

# Light:

*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT ! MORE LIGHT!"—Goethe.

"WHATEVER DOTHS MAKE MANIFEST IS LIGHT."—Paul.

No. 982.—VOL. XIX. [Registered as] SATURDAY, NOVEMBER 4, 1899. [a Newspaper.] PRICE TWOPENCE

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### NOTES BY THE WAY.

The 'Church Gazette' symposium on 'Is Immortality conditional?' does not bring out much vigorous or original thought. The various writers cling too closely to the ropes of their bathing machines—to the Bible, to conventional belief, or to anthropomorphic ideas of God. But this will no longer do. The Bible, though of priceless value, is but a record of past experiences and experiments in thinking and acting; conventional beliefs too nearly resemble survivals to be guides; and to speak of God in terms of human personality is both to miss God and confuse man.

How entirely useless is it, for instance, to say that 'the human soul may continue to exist, at God's pleasure only, beyond this stage of being'! What is this but to hamper God with all our arbitrary human limitations? God is not a magistrate, a millionaire, or a Czar, who can do as he pleases, having the power. He is the central rock or energy of all that we know as LAW in the vital Universe; and His 'will' is only what gravitation is in the physical universe. If man is immortal, he is so within the sphere of natural law. It is not a question of arbitrary will, or 'God's pleasure' We are very much disposed to think that the Rev. J. Haycroft, quoted and attacked by one of these writers, is on the right track when he says that God cannot quench that flame of immortality:—that is to say, an immortality which depended upon a personal will is too tainted with human arbitrariness to be acceptable or believable.

We believe that the rational Spiritualist's difficulty in relation to Prayer is increasing; but we also believe that this is the result of the intrusion of old ideas of Prayer which ought never to be allowed to invade the Spiritualist's sphere of life. We believe, too, that this difficulty will pass away, and that Prayer will become the natural and happy uprising of the rational mind and spirit to the source of all goodness, light and love.

'Unity' lately struck the true note concerning Prayer, in these words:—

The question of prayer is one of the most difficult because it is one of the most subtle and profound questions that the free mind in religion encounters. The philosophic objections are apparent. How can mortal wish affect infinite law, or how dare human desire interfere with the infinite order? The practical objection is equally patent;—how hollow are words, how dead do forms become!

Definitions and forms of prayer fail and disappoint, but prayer itself, the groping of the mind for truth, the yearning of the soul for excellence, the hunger of the heart for companionship, this is an eternal reality. So there always will be a perpetual charm and spell for all high utterances of devotion. Even words, though they are at best but words, so long as they are attempts to speak the unspeakable, to voice the unutterable, to express the inexpressible, are price-

less, deathless. We know the limitations and feel the imperfections, and yet in spite of them, nay, on account of them, the soul will go on worshipping and will not permit worshipful words to die.

In nothing else has the new thought of God, man, and the universe, which we call evolution, wrought so radical, so inspiring, so altogether comforting a change as in the thought of worship. Prayer, instead of now being a slave's task, is changed into a free man's privilege. Instead of the obsequious tribute of a servant, it becomes the joyful gratitude and communion of the child. Instead of teasing, it has become singing; instead of begging, it has become soaring. Prostration has become changed into flight, interference into conformity, self seeking into God seeking.

Dr. W. W. Hardwicke's trenchant book, 'The Evolution of Man; His religious systems and social customs' (London: Watts and Co.), is one that would painfully shock multitudes of good people; but that is no proof that the book is a bad one; it may even be a proof that it is in some respects a good one. But the warning is decidedly necessary. Dr. Hardwicke is a 'secularist' of the old kind and is 'anti to a great many much revered things.

An adequate review of his book would require a complete number of 'LIGHT.' It is almost encyclopædic, covering an enormous area in the vast fields of Science, Sociology, Religion, Theology and Spiritualism. On all these and other subjects Dr. Hardwicke is severely rationalistic, materialistic, agnostic; but he is a well-read and resolute thinker and critic, and his book may possibly do some good in brushing away cobwebs and clearing the ground of much obstructive rubbish. As for the rest, hard exaggerations carry their requisite corrections with them.

For instance, Dr. Hardwicke says, 'Is it wise or rational to neglect this life . . . and stake human happiness on the chance of a visionary future unsupported by any evidence whatever?' This is all exaggeration. A future life is *not* unsupported by evidence; and those who believe in it do *not* 'neglect this life.' On the contrary, the most ardent believers in the hereafter have been the most helpful workers here.

'An outline sketch. Psychology for beginners,' by Hiram M. Stanley (Chicago: The Open Court Publishing Company), is an elementary but useful work, chiefly in the direction of teaching how to observe and to account for simple observations which are apt to be too much taken for granted. The writer holds that Psychology should be a subject for the secondary and higher schools. The book has one excellent feature:—it has about thirty pages for writing bound up with the text.

This enterprising Company also sends us 'The Open Court,' for October, a German Number, containing a picture portrait of Frederick the Great after the battle of Kollin, an introductory Note on 'The Fatherland; or the significance of Germany for civilisation,' a brilliant Paper on 'The Religion of Frederick the Great,' and very readable and informing Articles on 'Germany and the United States,' 'The estrangement between America and Germany,' 'The Germans in America; or The Community of interests

between America and Teutonic civilisation,' &c.;—a strongly original and important Number. But what does Professor Carruth mean by saying that 'do justice, love mercy, and walk humbly with thy God' is 'a Gospel requirement'?

'Mind' for October (New York: The Alliance Publishing Company) is a 'Greenacre (Illustrated) Number'; that is to say, it tells us all about a charming Settlement in Eliot, Maine (U.S.), where a great many clever and happy people try to get as near Heaven upon earth as is possible, with the help of Philosophy, Religion, Music, good company, simple living and enchanting scenery. It is not a business Settlement but a purely Social and Idealistic one; and 'Mind's' description of it and of its doings is very pleasing and elevating reading indeed.

Walter Reid Hunt, writing of 'The Faith once delivered to the saints,' says, very tenderly and wisely, that this Faith could not be an opinion or a set of opinions. It must have been an inspiration, a spiritual gift, or saintly power. 'Of one thing,' he says, 'there is no doubt':—

The faith of Jesus himself in God as his Father, in his work as important, in the brotherhood of all mankind, in the permanent triumph of truth, goodness, and love—this faith was the abiding principle in his life. In the light of it those teachings of his which are the most loved—the Sermon on the Mount, the Lord's Prayer, the parables—are easily understood. This faith which ruled his life, through him and his example, has come to rule other lives which have been like his. Whenever it is our good fortune to become intimate with such a life, we feel instinctively that we have seen and known a sainted one. This simple faith of character, delivered by his life to those about him, and by them and by his brothers, constitutes a true 'faith once delivered to the saints.' When so used, it does not take a theologian to know what is meant: when used otherwise, not even the greatest theologian is sure.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, November 17th, when

MRS. J. STANNARD

has kindly promised to deliver an Address on

'MEDIUMS; THEIR DUTIES AND RESPONSIBILITIES.'

Mrs. Stannard's subject is one of paramount interest and importance, and her Address will no doubt give rise to a useful and animated discussion.

*In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.*

DR. GARTH WILKINSON.—The friends and admirers of the late Dr. Garth Wilkinson, whose decease we reported in our last week's issue, will be interested to know that a fine cabinet photograph of him was taken by Messrs. Martin and Sallnow, of 416, Strand, London, from whom copies can be obtained.

SPIRITUALISM is spreading in London, and the Stoke Newington Spiritualist Society, meeting in Blanche Hall, Wiesbaden-road, although one of the most recently formed, is rapidly becoming one of the most promising centres of spiritual activity. On Wednesday, October 25th, a very enjoyable social evening was spent by the members and friends, and there are good prospects of a successful season during the coming winter.

MENTAL SCIENCE AND METAPHYSICS.—Mr. G. Osbond, of Scior House, Devonport, Devon, has devoted considerable time and attention to the 'New Thought' school of philosophy, and is prepared to lecture upon these subjects and the higher aspects of Spiritualism to societies desiring his services. He has been giving lectures in Plymouth on Sunday evenings during the past two years with success, and will be pleased to receive applications for lectures. His fees are reasonable.

## A CONTRIBUTION TO THOUGHT CONCERNING GOD.

The following suggestive sentence occurred in the leading article in 'LIGHT' of September 23rd: 'By a bold stroke, this Logos is separated for a moment from God, conceived of by itself, as something with God and coming forth from God, and yet really God. This seems inconsistent, but it is spiritually inevitable for us.' A most suggestive sentence, for the mind is impelled to go behind it and ask why it must of necessity think of God thus; why any other conception of Him is unthinkable?

Is the cause merely due to our human disabilities? Is it 'Maya'—illusion? We all discover, as we learn to think, how wise is the Vedantic teaching on this subject; we are all educated by illusion; we all live at first, not only in a phenomenal sense-world, but in a phenomenal mental and spiritual world too; and through the illusions of these phenomena we are trained to apprehend to some degree what lies behind. But before we determine in our own minds that the spiritual necessity of thought above referred to, is one of these mental illusions, we ought to consider and weigh the importance of the fact that, whereas philosophic minds gradually learn to think behind the phenomena by which they are trained, in this particular the very highest philosophic thought feels most forcibly the 'inevitableness' of thus conceiving the idea of God; instead of getting beyond it, it is only as the mind develops that it becomes distinctly aware of this necessity.

There is another alternative answer. The cause of this spiritually inevitable necessity of thought may be of the same kind as that with which we are familiar in mathematics. When once the calculating faculty is developed it becomes mentally inevitable to think that  $2+2=4$ . Any other deduction with regard to the multiplication of two by itself is unthinkable. Why? Can we explain the cause otherwise than by saying that our intelligence is in this direction related to truth as the optic nerve is to light; that it cannot but respond? In this particular we know that which is intuitively, when the faculty is awake by which we are related to this truth.

And if we find that a further development of mental faculty renders it 'inevitable' to think of God as manifested in a co-equal Divine Logos, to think of Him, that is, as related, as subject and object, is it not reasonable to suppose that this mental necessity is nothing more nor less than the result of the correspondence of faculty with fact; that it is as true an indication of reality as the intuition by which we are forced to apprehend that two and two make four, or that a whole is greater than a part?

