residence!

C. G. MACPHERSON,
President Maritzburg Spiritualistic Society.

SPIRITUALISM AT BELFAST.

The Belfast Association of Spiritualists has benefited largely by the labours of Mr. Macbeth Bain, who was with us for a month and established a promising healers' class, and by the visit of Mr. A. V. Peters, who held four large and successful meetings, his clairvoyant descriptions giving great pleasure. The Rev. Mrs. Susanna Harris, of Washington, U.S.A., has been here on business for a month past, during which she has given us her services on Sundays free of charge, her stirring addresses and clairvoyant descriptions delighting her audiences. On Sunday evening last she was presented by the president of the society with a small token of the regard and affection of her friends in Belfast. Last Friday she held a séance in aid of the Building Fund, at which we raised over £5. All present received 'readings,' and were well pleased—indeed, some were astonished. Mrs. Harris kindly promised that, no matter where she may be, she will come at her own expense to open our new hall when it is ready.

ROBT. J. GANDY, Sec.

OLD MOORE'S MONTHLY MESSENGER for the current month lightly touches various astrological matters. Hitherto it had seemed to us that the war in Turkey had taken the astrologers by surprise, but we now gather that it was foreshadowed by the great solar eclipse of April last, the sinister influence of which has not yet exhausted itself. Apparently, however, the foreshadowing was not discovered till after the event. We note also that the November moon threatens terrible railway accidents, Atlantic storms, and political troubles. There are interesting articles upon 'Planetary Periods,' 'The Parental Epoch,' and 'Ancient Astrology.' The weather for the month is to be mild and open.

TRANSITION.—Mr. Richard Rowe passed to the higher life on Friday, the 1st inst., at the age of seventy-four. Mr. Rowe was an old member of the London Spiritualist Alliance and an early supporter of the Hackney Society of Spiritualists. The interment took place at Abney Park Cemetery on the afternoon of the 7th, the service by the graveside being conducted by Mr. G. Tayler Gwinn, president of the National Union, supported by Mrs. Annie Boddington and Messrs. J. Adams, M. Clegg and H. Brooks. The words that fell from the lips of these friends were very comforting and helpful. The singing was sweet, and the whole service so bright and joyous that it must have been an inspiration to the many strangers who joined the large gathering of relatives, old friends and acquaintances, many of whom came a great distance. At a service in the evening, held in the room in which Mr. Rowe had passed many years of suffering, a message was received from him, expressing his joy in being free and his gratitude to those who had cared for him through his long illness. By the transition of our friend we lose the physical presence of one who was a true champion of the people, an ardent Spiritualist and Socialist.—H. B.

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.

A Striking Psychic Experience.

SIR,—I am a trained maternity nurse. About eight years ago, wanting somewhere to stay while waiting for 'cases,' I became the guest of a very charming and clever old lady at Kew who needed a companion. We grew much attached to one another. I am a psychic, but, while nursing, find it advisable to put psychical subjects severely in the background. My friend, however, while not herself psychic, took, in a sane, healthy way, a deep interest in such topics. We talked much on them, and promised one another that whichever of us died first would, if permitted, return and communicate with the other. She thought she would like me to be with her when she died; but I told her I thought she would not be ill long, and that I should not be there. This troubled us at the time, but I forgot it afterwards.

While staying with her I saw, and bought, at a secondhand shop a somewhat quaint necklace. It was quite cheap and of little value, consisting of thirteen hanging bulbs of silvered copper, and thirteen imitation amethysts set in the same mineral. Mrs. Hope (as I will call her) was, like myself, very fond of this necklace and used to hold it a great deal, say she would not return it to me, &c. Well, I left London, and nursed in other places, and so saw Mrs. Hope but seldom. When I came to London and called to see her, she was away, and our letters became few and far between. We did not care for one another less, but I had many duties, and was fully occupied. One day a lady friend at Golder's Green took me to Mr. Ronald Brailey's meeting. I was much impressed with what I heard there, and went afterwards as often as I could. One evening—I think it was in May, 1910—I put my necklace in an envelope on his table. As usual with almost every thinking person, it seemed to interest and fascinate him. He first said it felt very old, then he mentioned Indian influences, of which, of course, I knew nothing. Then he said he saw and felt the influence of an elderly lady and asked me if I knew who she was.

For the time being I had entirely forgotten Mrs. Hope, and to all he said I answered, 'No, no, I am sorry, but I know no one like that.'

Mr. Brailey said he was quite sure that it was someone who had loved me and whom I had loved, that she had passed over some eighteen months or two years ago, that she still thought of me, and was closely connected with me. Still I replied that I could not 'place' her. Then on a card he drew a face and bust, and handed it to me. It was an exact likeness of my old friend Mrs. Hope, a much better portrait of her than any photographer had ever taken, for she never took well in a photograph. It was her face and figure, her quaint way of doing her hair, the way she wore a little shawl, &c.

I have a weak heart, and for a moment thought I should faint with grief and surprise, but my son, sitting next me, gripped my arm, and I recovered.

'But she isn't dead!' I exclaimed. Mr. Brailey very gently said, 'I fear—I know she is.' He then said it had been somewhat sudden, a stroke perhaps, and mental trouble, and that she had not been conscious just before death.