We may reach the same spiritually and mentally inevitable conception by another way. If we postulate that the nature of the Divine Spirit is Love we are compelled to include in the conception we have of Him both subject and object, for love implies reciprocity, and the highest kind of reciprocity can only exist where there is perfect correspondence, that is to say, equality. It does not seem possible to think deeply and logically into the idea of One Divine. Perfect Spirit of Love without feeling the inevitable necessity of introducing the conception of (at least) duality into that Divine Unity. Or again, if we approach the idea of God from another direction; if we try to realise to ourselves what we understand by unity, what we conceive to be the highest possible ideal of unity, we shall surely find ourselves obliged to reject at once the conception of a Monad God. Singleness is a conception many degrees below that of unity, in grandeur and beauty. The unity of the Divine Spirit must be the grandest and most beautifully complex unity conceivable. Did not Pythagoras recognise this? Did not his study of the mystery of numbers connect itself with the conception of harmony, which involves correspondence, and so with a dim but true apprehension of the essential character of the highest unity?

Whether, then, we approach the thought of God as of One who manifests, or as a Nature of perfect Love, or as the highest conceivable Unity, we find ourselves inevitably compelled to conceive that Infinite Spirit as essentially related, as subject and object, as One who is in Himself the archetype of all social life. Such a conception of the Being

of God is vastly more attractive than the colder Deism which fails to recognise that God's Unity is a reciprocal unity.

But this train of thought seems to us important in its bearing, not only on our worship, but also on our general conduct and attitude. For if it is a true conception so far as it goes (inadequate and dim of course it must be), the truth it contains must be one that will prove itself by its capacity to place man in true relation to the whole. Every truth is living and active, operating upon the whole universe, and in proportion as it is received and recognised producing order and harmony and progress, and most especially in the soul of man, the mirror of Divinity.

In studying the Upanishads we have been impressed in parts with their spiritual beauty: we have been almost startled by the white light in which the reality of the Divine Immanence and the oneness of God and man have flashed from its pages; and yet we miss in them something difficult to define—something which we do not feel the lack of in the Rig Veda. In the Rig Veda we have the expression of the religious sentiment of the childhood of the race. It is at once simple and profound. In the cry of the Aryan Rishi, to Agni, as 'Father, Brother, Kinsman, Constant Friend,' we feel the recognition of reciprocity. God is to him not so much an All with which he identifies himself, as a related Being, whom he cannot comprehend, indeed, but of whom his own human relationships testify. But in the later literature of the Upanishads, we seem often to lose sight of all distinction between subject and object.\*

We find, for instance, not infrequently, such a sentence as the following: 'That which is the subtle essence in all that exists, has itself. It is the True. It is the Self, *and thou, O Svetaken, art It.*' The ultimate goal of the soul in this philosophy seems to be to lose all individuality and to return to complete identification with the True Self, the Eternal Monad, and in this merging of the individual in the Whole we can find no place for reciprocity. Such conceptions turn the brain giddy, and in spite of the significant and soul-elevating thoughts which run like threads of gold through many passages, one understands why the popular mind has conceived for itself a pantheon of lesser divinities as a substitute for an object of worship which could not satisfy some of the most intuitive requirements of the human heart.

We ask ourselves: Is this the secret of the violent and glaring contrast which exists between the pure doctrines of the Vedānta philosophy and the recognised religion of priests and people? Dr. Fairbairn, in an article on Hindu philosophy and religion in the August number of the 'Contemporary,' points out how startling and how flagrant is this contrast, and drives us to speculate as to the cause. May it not lie deep down in a radical error in the conception of God which has been presented for acceptance? And if so, are we not led to the conclusion that it is only by the blending of Western theology (in the highest sense of the term) with Eastern theology that the two widely separated classes of mind in which those theologies are embedded, can attain to a true idea of God? It is sometimes said that Western ideas, and the religion of Europe, are altogether unsuited to the Eastern mind. This is strange, since that religion originated in the East; but it probably contains a partial truth. Christianity, as it has been held in the West, with its latinised doctrines, may be quite alien to Eastern thought, but the root truths which have found expression in Christian philosophy may be, and we venture to think are, absolutely essential to the progress of the East, as to that of all the races of the world; and two of these root truths we conceive to be: 1. The fact that the Object of our worship is (not phenomenally merely, but essentially) a related Unity. As we have no terms in which we can at all adequately express this relation, which transcends human thought, and much more human language, we have to make use of the best we find available, and to speak of God as Father and Son. 2. The second root truth at the foundation of Christian philosophy, we take it, is this: That the divinity in man which Eastern thought has so clearly perceived is filial divinity, and can never be otherwise.

\* We write under correction, our knowledge of Eastern literature being very limited; we merely give our impression for what it is worth.

Herein surely lies the safeguard against the self-exaltation, the self-worship which has apparently been the outcome of Brahminic philosophy. Dr. Haug shows in one of his essays that out of the belief that divinity could be obtained by the Brahmin, sprang the tremendous power and overweening assumptions of the priestly caste. The man who believes himself to be divine is often perilously near moral ruin. The fact is patent, history and experience attest it abundantly, that self-exaltation and self-worship are greater perils to character than many more instinctively repulsive sins. And yet there is a sense in which it is absolutely true that man is divine; that humanity is one with God. In what sense? Let man once recognise that his divinity is filial, that his glory, his only glory, is in being a receptacle of the spirit of sonship, and he is equipped with the strongest motive against self-exaltation, for the spirit of sonship is the spirit of dependence. 'The Son can do nothing of himself.'

Depletion means loss of divinity, and depletion is the direct result of self-assertion, since self-exaltation and self-assertion are an effectual barrier to the influx of the Spirit of sonship. Of all the blots upon our struggling and imperfect humanity there is none perhaps so pitiful as the petty conceits and self-regard of gifted souls. It is only the greatest who are altogether free from this, because the greatest souls have turned to their Primal Source and become as little children. H. A. D.

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#### DECEASE OF MISS FLORENCE MARRYAT.

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Mrs. Francis Lean, better known as Miss Florence Marryat, passed away on Friday, October 27th, at her residence, 26, Abercorn-place, London, N.W., after a long illness, at the age of sixty-two. She was married at sixteen to Captain Ross Church and afterwards to Colonel Francis Lean. She commenced her career as an authoress in 1865, and wrote in all nearly seventy novels. The remarkable thing was that, while writing so quickly, she retained in a high degree the power of enlisting and holding the attention of a wide circle of readers. Her stories were not marked by any distinguished powers of characterisation, or even any specially graphic description of incident. Yet it is evident that they appealed to a very wide circle, and probably one of the principal explanations of the fact lay in their remarkable spontaneity. The authoress had, in fact, the gift of the good story-teller.

Miss Marryat was, as our readers know, an ardent believer in Spiritualism, and her book, 'There is no Death,' which was produced in 1891, caused quite a stir among her friends in the reading world. In 1894 she issued a second book, entitled 'The Spirit World,' and in both of these volumes she gave some vivid descriptions of her spiritualistic experiences. Many people were thus attracted to the subject who had previously given it no attention.

Miss Marryat was the sixth daughter of the late Captain Marryat, R.N., the novelist.

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#### 'PSYCHIC PHILOSOPHY.'

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A recent review in 'LIGHT' of Mr. V. C. Desertis' valuable work on 'Psychic Philosophy' brought us several letters of appreciation, and now we have the pleasure of giving publicity to the following communication from a gentleman whom Mr. Desertis has guided into the promised land of full conviction, after several years of wandering in the wilderness of doubt and indecision:—

SIR,—It may gratify Mr. Desertis to know that the perusal of his book proved the turning point which, at least in one case, converted an inquirer, during twenty years, into a convinced believer in the truth of Spiritualism. It did so by suggesting a way in which a perfect harmony might be found between (a) the alleged phenomena of Modern Spiritualism; (b) the so-called 'miracles' of the Bible and tradition; and (c) the most advanced theories of men of science. Quite apart, too, from that reconciliation, I found in that book what seemed to me much valuable truth on ethical and social subjects. E.D.G.

Harborne, Birmingham.

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NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

## SEANCES AT GRENDON HALL.

A brief account of some séances recently held at Grendon Hall, the residence of the Count and Countess Zborowski, may be of interest to such of your readers as still need assuring of the reality of spirit materialisation. Mrs. Corner was the medium on October 21st and 22nd, and Mr. Craddock on October 24th and 25th. A gratifying feature of the phenomena obtained through the mediumship of Mrs. Corner is the good light permissible, a small shaded lamp burning throughout the séances. At her own request, Mrs. Corner was securely fastened round the waist by tape, which we then tightly knotted to her chair. In addition to this her hands were tied together, and again the tape was knotted firmly to the chair, care being taken that she suffered no serious inconvenience in consequence. At the first séance some fifteen or twenty minutes elapsed between the time Mrs. Corner retired behind the curtain and the emergence of the form called 'Marie.' It will suffice to state that 'Marie' went in and out of the cabinet repeatedly; that she was seen from head to foot; that she stood several inches higher than the medium—proving this to our satisfaction by marking the wall with a pencil as she stood. Paper and pencil had been placed upon the mantel-piece adjoining the cabinet, and 'Marie' stood outside the curtain and wrote upon it. She constantly chatted with the sitters, greatly admired some of the dresses, and displayed the voluminous folds of her own soft white drapery. Another control was heard talking inside the cabinet, but he did not come out, while the shadowy form of a little child appeared, and stroked the dress of the Countess. At the second séance 'Marie' came out more quickly, having probably gained confidence in the circle, and during the evening requested Count Zborowski to hand her the flower he was wearing. This was immediately done, and 'Marie' took it inside the cabinet. Paper and pencil had again been placed in readiness for use, both inside and outside the cabinet. In addition to 'Marie,' a form, dressed as a nun, came out for a short time, and also the form of a little child. At the conclusion of this séance, the Count's flower was found very cleverly stuck through, and secured in, a piece of stout drawing paper, on which was written, 'This is all I can do to-night—your loving 'M.'—an initial recognised by the Count and Countess. On another piece of paper was the outline of a deformed hand in pencil, said to be the hand of the nun. Needless to say that at the end of the séance Mrs. Corner was found precisely as she had been left, and our knots were too tight to be undone without scissors. The light having been excellent throughout, no possible doubt could exist as to the genuine character of the manifestations.

Mr. Craddock's mediumship presents greater variety of phenomena, but unfortunately the operators have not yet succeeded in working in the light. Nevertheless the results obtained leave no room whatever to doubt their true character. After the usual preliminary remarks by 'Dr. Græme' and some chatter from 'Red Crow,' Mr. Craddock passed into the trance state, and after a short interval 'Jimmy's' voice was heard. A little later a spirit called 'Amy' came out and spoke in a whisper, but she lacked confidence and was only dimly visible. 'Jimmy' meanwhile kept up a running comment on persons and things and finally asked for a song. This was soon forthcoming, and gave 'Jimmy' the opportunity of displaying his musical taste and skill, for he produced *somehow* a very sympathetic accompaniment to 'The Lost Chord.' No kind of instrument was in the cabinet, nor was there on this occasion any paper out of which a horn could be improvised, so we were forced to conclude that 'Jimmy's' own vocal organs were alone responsible. At the second séance with Mr. Craddock the form of 'Abdullah' appeared and played an important part. He held up *two* luminous cards by which he was very distinctly seen. He was totally unlike the medium, and, moreover, to our great satisfaction, he approached the cabinet, and drawing back the curtains turned the light from the cards on the form of the sleeping medium. The two were thus plainly seen at the same moment. During the séance 'Amy' also came out and chatted with the sitters. A musical box was frequently

wound up by the invisible operators, and floated in the air. Spirit lights were seen, and various voices heard. The spirit form of a lady talked for some time with the Countess, and tenderly stroked her face and hands; while another spirit was overcome by emotion and sobbed audibly. Considerate kindness is needed in the treatment of Mr. Craddock on his release from the trance. He wakes up both dazed and startled, and some little time elapses before he regains his normal self. His demeanour is entirely pleasing and calculated to inspire confidence, and in the presence of sympathetic investigators his mediumship offers a variety of interesting manifestations well worth the attention of serious students of psychic phenomena.

E. BROWNE.

## 'ZADKIEL' ON '1900.'

Zadkiel's Almanac for 1900 gives some dismal reading. The closing year of the nineteenth century would seem to have been specially set apart by the Fates for epidemics, deaths, fires, railway accidents, financial crises, and earthquakes. The astrological feature of the year is the entry of Saturn into Capricornus, and it is held that when Saturn is in that sign troubles and disasters are sure to come, as all past records go to show. 'The voice of the stars' for 1900, as interpreted by Zadkiel, is indeed pessimistic. The predictions for January and February are, if anything, favourable to the happiness and prosperity of the civilised world, but the influences are only transitory, as March appears to be a singularly unfortunate month. At the new moon the planetary positions are not favourable for either the 'remission of taxation or the turning of swords into ploughshares.' About the beginning of the month 'the King of Terrors,' we are dramatically told, 'will hurl his shafts at persons in high society.' Diseases of the respiratory organs, rheumatism, and influenza may also be expected. In the United States, railway accidents and labour troubles threaten, and in our own country 'more than one railway disaster is to be apprehended.' The 24th to the 31st will be a period of unrest for the Stock Exchange. As a set-off to these depressing announcements it is comforting to learn that the approaching winter is to be 'a mild one, followed by an early spring and abundant vegetation.' A great earthquake will take place in the Grecian Archipelago about the middle of April, and it may be of service to mention that the 17th of that month is a day 'inimical to love engagements,' as is also the 10th of May. Sudden and violent deaths, and the prevalence of an eruptive fever, will mark the first fortnight of June, and an earthquake is set down for Asia Minor. Fires and disorders will be rife in London about July 10th and 23rd, and 'our Royal Family will be involved in some grief in the first half of the month.' The summer of 1900 will not be so cool and unsettled as is generally the case under Saturn's action, 'and we may look for spells of heat and drought.' About the middle of August earthquake shocks are probable in Italy and possibly in France. The conjunction of Jupiter with Uranus on October 20th will, it is confidently asserted, be followed by an outbreak of epidemic sickness. November 5th, 19th, and 22nd are likely days for earthquakes or tempests in India, Mexico and Greece. The partial eclipse of the sun on the 22nd is ominous of warlike proceedings. The 19th should be carefully noted as a particularly bad day for quarrels and disputes. In December four great planets, Jupiter, Saturn, Uranus and Neptune, are in the twenty-third degree of declination and the public health in consequence is likely to suffer. The close of the year will be marked by further railway accidents likely to occur about December 20th to 22nd, and 29th.

Such in brief is to be the scheme of things. The oracle has spoken and he must stand or fall by his utterance. It should not be forgotten, however, that Mundane Astrology is an extremely difficult branch of the 'science' and that prognostication, even to an expert astrologer, is by no means an easy task.

The almanac contains the usual tables, together with much interesting general information, and is published by Messrs. Glen and Co., 328, Strand, W.C. A. B.

## A SIGNIFICANT FACT.

In view of present occurrences in South Africa the following narrative cannot fail to be of interest. It is copied from 'Phantasms of the Living':—

Dr. Ormsby writes as follows from Murphysborough, Illinois, April 22nd, 1884:—"Early in February, 1862, the Regiment of Illinois Volunteer Infantry, of which I am assistant-surgeon, was ordered from Cairo to join in the attack on Fort Henry. The surgeon went with the regiment, and left me with the sick in the regimental hospital—about thirty—among whom was Albert Adams, sergeant-major of the regiment. He was an intelligent and estimable young man. I had removed young Adams from the hospital proper to a room in a private house—one that had been quite large, but a smaller room had been partitioned off at one end with a board partition, which was, I think, canvassed and papered; and in the smaller room so partitioned off was my wife, who is now, besides myself, the only person whose whereabouts I know who heard the speaking. Seeing the young man would die I had telegraphed, and his father came at 4 or 5 p.m. During all the afternoon he could only speak in whispers, and at 11 p.m. he to all appearances died. I was standing beside his father by the bed, and when we thought him dead the old man put forth his hand and closed the mouth of the corpse (?), and I, thinking he might faint in the keenness of his grief, said "Don't do that! perhaps he will breathe again," and immediately led him to a chair in the back part of the room, and returned, intending to bind up the fallen jaw and close the eyes myself. As I reached the bedside the supposed dead man looked up suddenly in my face and said "Doctor, what day of the month is it?" I told him the day of the month, and he answered "That is the day I died." His father had sprung to his bedside, and turning his eyes on him he said: "Father, our boys have taken Fort Henry, and 'Charlie' (his brother) 'isn't hurt. I've seen mother and the children, and they are well." He then gave quite comprehensive directions regarding his funeral, speaking of the corpse as "my body," and occupying, I should think, as much as five minutes. He then turned towards me and again said: "Doctor, what day of the month is it?" And when I answered him as before, he again repeated: "That's the day I died," and instantly was dead. His tones were quite full and distinct, and so loud as to be heard readily in the adjoining room, and were so heard by Mrs. Ormsby.

This statement is signed 'O. B. Ormsby,' and a further note is added in which, in reply to questions, the doctor stated that he ascertained afterwards that the fort *was* taken and the brother uninjured. The condition of the mother and the children he had no opportunity of verifying. He also says, 'I have just asked her' (his wife) 'whether she heard the words of the dying soldier, and she answers that she did, informing me that the partition between the two rooms was of boards, papered, and that young Adams, instead of saying "our forces," said "our boys."' "

This incident was published in 1886 in 'Phantasms of the Living'; and we cannot refrain from sending it for publication in 'LIGHT,' in the hope that it may prove suggestive and consoling to some few of the millions of the nation whose anxious attention and sympathy are at the present moment centred on our brave army in South Africa. The incident seems to indicate that the sympathetic interest of the young soldier operated along the familiar channels, quite uninterrupted by the brief shock called death. He still, seemingly, followed with his comrades and rejoiced in their successes, watching with particular and individual affection the fortunes of his own kith and kin. He was still, in his personality, the soldier, son, and brother, with the additional advantage that he had broken the fetters of time and over-stepped the limitations of locality. Could we but share this consolation with the many mourners made by the great roll of names which have been already reckoned among the slain, how differently would some face the facts of these so-called losses. We trust that, for each slain, 'killed' means 'promoted'; for good service has been loyally done, and the blessing and gratitude and sympathy of a whole nation pass to them across the narrow strait called death. Let a poet word it for us—

"Greet the Unseen with a cheer!  
Bid him forward, breast and back as either should be,  
"Strive and thrive"! cry "Speed,—fight on, fare ever  
There as here!"

ZERO.

## HOW DO CLAIRVOYANTS SEE?

Being interested in the articles on this question, I venture to submit my remarks as to my own experiences. I am not a professional medium, but I find a very great pleasure in sitting with friends, and in so doing I think I am the one who derives the most benefit. I always feel much better in health and spirits after a séance, and my mediumship is one of the greatest blessings I have. When I sit I always pray, for I think it necessary to approach the subject with reverence. I always feel impelled to close my eyes, but I am quite conscious of all that is being said by the sitters. For the time I seem to be 'Cresieri' (my guide), and she generally speaks in a foreign language, unknown to me at first; and it seems as though she turns to someone in the spirit world to tell her what to say in English, and then, as well as she can, she describes what she sees. I seem to get to places and see just what is going on there without appearing to go a journey. On one occasion I was sitting with a few friends and three strangers. One, a young lady I had never seen or heard of before, said that I (or 'Cresieri,' which you will) described with perfect accuracy a sketch taken from a play that was being acted at the Adelphi Theatre (I did not and do not know the name of the play). I seemed to get suddenly into a large building, to go up a lot of stairs, and to see a lot of funny things, wigs, perhaps, &c.; and then I saw the actors on the stage, their gesticulations, &c., by which means the young lady could recognise the piece. I ought, perhaps, to mention that I was telling her something about a friend of hers, whose business took him to that theatre. The sitters are readers of 'LIGHT' and could verify this.

Once I also seemed to drop suddenly upon a tea plantation, and distinctly saw the figures moving about. I visit several places, and get very interested. I can generally remember all I have seen. How I actually see them I cannot say, but that I do see, *with my eyes closed* all the time, is certain, and they are mostly places I have never seen before. Telepathy, I am sure, is out of the question, for accepting the assurance of my friends, they have never once been thinking of that which I have told them.