A few days after, as soon as I could, I went to the house at Kew, and inquired for her. The lady living there told me that Mrs. Hope had died about eighteen months before. I was much upset and startled and felt sorry—oh, so very sorry—that I had not been with her at the last.

I then went to her doctor, and asked him about her last moments. He said she had not been very well for some time, and they had a physician to see her. But she was over eighty, and things were serious. Then she had a stroke, and never spoke again. She died in a few days. Her death was somewhat painful to witness, as there seemed to be something she wanted to say, something or someone she wanted, but they could not understand nor help her. I showed him the little picture, which I said a friend had done from memory. He seemed puzzled, but looked intently at it. He said it was a splendid likeness, better than any he had seen, but that it looked very much younger than she had looked for years. He had been her doctor for years, and was sincerely attached to her and she to him.

For many reasons I did not dare to tell him the truth. Quite rightly, perhaps, doctors think nurses should not 'dabble in the black arts' nor take an interest in any but their own work—that, in fact, they should 'mind their own business.' As a class, the outlook of doctors on life is narrow and cramped. They really know less of human nature than other men. They have a set of mental pigeon holes, labelled 'Nervous,' 'Rheumatic,' 'Mad,' &c. If a patient does not fit any of these holes, they are puzzled and annoyed, and the case lies aimlessly on the table.

They follow a beaten track, and are angry if a temperamental push sends them off the lines. For a nurse to go off that track is fatal to her prospects. She must notice, not think—tell symptoms, not deduce facts.

This is the absolute truth about my necklace and my friend. I cannot tell Mrs. Hope's name, as her friends might not like it, and people's wishes and feelings to me are sacred.

I am not a Spiritualist, and I neither believe nor disbelieve in such things. But I was not thinking of my friend at the time, so it was not thought-transference. It has helped and cheered and interested me and my children greatly. I tried to communicate with Mrs. Hope, and think I have succeeded.—Yours, &c.,

J. M. C.

'Fact or Fiction.'

SIR,—With reference to the alleged 'Case of Prevision' referred to on page 533, I may say that I live only a short distance from Man's Head Rock, which I can see from my bedroom window, and frequently walk along the very path and up the steps mentioned by Mr. J. D. Beresford. I have lived in St. Ives all my life, and no such landslide as he mentions could have taken place without everyone in St. Ives hearing of it. And if a man had walked over the cliff and been killed everyone in St. Ives would have known of the fact before it could get into the newspapers. I know of no occurrence that would warrant the statement made; therefore your readers may conclude that the story is fictitious. After leaving Man's Head Rock and walking a few yards in the direction of the quarry, one ascends the four rough steps and gets on to a flat table of land as stated, but no one need walk over any cliff unless he wilfully desires to do so. Of course, one cannot say that no man ever saw such a state of things as described, but if the Jessop of the story did, then it was an 'hallucination,' sure enough.—Yours, &c.,

12, Ayr-terrace, St. Ives.

JOHN TUCKER.

The Proposed League of Defence.

SIR,—Intending workers in the proposed League of Defence will be waxing impatient, but I have been awaiting the decision of the Council of the National Union. Mr. Hanson G. Hey, in a letter just received, intimates that the Union cannot take this matter up as part of its work, consequently those interested are now free to act. No doubt the Council gave the matter full consideration before replying, and I feel grateful to them, but their decision must stiffen, rather than depress, us.

We are, I am convinced, inaugurating a work of great importance, and no effort must be spared, no sacrifice begrudged, nothing denied that will speed it on to success.

Having, as yet, no funds, and being unable to meet to discuss matters, the following skeleton outline of what is needed may be of service. Someone should be elected to keep in touch with the entire system; representatives should be found in the Southern, Midland, Northern, and Scottish centres, and, maybe, Ireland. In addition, each of the various District Unions might appoint one of its members, who, in turn, could select local assistants.

Although I have already received a goodly number of offers of help, yet, on the principle of the more the better, I invite those who are willing to co-operate, or who have suggestions to make, to communicate with me direct as soon as possible. We must try to get under way by January 1st.—Yours, &c.,

JAMES LAWRENCE.

387, Shields-road, Newcastle-on-Tyne.

Interesting Comments.

SIR,—Does not the greatness of Shakespeare consist largely in his almost abnormal power of making contrasts? He places the rose beside the thorn, the sunshine beside the shadow most effectively. He was intuitively sublime and his power of using similitudes colossal. However his spirituality may be questioned, he certainly asserted the predominance of the soul, and his sense of unity is unsurpassed; consequently he was in sympathy with his Creator. As you so rightly say, genius is abnormal—a flash from the Infinite—and Shakespeare was the happy or unhappy transmitter of the divine light.