I have now and again been taken, as it seems, into the 'spirit sphere,' or rather allowed to peep into it; and then, the amazing brightness and beauty I can never describe. I can only smile and say, 'How lovely! how glorious!' and then return to this world, making a thousand and one good resolutions and feeling wonderfully happy. Of course, and unfortunately, I have seen the unhappy side of this life clairvoyantly, but it serves to show how much there is to do while we are here.

I believe, and I have been told by Mr. Peters, Miss Porter, and Mr. Vango, that I have many controls, but I think 'Cresieri' is mostly with me, so much so, indeed, that I feel that she is more like a loving friend, and whenever or wherever I take my pleasures, I find myself wondering how 'Cresieri' enjoys it. I have recorded this faithfully, and trust it will interest your readers.

Once only, and I trust it will be the last time, do I remember being controlled by an unprogressed spirit. But I have prayed earnestly for him, and I have good reasons for believing that he is happier. It served as a sharp lesson by which I, at least, benefited; and I recommend that anyone having such unhappy results should close the séance at once, with prayers for friends on this side and the other.

I may mention, perhaps, that when I came into my room to write this, I saw a lady standing opposite me, but I can only say that she wore lace round her neck, for she vanished as suddenly as she appeared. I was not thinking of seeing anybody at the time, and was considerably surprised.

EMMA HOLMES.

64, Yeldham-road, Fulham, W.  
October 20th, 1899.

THE MIDLAND SPIRITUAL TRACT ENTERPRISE, inaugurated by Mr. Bevan Harris, of Radcliffe-on-Trent, has met with considerable support, and some thousands of tracts have already been distributed. Mr. Harris will send a neat leatherette pocket case, containing a dozen assorted tracts, post free to any address for 3d.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.

SATURDAY, NOVEMBER 4th, 1899.

EDITOR ... .. E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

SUBSCRIPTION RATES—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '—— & Co.'

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

### SPIRITUAL CONCEPTIONS OF GOD.

One of our valued Indian correspondents asks us to discuss in 'LIGHT' the following question:—'Was there ever a time, in the past eternity, when the God supreme was alone? If not, are we not driven to believe that this Universe, or at least a portion of it, was coeval with Him? The Universe must have a beginning, as Christians and Theists believe; otherwise how can we draw a line between the Creator and the Creation?'

Of course this is not a new question; and it is fitting that it should come again from the East, the natural and ancient home of all such subtile cogitations. It is also fitting that the question should be submitted to the West. We hold that the Himalayas and London, between them, are destined to give practical and yet spiritual solutions to problems which hitherto have been regarded by many as hopelessly and only speculative. To-day and in our very limited space we can only indicate the direction in which the inquirer may profitably go.

After making these remarks, it may look like desertion if we now add that although the question is a perfectly natural one, it is, in our judgment, a hopeless one. It is more than speculative: it is incapable of giving or receiving definite light. We have neither the faculties, the experience, nor the sources of knowledge which alone could equip us for the mighty journey which the question indicates. And, to tell the truth, the question as it stands seems not a little tainted with those Western anthropomorphisms which the East ought to help us to conquer or elude. It suggests a picture of God as a person in the same sense that a man is a person, and separates Him from Creation, as though He were personally on the same plane as matter. This must be an error. It is perfectly true that we cannot state in terms the truth to which it is opposed, but that is only because, as we have said, we lack the requisite faculties, experience and knowledge. At present we are on the sense-plane, the plane of time and space; and our faculties, experience and knowledge do not go beyond it; but what seems clear is that the Ideal God is not on that plane, except in His manifestations. It has been profoundly said that He is 'the inmost uplifting life of all things,' and it is very doubtful whether we shall ever be able to go beyond that at this stage of our journey. It is therefore altogether beside the mark to introduce arithmetical or time or space relations into our thought of God.

It is here that most of the *isms* break down—especially Pantheism, Trinitarianism and Unitarianism, all of which treat of God in terms of space and number and time. Pantheism plus Intellectual and Spiritual Unity on a plane of its own is about what we want: and there we stick:—all our definitions and picturings thenceforth becoming misleading. All we can say is that

Things are not what they seem,  
that there is a God-side to everything, and that

In the mud and slime of things  
There always, always something sings:

and modern science very strongly suggests that what we call 'The Creation' is only a fresh strain of the old music; that matter—what we call matter—is as old as God, whatever or whoever God is, and that Nature's new births are only her eternal and ceaseless transformations. If this makes 'Creation' coeval with the Creator we cannot help it: but, in imagination (as far as our earth-plane imagination can go) it disposes of the question as to the loneliness of God. If, again, it seems to abolish the distinction between matter and spirit we cannot help it; but we may cautiously ask, on this boundary line, whether anyone can tell us what matter is—whether, indeed, matter is not altogether a sheer illusion, or, at any rate, a passing mode of manifestation of spirit,—an appearance on our plane of that which has possibly existed or which is passing on to exist on all planes. And behind all, and within all, is 'GOD.'

So far, then, as we can see, there has never been a creation, but only an eternal and a ceaseless becoming. 'Nothing for nothing, and nothing from nothing,' seems to be the law of the Universe. The rest is absolutely unthinkable,—just as unthinkable as are the alternatives of space beginning and space unending, or time commencing and time that 'shall be no more.' Is this hopelessly unsatisfactory? Does it settle nothing? We hope so. Anything which seemed conclusive and nicely circular, anything that settled the matter, would be the least satisfactory solution, for we know at least one thing assuredly—that man by searching cannot find out God, and that he cannot hope to understand Him to perfection. But we can draw large inferences, and these we are not only entitled to draw, but we are bound to draw them. We know not the mode of the being of God, but we are bound to infer Him. We know not the secret of our life in Him, but the inward assurance is too strong either to be doubted or ignored. We know not the mystery of spirit-life, as distinct from life environed by material limitations, but we are confident concerning it. And all these great aspirations and confidences blend in the thought that in God we all live and move and have our being:—how we know not; but the fact we cannot doubt: so that all questioning concerning the loneliness of God, all thrustings in of doubts concerning the co-existence of the Creator and Creation, all theories that put God in His own place and Man in his, with barriers of time and space between them, seem to be all on the wrong lines. We can go no farther: but as far as this we are bound to go. 'Who shall separate us?' 'In the beginning was the Logos, and the Logos was with God, and the Logos was God . . . and the Life was the Light of men.'

#### 'IMPROVISATIONS FROM THE SPIRIT.'

The late Dr. Garth Wilkinson published a little book of poems some years ago, entitled 'Improvisations from the Spirit.' If any friend has a spare copy of the work, and will kindly present it to the London Spiritualist Alliance, the gift will be warmly appreciated. Failing that, the loan of the book for a week or two will greatly oblige.

## THE ADDRESS BY MR. HERBERT BURROWS.

I observe from the report in last week's 'LIGHT' that Mr. Herbert Burrows, in his recent address to the London Spiritualist Alliance, did a slight injustice to the memory of the late Mr. Newton Crosland. You report Mr. Burrows as having said:—

'Some months ago I saw in "LIGHT" an obituary notice of an old and respected Spiritualist, in which it was stated that reincarnation was always a red rag to him. Now that is a frame of mind that I confess I cannot understand. No theory is a red rag to me. I try to examine them all as calmly and impartially as I can, rejecting in them what appears to me to be false and unsound, and cheerfully accepting that which appears to me to be sound and reasonable.'

Now, permit me to say that this was rather an ungenerous and unfair attitude for Mr. Burrows to take towards 'an old and respected Spiritualist.' Mr. Burrows appears to assume that Mr. Newton Crosland allowed the theory of reincarnation to act as a red rag to him, without giving it a calm and impartial examination—so different from what he (Mr. Burrows) is himself in the habit of doing! As a matter of fact, however, Mr. Newton Crosland *did* give anxious and impartial consideration to the subject, as was his custom in regard to every question before committing himself to the expression of a definite conclusion. It is true, no doubt, that Mr. Newton Crosland showed some impatience with what he regarded as exploded fallacies, and if the theory of reincarnation ever became a 'red rag' to him it was because of the persistency with which it was continually being thrust forward again as though its pretensions had never been refuted.

'VINEX.'

With all Mr. Herbert Burrows' transparent honesty it seems to me that he has, unconsciously no doubt, allowed a natural bias in favour of Theosophy to carry him a little astray. He expresses an opinion that 'the columns of "LIGHT" might be more usefully employed than in being given over to a "valued contributor," one of whose aims in life seems to be the discovery of "contradictions in Theosophy" as to whether, say, I am to be reincarnated eight hundred times according to Mr. Sinnett, or nine hundred times according to Mrs. Besant.' But surely, if Mr. Burrows has read Dr. Berridge's valuable contributions as carefully as I have done, he must know that that is an altogether erroneous description of that gentleman's purpose, and that his real object throughout has been to show that there have been so many and such palpable contradictions on the part of the leaders of theosophic thought, on a variety of topics and not merely on reincarnation, that their teachings cannot possibly be regarded as in any sense authoritative. Like Mr. Burrows, I take an interest in Theosophy, but unlike him I think that the columns of 'LIGHT' have been usefully employed in publishing Dr. Berridge's letters. They have served a good purpose, and I am pleased to see that even Mr. Burrows, with characteristic fairness, recognises 'the *assumption* of authority on the part of Theosophy' and the making of huge claims 'without the smallest shade of justification in the way of proof.'

'AMICUS.'

Mr. Herbert Burrows made a somewhat startling assertion in his closing speech at the end of the discussion on Friday, October 20th, when he declared that Mr. Lynd, in his lecture upon wireless telegraphy, was cutting the ground from under the feet of the Spiritualists and providing a physical explanation for a large proportion of our facts, without calling in the aid of the spirits. It seemed to some of us that what Mr. Lynd did was merely to supply an analogy on the physical plane, that might possibly illustrate the means whereby thought-transference is, or can be, effected between the incarnate operator and his subject—or between the discarnate operator and the sensitive or medium. The fact, however, seems to have been overlooked that all that Mr. Marconi has succeeded in doing up to the present is by his transmitting instrument to set up certain ether vibrations and thereby produce certain physical *motions* in the distant receiving instrument. He has not transmitted

*thought!* By pre-arrangement with other persons certain movements are understood to stand as symbols for certain letters—that is all. Mr. Marconi has done nothing whatever in the nature of producing the transference of an idea, a feeling, an impulse, a mental picture or a thought. Surely Mr. Burrows was himself somewhat too hasty in blaming the Spiritualists for being thoughtless and unobservant when they applauded Mr. Lynd's interesting lecture and his suggestive illustrations.

ONE OF THE LISTENERS.

I have carefully read Mr. Burrows' excellent and well-intentioned address on Spiritualism and Theosophy, but when the outcome of the whole paper is to suggest that a selected number of advanced Spiritualists should meet and discuss their differences with a like number of liberal Theosophists, I fear I cannot believe the result would go further than to confirm each in his own convictions.

The characteristics of the 'theosophic' doctrine are the belief in Mahatmas and reincarnation, and those of the Spiritualists are the belief in mediums and the facts and theories got through their assistance.

Now the idea of the Mahatma is that of a severely trained psychic, as distinguished from our mediums, who are untrained and often disorderly psychics. But the Mahatma, whatever he may be and wherever he may live, puts in no appearance in these islands, and when I asked Madame Blavatsky why it was so, she answered me, 'Because you eat beef and live as married people!'

Now, as president of the British branch of the Theosophic Society, I had many in our society who were vegetarians and who lived a life of entire abstinence, and yet these had no more revelations from Mahatmas than those had who lived naturally and temperately. As to the doctrine of reincarnation we were divided in opinion; but to myself and others this doctrine has always appeared as entirely destitute of the slightest evidence, while to me it has ever appeared as opposed to reason, philosophy, and common sense, and I feel certain that no amount of talking could ever change me in that view.

During the years I was president of the branch, I never, from India or elsewhere, got one new fact in psychics or one new or important idea, or anything more than an incessant dogmatic talking; while on the other hand, in my experiments with mediums, I have got absolute proofs of mind reading, slate writing, materialisations, and the passage of matter through matter, all which has enabled me to excogitate a Christo-Theosophy, which for ever fills my mind with gratitude and wonder, and which furnishes me with a key which unlocks, to me, the mystery of the whole creation, as it scientifically proves to me that spirit is the ultimate force of the eternal mind and the substance of all things.

But while I say that it is due to the phenomena coming through a few untrained and often disorderly mediums that all the treasures of earth and Heaven have seemed to be revealed to me, I not the less see that in very many of our séances are often to be found delusions and snares, and that our *dark* séances especially should be subjected to the strictest arrangements.

GEORGE WYLD, M.D.

The address by Mr. Herbert Burrows on 'Spiritualism and Theosophy,' to the London Spiritualist Alliance, was so admirable both in matter and spirit that I could not fail to appreciate its candour and suggestiveness. But I am not quite clear upon some points, and as Mr. Burrows kindly promised to reply through 'LIGHT,' may I be permitted to ask him the following questions through your columns?

1. Do you advocate the entire abolition of physical séances?
2. Do you urge that we should abandon the practice of holding séances for intercourse with spirits through the 'conduit system'?
3. Do you think we shall obtain by the subjective processes clear demonstrations of spirit action and personal identity?
4. Do you think that materialists will be convinced, by the subjective 'higher self' cultivation, of the presence, power and identity of exarnate human beings?

5. Is it not more probable that the physical or external phenomena (which at the same time afford us evidence of the action, intention, and identity of the intelligent operator at the other end of the line) are most likely to carry conviction to the hard-headed materialist?

6. While sympathising with your desire that Spiritualists should attain *spiritual knowledge* by the cultivation and exercise of their inner and higher powers, may not such spiritual development proceed simultaneously with the exercise of mediumship?

7. May not mediums develop their own psychic sensibilities by rational co-operation with intelligent spirits?

8. May there not be some little bias in your mind against the 'conduit system,' which, while it may in some instances lead to injurious results to unthinking and foolish mediums who indiscriminately surrender themselves to 'control,' has, however, 'bridged the gulf' and afforded us unmistakable proofs of continued, conscious, individual existence—proofs that are not forthcoming elsewhere?

9. Is it not the fact (for all their 'inner consciousness' and intuitive realisation of spirit companionship) that Theosophists, when heart-sore and weary, seek the aid of spiritualist mediums that they may enjoy communion with their departed friends? Do not Theosophists sigh 'for the touch of the vanished hand and the sound of the voice that is still'? May we not, in this craving of the heart for comfort and of the head for proof, find the secret of the vitality of Spiritualism and its power to help and bless all sorts and conditions of men?

MEDIUM.

#### LIGHT FROM THE SUMMERLAND.

Under the above heading a Scotch weekly newspaper, called the 'West Lothian Courier,' is printing a series of well-written and out-spoken articles in which the writer frankly accepts spirit return as a well-proven fact. In the two articles which have already appeared, on October 21st and 28th respectively, he deals sympathetically and lucidly with the following points: Mr. Stead's Letters from Julia; Automatic Writing; The Cultivation of the Soul; Love the Manifestation of the Divine in Life; Trampling over the Last Enemy; Trance Mediumship; Hypnotic Influence and Criminal Suggestion; A Medium in Bathgate; A Spirit Joins in a Conversation; Views concerning God, &c. The next essay will deal with a spirit's message on the 'Universal Religion.' This is a bold step for the Editor to take, and we trust he will not suffer for his temerity. Those of our readers who desire to peruse the articles should address 'the Editor of the "West Lothian Courier," Bathgate, N.B.'

#### THOUGHT TRANSFERENCE.

We quote the following from the 'Literary Digest':—

'The ranks of those who see in wireless telegraphy an argument in favour of thought-transference by "brain-waves" have been joined by the editor of the "Medical Times," who writes as follows in that journal:—"Marconi has shown that a small electric battery can send waves of energy and intelligence through the ethereal atoms of space for a greater or less distance, according to the elevation, which may be caught up by a sensitive mechanical receiver, and its code of signals recorded and interpreted. In the battery a small amount of material is decomposed to produce the electric current. The brain is, to a certain extent, a battery, and the ganglions of the great sympathetic nerve are relay batteries to insure a continuous supply of the nervous energy generated in a great measure by the brain. This battery, with its relays, by the nourishment supplied to the body, decomposing its own material thus supplied, is perpetually in action. Thought is to a certain extent the outcome of cerebral action, the same as electricity is a force evolved from the decomposition of elementary substances. Thought, then, is an entity, a force, something which can travel through space and be caught up by a receiver, however distant, which is in tune with its vibrations."

If the 'Medical Times' has stated that Marconi's electric battery can send through the ethereal atoms of space, 'waves of energy and intelligence,' the 'Medical Times' is manifestly wrong, and is answered by its own admission that the waves of energy are simply signals which have to be 'recorded and interpreted.'

#### IMMORTALITY HERE.

There are so many points in common between Mr. Thurstan's views and my own on this subject, that I am inclined to think that a little further consideration will induce him to accept precisely the same conclusions as I have adopted, viz., that it is right and desirable to prolong life indefinitely on this earth. This may appear at first sight to be pure materialism, and I am therefore desirous of making my standpoint perfectly clear. In the first place, space and time being to the spirit non-existent, what matters it where the individual lives, provided the spirit within is self-conscious? In the writings of Swendenborg, it is demonstrated that Heaven is *not in space*; which, practically speaking, amounts to this: That it is in vain to look for Heaven far away in the distant realms of space or beyond the grave. Where, then, is Heaven? In my work on Concentration I shall show that Heaven is *within the individual, no matter where he is in space*. Now, I apply this practically to daily life, with, I may say without exaggeration, enormous success, not only in my own case but in the case of dozens of pupils who are willing to study and practise the art of Concentration. I refuse to admit that a man must leave Heaven behind when he does this or that in the material plane. I admit freely that he does not enter into Heaven in this world. Why? Simply because he has not mastered the science and the art of living. When he has done this—which is not really the stupendous problem it appears at first sight—he can enter into absolute rest and peace, that is, Heaven or Nirvana, *whenever and wherever he finds it necessary*. This is a point upon which I lay enormous stress. So that, instead of waiting for the evening to get repose, as Mr. Thurstan says of the man in the City, he procures it during the day. Of course, this implies that the individual does a reasonable amount of work. The Elixir of Life, briefly then, would imply access to Heaven at will, and consequently communication with other beings not on the material plane, whenever desired; also such a knowledge of the laws governing the physical organism as to prevent the accumulation of the earthy and calcareous compounds in the body which are the direct causes of decrepitude and old age. I will put the problem in this way: Suppose Mr. Thurstan within the next thirty years did not accumulate in his organism any unnecessary earthy matter, what would take place? Mr. Thurstan would not be one whit physically older than he is now. Suppose he went on in that style for 300 years, he would not be one whit physically older than he is now. But what about the spirit? Spirit does not grow old. It is the same yesterday, to-day, and for ever! Would not humanity at large be immensely the gainer by the presence on the physical plane of incarnate spirits of mature experience and developed wisdom? That, I may say, is the fundamental teaching of Jesus and of Plato. I should like to see what Mr. Thurstan thinks on this point.

5, Portman-street, W.

ARTHUR LOVELL.

#### TO CORRESPONDENTS.

- F. W. THURSTAN.—Your 'Rejoinder to Mr. Herbert Burrows' came to hand too late for this week, and must, therefore, be held over for another issue.
- 'Christchurch, New Zealand.'—It would not be prudent to open a discussion on the question. If once begun the controversy would be long and probably bitter.
- D. G.—You do not give your name and address. But in any case we should have been unable to use your communication as we have already more matter in hand on the same subject than we can possibly print.
- H. S. T.—You should look through our advertisements. We exercise careful supervision over that department of 'LIGHT,' but cannot accept any responsibility—or recommend any one medium as 'perfectly reliable.'
- 'W. B. T.'—The fact of your becoming an Associate of the London Spiritualist Alliance would not involve your acceptance of any special teachings. As an inquirer you will be welcome, and have all the privileges accorded to others without any inquisition into your private beliefs. Indeed, the use of the books in the library would be of special benefit to you and inquirers generally. If you elect to join *now*, your subscription will run on until the end of 1900.