While heartily agreeing with Mr. O'Brien's plea for cheaper spiritualistic literature, allow me to mention that I once wrote to Mr. Stead regarding this drawback, and in his reply he said that he 'anticipated a speedy reform in this direction.' Humanity must, if it is to rise, be fed not only with food convenient, but also easily accessible. Your able article, 'With Clay and Cloud,' forcibly reminds me that the first step is to teach humanity that the material is but a symbol of the spiritual, of 'the love that passeth knowledge.' Are not all great interpreters emphatically spiritual mystics, regarding

matter as a symbol, and not as arbitrarily created? Surely the mental represents the actual life, and the raising by failure and suppression, or, as you so truly say, 'there are angels ascending as well as descending.'—Yours, &c.,

Sutton.

E. P. PRENTICE.

SOCIETY WORK ON SUNDAY, NOVEMBER 10th, &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—*Shearn's Restaurant, 231, Tottenham Court-road, W.*—Every one of Mrs. Cannock's descriptions of spirit friends was ultimately recognised.—15, *Mortimer-street, W.*—November 4th, Mrs. Jamrach gave convincing descriptions. Mr. Leigh Hunt presided at both meetings. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. H. G. Beard spoke at 11 a.m. on 'Light, more Light,' and Mr. Symons, at 7 p.m., on 'The Four Planes of Consciousness.'—Next week's services, see advertisement, front page.—W. B.

BRIXTON.—84, STOCKWELL PARK-ROAD.—Mrs. Beaurepaire's address on 'Human and Divine Revelation,' was followed by a harmonious meeting to discuss our future work. Sunday next, Mr. Elvin Frankish, from Exeter.—W. U.

BRISTOL.—144, GROSVENOR-ROAD.—Mrs. J. S. Baxter's addresses on 'What is Thought?' (first of a series) were much appreciated. Sunday next, at 6.30 p.m., public service. Usual week-night meetings. Truth-seekers specially invited.—J. S. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. P. R. Street gave fine characteristic addresses. Sunday next, at 11.15, public circle; at 7, Mr. F. G. Clarke, address. November 19th, 20th, 21st, bazaar, &c., in aid of the funds.—E.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Morning and evening, Mr. E. W. Wallis gave beautiful and helpful addresses. Sunday next, at 7 p.m., Miss Violet Burton, address and answers to questions.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Mary Davies gave an address on 'Brotherhood,' and excellent clairvoyant descriptions. Sunday next, at 7 p.m., Mr. G. T. Brown. Monday at 8 p.m., circle (inquirers welcomed). Thursday (members only), 7.30 p.m., healing; 8.15, circle.—N. R.

BRIXTON.—8, MAYALL-ROAD.—Mr. D. J. Davis gave an inspirational address. Sunday next, at 7 p.m., Mr. A. H. Sarfas, address and clairvoyance. Circles: Monday, 7.30, ladies' public; Tuesday, 8.15, members'; Wednesday, 8, astrology; Thursday, 8.15, public; Friday, 7, Lyceum.

BRIGHTON.—HOVE OLD TOWN HALL, 1, BRUNSWICK-STREET WEST.—Mrs. G. C. Curry gave good addresses and 'descriptions.' Sunday next, at 11.15 and 7, Mrs. Mary Davies. Tuesday, at 3 and 8, also Wednesday, at 3, Mrs. Curry, clairvoyante. Thursday, at 8.15, public circle.—A. C.

STRATFORD.—WORKMAN'S HALL, 27, ROMFORD-ROAD, E.—Mrs. E. Neville spoke thoughtfully on 'Spirit Influence,' and gave well-recognised 'descriptions.' Mrs. Bryceson presided. Sunday next, at 7 p.m., Mrs. Podmore, address and clairvoyance.—W. H. S.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. W. E. Long answered questions. Evening, address on 'Can a Spiritualist be a Christian?' Sunday next, at 11 a.m., Mr. W. E. Long, address and vision; at 6.30 p.m., address on 'Joan of Arc: the Medium of History.'—M. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, good address by Mr. Barton on 'The Mystical Christ'; afternoon, Lyceum; evening, address by Mr. Imison and 'descriptions' by Mrs. Imison. Sunday next—morning, Mr. Jaye; evening, Mr. J. G. Huxley; at 3, Lyceum. Tuesdays and Thursdays, at 8.15, public circles.—A. C. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on 'Spiritualism,' led by Mr. Willmot. Evening, Mrs. Hitchcock gave an inspiring address on 'Revelations,' and 'descriptions.' 7th, Mrs. Harrad, address and psychometric 'readings.' Sunday next, at 11.45, Mr. Simmonds on 'Can Man know God?' at 7, Mr. and Mrs. Connor. 21st, Mr. and Mrs. Hayward.—A. I. C.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Several friends related experiences. Afternoon, Mr. T. C. Dawson read a paper on 'Man's Place in the Universe'; discussion followed. Evening, Mr. G. F. Tilby spoke on 'Thoughts,' Mr. Alcock Rush on 'The Purpose of the Union'; Mr. G. Tayler Gwinn reviewed the subjects chosen; Mr. and Mrs. Alcock Rush sweetly sang. 6th, Mrs. Podmore gave psychometrical delineations. Sunday next, at 11.15 a.m., Mr. A. J. McLellan; 3 p.m., Lyceum; 7 p.m., Service of Song by Lyceumists, entitled, 'An Angel in Disguise.' Wednesday, Mrs. Imison.—J. F.