PRAYERS FOR THE DEPARTED.

During a recent sitting with the well-known medium, Marie Brenchley, a very beautiful and pathetic incident occurred, a narrative of which may be interesting to some of your readers.

Mrs. Y. and I were sitting for development in automatic writing. Conversation was not prohibited at these sittings and on this particular occasion it turned on the descriptions given by various mediums of the spirit form leaving the body on the occasion of death. After Mrs. Brenchley had described to us how the occurrence appeared to her, she proceeded to tell us of some of her experiences in Queen Charlotte's Lying-in Hospital, and of her surprise when, holding a dead baby on her lap, she saw the spirit form or 'shade' of the child. Surprised and alarmed she rose from her seat, exclaiming: 'See, there are two babies here.' This made a great impression on her, and as naturally many babies died there, she sorrowed for and sympathised with the poor creatures lying in the beds around her, many of them wishing that God would take them as well as their babies. Then Mrs. Y. looked up, saying, 'Mrs. Brenchley, there is someone here who wants you to pray for her.' Mrs. Brenchley then prayed for any sorrowful spirit that might be present seeking our help; and almost as she ceased to speak she became suddenly controlled by a spirit who said she had been 'one of those poor mothers' at that hospital. In a broken, tearful voice, she said, 'I want you to pray for me. I am not fit to come to you. Oh, do pray for me! I have been so miserable, so miserable, for over three years. But it will be better now—some kind angels have come to help me. They are going to take me to see mother; but oh! I don't want mother to know how bad I have been; do you think mother will know?' We tried to reassure her on this point as we knew she had nothing to fear from her spirit mother, as all would be love and forgiveness there; but the poor spirit seemed much distressed at the thought of her mother knowing how low her daughter had fallen. She told us that her name was Harriet Turner, that she left her home in the country and came to live in London; she fell into trouble, and after that all went wrong with her, but she did not let her mother know what had become of her. With no home, no character, there was nothing but the streets for her. 'Often,' she said, 'I sinned against my will, but I was starving, and at last I died an outcast in a workhouse. 'Pray for me, pray for me,' were her last words as she passed from our midst. The solemnity of the scene I cannot describe, as with tears in our eyes we sat thinking of and praying for this poor creature—once one of us—now a spirit with her real life before her.

Then one of Mrs. Brenchley's controls began, through his medium, to talk to us. From him we learned that the weary time of probation was ended for this poor spirit; she had looked up and seen light afar; and angel hands were now helping her to rise out of the slough of despond. Cleansed, and in spirit garments, which were now ready for her, she would begin the new life, &c.

I do not think anyone who had been present, however sceptical, could ever again hesitate to believe in spirit return. ECHUCA.

THE STATUE ON MONTMARTRE.

Can anyone corroborate this statement made in a recent number of 'La Lumière':—

'Lately the gigantic statue of the Christ, placed on the façade of the monument which dominates Paris—the basilica of the "Sacré Cœur" on Montmartre—fell, and was broken into a thousand pieces. The occurrence is the more inexplicable because this statue was deeply fitted and fastened into the wall. There is no indication of how this curious wrenching out of the statue occurred, which can account for the phenomenon. The fragments of this statue have been collected, and it is being reconstructed.'

The writer of the article in which this fact is stated proceeds to give his own interpretation. But what we should like to have is the date, and more circumstantial evidence concerning the occurrence itself. Can any readers of 'LIGHT' supply these?

THE BRITISH SPIRITUALISTS' LYCEUM UNION.

The periodical visits of the Executive Committee of this Union are becoming quite an attractive feature. On Sunday, October 22nd, the Executive visited Birmingham, and the three local Lyceums united to welcome them at the Odd-Fellows' Hall, Bloomsbury. An interesting programme was gone through with credit, under the conductorship of Mr. Brian Hodgson. Vocal and instrumental solos, duets, and selections were rendered by the choir with good effect. Recitations and selections from the 'Lyceum Manual' were no less appreciated. The flags gave a pleasing effect to the marching evolutions, led by Miss Harrison, of the Central Lyceum. 'The Swiss Drill,' led by the same young lady, was greeted with loud applause; as were also the Union's Physical Exercises, led by Mr. Morris, of the Smethwick contingent. All were highly delighted with the splendid success of the proceedings.

The afternoon session was entirely devoted to the consideration of District Councils and their work, Mr. John Venables occupying the chair, in the unavoidable absence of the President. At the evening meeting Mr. Venables, after apologising for the unavoidable absence of the President and other members, explained that the object of the meetings was to awaken Spiritualists to a sense of their duty towards their children, as being of the first importance to the movement in general, and the moral and spiritual welfare of the children in particular. It was said 'a little child shall lead them,' and it was by the loss of a little child that he was led to inquire into Spiritualism, and by its messages he was convinced of its continued life and love. It was by the aid of children that Modern Spiritualism was revealed to the world. The Lyceum movement was revealed to the world by the angels. And what a blessing spirit communion had been. It had brought immortality to light. Men of all shades of opinions had been convinced of life beyond the tomb, a loveable God, and the companionship of our departed ones. Life had been made bright and joyous by spirit messages, and should it be said of Spiritualists that they are indifferent to the best interests of their children? He pleaded with his hearers to do their duty to the children, and so help on the great spiritual reformation.

Mr. A. Wilkinson, of Nelson; Mr. A. Kitson, of Hanging Heaton, Dewsbury; and Mrs. M. H. Naylor, of Middlesbrough, also addressed the meeting, and Mrs. Naylor gave some fine clairvoyant tests. ALFRED KITSON, Sec.

CONDITIONS OF INTER-COMMUNION.

The following extract from the automatic writings which came through Dr. Dexter when he and Judge Edmonds were having a private séance, is sufficiently interesting to be worth re-printing in 'LIGHT.' On inter-communion between the spheres it was written:—

'As when two minds on earth are simultaneously impressed by any subject, a congeniality is established and the interiors are mutually attracted, so a step made in the advance of spirit life on earth attracts the same characteristics in the other world by the action of the principle of like attracting like. Anything that has a tendency to open the resources and faculties of man's mind serves to contribute to this object. When the earth was buried in the obscurity into which prejudice and superstition and so-called religion had plunged it, there was but little spirit connection with man; the telegraphic wires did not operate freely. There was no common sentiment on which a communion could be established. . . . But every age has had its epochs, and when there has been one step in advance on earth, we spirits have been compelled to try and make ourselves felt. We have often failed, and though an occasional spark has glimmered in the dark surroundings of thousands of years, not until this period was the way fairly open for us to walk. . . . The advance made by man, while it removes prejudice, gives the spirits a chance of acting in accordance with the law of affinity with man's spirit.

'A step taken in advance on earth produces a corresponding accordance in the spirit world; and our congenialities are so intimate that an elevated expression, an idea uttered in harmony with the realities of our existence here, meets with a response in our souls and produces emotions simulating your own. Marvel not, then, that my spirit takes fire from the sparks emanating from other minds, but be careful that your thoughts in their utterance shall attract us near you, that in all things both heart and soul shall harmonise with the truths of God.'

It is interesting to remember that Dr. Dexter's communications were so completely automatic that he tells us: 'I know nothing of what is written until after it is read to me.'

## WITCHCRAFT AND 'INFLUENCE.'

'Society' is hardly the paper in which one would expect to find information respecting 'Witchcraft,' but the subject having been raised in connection with the preface to Athol Forbes's new book, 'A Son of Rimmon,' a correspondent over the *nom de plume* of 'Carol' drew attention to the fact that the basis of what is called witchcraft is in reality 'influence'—but he does not define *whose* influence. He proceeds:—

'This marvellous power of mind upon mind can no longer be doubted; it is a force as clearly evident in its results as is electricity in its achievements.

'Revelation and science alike teach us that our natural life is hemmed in on all sides by the supernatural; is it not at least possible that, at times, we may be allowed to trace—as through a glass, darkly—some dim outlines of that spirit world which surrounds us so closely, and yet eludes the grasp of the mere materialist?

'Such a belief in the all-pervading, all-surrounding character of the supernatural need convey no feeling of horror or fear; it but imparts a fresh dignity to life, and transforms the grave into the lych-gate of Heaven. True, an idle, inquisitive probing into the secrets of the hidden world will yield no results, or results which will only terrify and appal; yet, I repeat, there is in witchcraft nothing calculated to strike awe, but rather to convince of the foundation of love on which the edifice of the world, natural and supernatural, is reared.

'It is not granted to all—nay, to but a very few—to stand, as it were, in time, and touch, with trembling hand, the fringe of the mantle which encircles eternity, but two qualities above all seem essential in the character of those to whom this contact is permitted—purity of aim and courage or strength of purpose, the one resulting from the other.

"My strength is as the strength of ten,  
Because my heart is pure,"

says Sir Galahad, and to him alone, Galahad the Pure, of all King Arthur's knights, was granted the complete vision of the Holy Grail.

'It is my firm belief that a fuller revelation will be given as the world advances more nearly towards this ideal of purity and courage, and in this conviction I think I have the sympathy of many of the deepest thinkers of the age.'

## NEW PUBLICATIONS RECEIVED.

- 'Charming Miss Kyrle.' By MINA SANDEMAN. London: John Long, 6, Chandos-street, Strand, W.C. Price 6s.
- 'Revue Dauphinoise,' for October. Grenoble: Place Victor Hugo et rue Paul Bert. Price, 2 francs 75.
- 'The Sphinx,' for October. Sphinx Publishing Co., Boston, Mass., U.S.A. Price 1s.
- 'The Suggester and Thinker,' for October. 178, Summit-street, Cleveland, Ohio, U.S.A. Price 10 cents.
- 'The Photogram,' for November. London: 6, Farringdon-avenue, E.C. Price 3d.
- 'The Review of Reviews,' for October. London: 125, Fleet-street, E.C. Price 6d.
- 'The Lamp,' for October. Canada: Albert E. S. Smythe, 18, North-street, Toronto. Price 10 cents.
- 'The Theosophist,' for October. London agents: Theosophical Publishing Society, 3, Langham-place, W. Price 2s.
- 'Faith Healing and Christian Science.' By ALICE FEILDING. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price, 3s. 6d. net.
- 'The Political Economy of Natural Law.' By HENRY WOOD. Lee & Shepard, Publishers, Boston, Mass., U.S.A. Paper covers, price 50 cents.
- 'Ideal Suggestion through Mental Photography.' By HENRY WOOD. Lee & Shepard, Publishers, Boston, Mass., U.S.A. Paper covers, price 50 cents.
- 'Photograms of the Year,' 1899. The best photographic work of the year reproduced and described. London: Dawbarn & Ward, Ltd., 6, Farringdon-avenue, E.C. Price, paper covers, 2s. net, or 3s. net, cloth.
- 'The Humanitarian' for November, contains: 'The Evil of Militarism,' by PROFESSOR HAMON; 'Woman and the Emotions,' by PROFESSOR MANTEGAZZA; 'The Evolution of the Human Foot,' by W. AINSLIE HOLLIS, M.D.; 'Alcoholism in France,' by FREDERIC LEES; 'Brain Bankruptcy of Business Men,' by C. H. HUGHES, M.D.; 'Alexander Pope as a Prophet,' by ERNEST S. GREEN; 'Mariette,' a story, by CARMEN SYLVA; 'Faith Healing and Christian Science,' a review, &c. London: Duckworth & Co., 3, Henrietta-street, Covent Garden, W.C. Price 6d.

## EXPERIMENTAL ANALYSIS OF SLEEP.\*

WITH NOTES BY 'QUÆSTOR VITÆ.'

The anonymous author of the book under notice began as a boy to draw and paint the dreams that had impressed him. This exercise gradually trained his power of remembering his dreams. The gaps became fewer. He became convinced that there was no sleep without dreams, any more than there is awakened life without thinking.

He acquired the power to remember, in the dream state, the preoccupations of his awakened state. He attained the ability to retain sufficient control over his ideas while asleep, to direct their current in any channel he chose to select, and to call up an enchanting vision in dream, even as we return to a favourite spot in active life.

He selected during the day interesting psychological problems to be solved during sleep. He sought to analyse them during sleep, and then by a strong effort of will, to emerge sufficiently from sleep to jot down any noticeable results at once with pencil and paper kept lying ready at his bedside; doing this without fully awakening himself, and before the subtle impressions of sleep faded away. In the memoranda thus kept, gaps are frequent at first. Some nights nothing was remembered; but after fifteen months, discontinuance became more rare and the details more abundant. Even if some dreams were forgotten on awakening, the memory of them would emerge by association when thinking of other dreams. After a year's practice the awareness developed, while dreaming, of the fact that he was dreaming.

Memory, he says, may be compared to a photographic plate, or to a phonograph, the impressions on which are more or less distinct according to the focussing of attention thereon. The dream image presented by an idea is to the idea what the image reflected on the screen is to the picture on the slide of a magic-lantern; the cortex standing as the slide or plate. Many images are thus registered without attention having been focussed thereon. These may be reflected during dreams and appear as new experiences. Things originally seen in a picture or a theatre may appear as realities in dream representation. All ideas assume form in dreams.

These images intermix and superpose by association, entailing incoherence in superficial sleep (sleep being an involuntary state, and the guiding will suspended), as similarly magic-lantern images may be mixed on the screen by superposing them.

We lose the power of directing the organism during sleep. Similarly man cannot prevent himself from thinking the thoughts that emerge into representation during sleep, and thinking entails actuality during sleep.

There is a somewhat similar waking state of mental passivity or day dreams, in which the mind functions automatically, apart from volitional control, in which ideas cause other associated ideas to emerge, running away into all sorts of unexpected directions.

Sleep cannot occur without letting the bridle of the mental steed go loose, without letting ideas run their natural and spontaneous course and suspending active attention temporarily. The surrounding world must be cut off. Relations must cease. The spirit then turns inwards on itself. When the senses are shut off from the outer world our recollections assume sensible form, as the views from a magic-lantern become visible when the external light is shut off.

The power to examine, compare, and judge what is observed, heard, tasted, touched, felt during sleep, may be retained, provided that mental tension is allowed to slide momentarily into a state of vague somnolence, which develops into the dream state.

Sleep includes a variety of stages, superficial and profound. The images or forms of the ideas presented become more clear and precise as we pass from the somnolent to deeper stages of sleep.†

Liébeault and Durand de Gros have pointed out that man possesses dual modes of psychic activity; active and passive.

\* 'Les Rêves et le Moyen de les Diriger.' Amyot, 8, Rue de la Paix, Paris.

Our present author shows that the same law applies sequentially in man's physical stratum. Our active faculties are expansive and pertain to the life of external relations, and function in the awakened state. On the psychic level they comprise attention and will; in the physical stratum they include movement, motricity.

The passive consciousness pertains to internal life. On the psychic level it includes memory and imagination. In the physical stratum it includes the vegetative functioning of the organism.

Sleep is accompanied by the suspension of the active, expansive energies—will, attention and movement; and by an increase in the activity of the passive energies—memory, imagination, and the vegetative functioning of the organism.

The activity of memory and imagination increases in proportion as will and attention cease to be directed upon them. It is impossible to attain, therefore, to the same fecundity and wealth of imagination and of memory during awakened states as appear spontaneously when the sleeper looks on as a spectator at the play of the passive faculties of his mind.†

The activity of the passive faculties on the physical level also increases during sleep, when will and attention cease to act. It is, of course, well-known that the organism is restored, healed and built up during sleep; much more so than during active awakened life.‡ This is probably why children require so much sleep during the growth of the body.

These considerations show that the faculties of our passive consciousness appear to be untiring, while those of our active consciousness require rest. Our memory and imagination function during sleep as well as, and even more actively than, during awakened active life. The same holds with regard to the vegetative functions of our organic life. The will and attention and the sensor-motor system, on the other hand, require rest.¶

#### NOTES BY 'QUESTOR VITÆ.'

† Artificially-induced sleep, whether hypnotic, mesmeric, or mediumistic, similarly includes a variety of stages, superficial and profound, thus confirming the identity of the principle functioning. In artificially-induced sleep, external surroundings gradually lose their clearness, and the images presented by the ideas suggested become more precise and assume increasing actuality till they even efface the external objects in apparent reality. The same stratum is reached in mental concentration. The deepest stage in the latter, as also in mesmerically-induced sleep, is accompanied by exteriorisation of the double. It will be seen further on that the author also acquired this experience in natural sleep. Quite a number of people have the experience of travelling in natural sleep. The same phenomenon occurs in morbid sleep, such as that of Mollie Fancher. Whenever exteriorisation occurs it is accompanied by external passivity, lethargy, trance, *i.e.*, sleep.

‡ The same applies with regard to artificially-induced sleep, and explains why a subject in the secondary state gives more perfect expression to a suggested emotion or action than can be done when awake (as illustrated in the subject of M. de Rochas' 'Lina'). This constitutes an important consideration for artists. It also applies with regard to memory. The subject 'Laurent,' when thrown into a profound state of sleep by M. de Rochas, spoke of himself as a youth and then as a boy, referring to incidents associated with those periods of his life which he could not remember when awake. The emerging of slices of Mollie Fancher's childhood and girlhood, during the sleep of her active selfhood, may pertain to the same law, illustrated in morbid sleep conditions.

§ This applies equally with regard to artificially-induced sleep, which is the precondition of psycho-therapeutic treatment. It also explains why the secondary and mediumistic states induce a feeling of repose and rest. If we knew how to eclipse the active state and cause the passive state to emerge when desired, we could command rest and recuperation. Some mental scientists claim to be able to do this.

¶ This seems to infer that the passive consciousness, carrying internal faculties, is of a higher order than the active consciousness which constitutes external relations, and this is confirmed by the fact that the memory of the passive consciousness comprises that of the active mind, while the latter does not include the memory of the former. Further, the active mind has little or no control over the functioning of the passive vegetative system, while it is essentially dependent upon it. It will be seen further on that the passive consciousness comprises faculties of a higher order of ability than those of the active consciousness.

It is evident that the active consciousness of our awakened state establishes its psychic and motor relations with the external world, through the sensor-motor system, which consequently may be functionally associated therewith. This author shows the activity of our passive consciousness to be functionally associated with that of the vegetative

system of our organism, which we know is directed by the sympathetic nervous system. It follows consequently that the sympathetic system must be associated either directly or indirectly with our passive consciousness. This was also maintained by Deleuze and Du Pôtet. Durand de Gros has, on the contrary, associated this system with the sub-consciousness (called also subliminal). The distinction between the passive consciousness and sub-consciousness, and their respective physiological correlation, has not yet been made clear. Most of the faculties which we are accustomed to see associated with the subliminal or sub-consciousness by other writers, such as the registration (submerging) of those perceptions which are not taken into the active consciousness, and their representation (emerging) in the secondary state, are illustrated by this author as belonging to the passive consciousness. The secondary state or personality is but another term for the passive consciousness or personality, which apparently comprises what has been called the subliminal or sub-consciousness.

The passive consciousness functions permanently, and, as Liébeault has shown, emerges not only during sleep but in a variety of abnormal states, including partial and local emergence.

This definition presents the great merit of simplifying the classification of phenomena which till now have appeared most complex. And it must not be forgotten that mediums always speak of passivity as being the condition of mediumistic perception.

(To be continued.)

#### LETTERS TO THE EDITOR.

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

##### A Philosophy of Life.

SIR,—Mr. Burrows lays at my door the statement that Spiritualists have no need for a philosophy of life, and that they do not want it. I hope I never said that. Perhaps he was thinking of some one of the many theosophical puzzle maps or cut-and-dried inventories of human life; and it is just possible I said we do not want *that*. A practical philosophy of life, as a setting forth of its possibilities and hopes, is indispensable.

October 28th, 1899.

J. PAGE HOPPS.

##### In Reply to Dr. Paul Edwards.

SIR,—In the concluding paragraph of his letter in 'LIGHT' of October 21st, Dr. Paul Edwards asks: 'Are not these the same phenomena as are often obtained through sittings with mediums?' The answer is that they are *some* of the *same*. We are, I imagine, all seeking truth and desiring progress, but to obtain either we must examine the whole, and not a part only, of the mysterious phenomena of Spiritualism. I would also respectfully suggest to Dr. Edwards that there is little else *but* mental force to explore, since the Great Intelligence pervades the universe, and matter is the phenomenal aspect of the same.

It is strange that M. Flammarion does not see how his own experiences refute the theory of his adoption (that the communications of the séance room only reflect the minds of sitters and medium). He 'ardently longed' for tidings of absent loved ones; their names were in his heart and on his lips, and yet no news came. What becomes of the theory in such a case? It does not work, and the explanation is still to come.

BIDSTON.

##### The Power to Heal.

SIR,—I was much interested in reading Dr. Paul Edwards' letter in 'LIGHT' of October 21st, and the failure of M. Camille Flammarion to account for Dr. Edwards' power of healing either by magnetism or electricity. The letter also of Mr. Lee on the same subject is full of interest. I quite agree with him that 'the healer must be born.' When I was a child I often wondered why I could control and help sick people. I have been sent for to go to persons dying who said they could not die without me. I have controlled insane persons without the least effort on my part, and many persons have told me that they should never be ill if I were with them; and again and again I have proved that my mere bodily presence was quite sufficient to remove pain, without any treatment on my part, from persons who were quite strangers to me. I also thoroughly endorse Mr. Lee's opinion of the good *mental* work that can be done by a healer. Many times have I treated persons who were in a critical condition morally, with satisfactory results. In competitive examinations, whether for the matriculation, Civil Service, or singing competitions, I have also been successful. I have never heard of anyone treating persons for examinations before. The first I tried on was my own son, who failed in his matriculation and then came out in the honour list. Perhaps some other scientific men may follow M. C. Flammarion and try to solve the question how healers can cure their patients; but

it seems to me that all who heal successfully possess a subtle psychic power of their own which scientists cannot define. But what I especially wish to say is that no one knows what he can do till he tries, and that the same power that heals can also be made a most valuable factor in smoothing the rough side of life. Perhaps some of your readers will experiment for themselves, as I have done, and then give us the benefit of their experience.

(Mrs.) A. BELL LEWIS.

SIR,—The letter from Dr. Paul Edwards in 'LIGHT' of October 21st, interested me very much, and I hope you will allow me to give briefly some of my experiences. I have been one of Dr. Edwards' patients for some time. The first time he approached me for treatment I felt as if great force was thrown at me, which made my breath stop momentarily and caused me to feel altogether very much affected. Each time I go to him to be treated I feel his force (whatever that may be) very strongly and always leave him much brighter and better than when I came. His touch is most soothing to me and I frequently have the sensation as if something is poured into me, making me stronger, and taking pain and fatigue away.

I am afraid many of us know, so to say, very little about 'mind,' 'mind cures,' 'mental science,' or whatever names we may apply to the subject. But it is very fascinating to me, and I sincerely hope some of your readers, who have studied this and similar subjects, will enlighten us through the columns of your valuable paper. Will somebody say what the force is that is poured into me so strongly that I might compare the sensation to that of some vivifying liquid being diffused through my whole system? If mind can do that, surely mind can do more. Who can tell its limits?

'NATURALIST.'

SIR,—Kindly allow me, as an act of gratitude, to say a few words of the great benefit I have received from Madame Godfrey's treatment. Some time since I received a blow upon my temple which resulted in the loss of the sight of my left eye. I visited the Charing Cross Eye Hospital and was informed that the sight was permanently gone. I was advised by a friend to visit Madame Godfrey, of Berners-street, who, in six treatments, absolutely restored the sight. I feel I must make this acknowledgment as it would have meant much to me had the sight really been permanently lost.

F. B. MANN.

164, Kilburn Park-road, Kilburn, W.

#### Clairvoyance.

SIR,—Having read with interest the various accounts of the experience of clairvoyant mediums as to 'How Clairvoyants See,' I feel impelled to make the following suggestions. The reason why some people possess the gift of 'clear seeing' is because the spiritual part of their natures is actively endeavouring to assert the latent powers within them. When once the physical raiment is dispensed with *everybody* will see spiritually. The freed spirit will be able to view his fellows and his surroundings, as a natural sequence to his change of condition, and will also find that he is capable of penetrating with his gaze all forms of matter, as easily as we now look through glass windows. The mind, to him once opaque, will be light, and the thoughts of those into whose surroundings he chooses to enter will be easily read. These facts have been demonstrated times without number in the séance room and elsewhere; so that clairvoyance is a power we all possess, in common with other senses, but the ability to make manifest these hidden powers while living in the grosser conditions of life is not equally shared.

Sheffield.

LOUISA A. GRIFFIN.

#### A Useful Leaflet.

SIR,—I have taken the liberty of utilising an article that appeared in 'LIGHT' last August, on the 'Recent Testimonies of Eminent Clergymen and Scientists on Spiritualism,' which appeared to me just the sort of thing for the public to know, and I have embodied it in a leaflet with a little other matter, mainly a splendid passage from the writings of Gerald Massey, which I think will do a great deal of good to our cause if it be got to the notice of intelligent non-Spiritualists. To effect this I invite Spiritualists to co-operate with me in its circulation, and what I ask them to do is to send me a stamped directed wrapper and I will then send them, in return, a supply of the leaflet for distribution. If 100,000 of them are rightly placed, they cannot fail to be of great benefit to the promotion of our Cause. In fact, I know of no better plan to be adopted at the present juncture. I have sent the leaflet for your inspection, Mr. Editor, and if you are of the same opinion, I shall be obliged by your giving your readers a hint to that effect.

ROBERT COOPER.

[The leaflet should be very useful, especially for those whose scepticism or indifference is likely to be arrested by the testimony of distinguished believers.—Ed. 'LIGHT.']

## SOCIETY WORK.

33, GROVE-LANE, CAMBERWELL, S.E.—On Sunday the control of Mrs. Holgate spoke earnestly from the words 'Love one another, remember you are brothers.' Clairvoyant descriptions were also given. A solo entitled 'Home,' was rendered by Master Dumbledon; pianist, Miss Mary Rennie. Clairvoyance at the after circle by Mr. Lovett and other sitters.—F. S. G.

73, BECKLOW-ROAD, SHEPHERDS BUSH, W.—On Sunday last the spirit guide of Miss Porter gave a very eloquent and interesting address on 'Spiritualism,' followed by very successful psychometry. At the close of the evening meeting, a general meeting of members took place, when Mr. W. Chaplin was again elected president, Mr. Phipps, secretary, Mr. Blunderfield, treasurer. Next Sunday, at 7 p.m., Mr. Bradley. Thursday, at 8 p.m., circle. 'LIGHT' on sale.—M.E.C.

LEICESTER SPIRITUAL SOCIETY, BISHOP-STREET.—Sunday last was a red-letter day as the well-known London medium, Mr. A. Peters, occupied our platform morning and evening. The morning service was well attended, when an address was given, followed by clear clairvoyant descriptions, nearly all being recognised. In the evening the hall was crowded. The address was upon 'Charity suffereth long and is kind.' Remarkable clairvoyance followed, all the descriptions but one being recognised. A friend from the Battersea Society, Mrs. Pierpont, kindly sang for us 'The Promise of Life.' Mr. W. Lindsay presided most ably at both meetings.—COR.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday morning last the subject 'Revelation' was again dealt with. In the evening, Mr. Willis presiding, after a reading from T. L. Harris by Mr. Brooks, the subject of 'Construction' was introduced by Mr. Jones. Messrs. Evans, Banyard, Hewitt and Thompson gave expression to their thoughts, and a spirit band, through Mrs. Jones, pleaded earnestly for sympathy for the many souls passing the border in so sudden a manner, owing to the war. Sunday next, at 11.30 a.m. and 7 p.m. Tuesday and Wednesday, at 8 p.m.—T.B.

LONDON SPIRITUALISTS' CONFERENCE.—Our next meetings will be held as follows:—Open-air meeting on Sunday morning, November 5th, to commence at 11.30. We shall be pleased for friends to come early. A conference will be held at the Workman's Hall, West Ham-lane, Stratford, at 3 p.m., for the further discussion of ways and means for arranging a working union of London delegates for future propaganda, both indoor and out, among our societies. Will all societies kindly send delegates, for a union is urgently needed in this great city? At night several speakers will address the meeting in the Workman's Hall, at 7 p.m. Tea will be provided by the Workman's Hall friends for 6d. each.—M.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—A large audience welcomed Mr. E. W. Wallis at these rooms on Sunday last. The title of the address delivered was 'Our Religious Needs: Can Spiritualism supply them?' and Mr. Wallis's inspirers were again heard to great advantage. With all the persuasive eloquence which gives additional charm to these addresses, the speaker showed what a prominent place Spiritualism occupies in the realm of religious thought, and the great assistance which a study of psychical matters affords the student of life's mysteries. The address was deeply appreciated, regret being felt that the many fine thoughts expressed could not be recorded. Prior to the address, Mr. Wallis gave a fine reading, entitled 'Our Two Homes,' and Miss Samuel sang with true musical effect the song, 'Folded to Rest' (Ethel Harraden). Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address; doors open at 6.30 o'clock; a good attendance expected.—L. H.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—Referring to our social of 26th inst., our grateful appreciation is due to the several gifted friends who, by their kind services, rendered the evening a great success, well meriting the hearty applause so joyfully accorded them. The following friends contributed to the programme, each in their own especial vein viz., Mr. H. J. Colman, Mrs. Dysart, Mr. Skeates, Madame Nellie Cope, Mrs. Tempest, Mr. Markham, Mr. Cash, and Mrs. Cooper of the Marylebone Society, and a few kindly encouraging words from Mr. E. W. Wallis, cordially welcomed as visitor and friend. Last Sunday, Mr. J. A. White successfully gave several clairvoyant delineations, preceded by an impressive address, counselling a friendly attitude on the part of Spiritualists towards existing faiths. On Sunday next, at 7 p.m., Mr. Alfred Peters will give clairvoyance and psychometry. On Wednesday, November 8th, at 7.30 p.m., Mr. J. J. Morse will deliver an inspirational address, and reply to questions from the audience. Friends from all parts are cordially invited.—Corresponding Secretary, Miss Johnston, 81, Dunsuir-road, N.