

# Light:

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

'LIGHT! MORE LIGHT!'—Goethe.

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

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## NOTES BY THE WAY.

Admiral Sir George Elliot, K.C.B., has printed two or three somewhat notable little books (London: Philip Green, Essex-street) on Spiritual Theism. His central thought seems to be that the God who is 'the inmost uplifting life of all things' cannot be responsible for the creation out of which things are being uplifted. His idea of God appears to be that He is a pure and loving spirit who is rescuing the human race from its sinful and miserable Slough of Despond. The following passages from the latest of these works will interest all who are free to think on this profound subject, and especially those who want to run their Theism—if we may put it so—on spiritual lines:—

I recognise the presence in cosmos of many Forces or Powers known and seen to operate on the Material Universe, but only one spiritual Power making for righteousness, called God. No other Power can be said to possess spiritual functions, or those other inherent qualities attributed to God. They possess distinct activities which affect the Material Universe, with results some cruel, some kind, but which have no Divine characteristics. Show me if you can the evidence of any spiritual or moral activity in the Universe except in that one Power called God.

This new creed of the Immanence of God in matter stultifies His nature by making Him the outcome of evil and cruelty, which testifies against any standard of morality by admitting the construction that the end justifies the means. The ideal of such a monstrous conception as that of the Divine origin of Evil is palmed off to cover an equally undemonstrable apprehension of how the world was produced. Pure spiritual Religion, which discards all such morbid imaginations of the work of God as are disclosed in a corrupt physical human frame, will strengthen and ennoble and encourage to good deeds all who may come under the impressive conviction of what the sentiment of perfect love implies.

Our gallant friend has no patience with those who associate God with the material universe as its creator and ruler. Some critic of his has said that God is 'immanent in and consciously acting upon every atom of the universe, the natural forces being the action of His own will and purpose, and the laws of Nature the habits of His own activity.' Here is his reply:—

I make no excuse for applying the term, diabolical fiction, to this definition of the nature and functions of the Deity, for it makes the Holy Spirit accountable for all that has hitherto been attributed to a Devil, a devolution of function and attribute which the voice of conscience has condemned and the human instinct has ever decried.

The Immanence of God as above defined must, when realised in what it amounts to, shock the senses of the most credulous, for it makes God inherent in and consciously acting upon the lusts of the flesh and the pride of the eye and all the brutal passions of the human being, which at the same time it is believed that His spirit strives to subdue. It makes God consciously immanent in and acting upon the

microbe which produces the fell diseases of plague and cholera, and consumption and leprosy, and cancer, and enteric and typhoid and yellow fevers, in wholesale massacres and cannibalism and human sacrifices, in inundations and conflagrations and hurricanes, in fact, in all that causes the sin and misery of the world.

This is interesting: but it is not new: and there have been many attempts to read the unpleasant riddle, with God and without Him: but there is something novel in counting God out and away from the sordidness of the seamy side, and retaining Him only for the beautiful pattern on the nice side. But what if the threads and stitches are all of a piece and necessary? We think they are.

That noble American woman, Mary Livermore, one of America's best, has been lecturing at Boston. Here is the conclusion of her Address, on mental telegraphy:—

Shall it be possible for the telegraphers to telegraph ten, twenty, two hundred miles without any wires, and shall we human beings, with our throbbing hearts of love and unrest and longing and desire, be shut up, penned in and limited to common speech? Shall there be no wireless telegraphy between us and those we love? Is spirit so much feebler than matter? All is life. There is no dead matter in God's universe. Shall the camera photograph stars that the human eye never can see and that the telescope is not powerful enough to reveal, no matter how strong you make it; and then shall we be unable to see, hear and know of those who have passed beyond our vision and our ken, so that we can be sure that they are still in the land of the living, still loving us, still helping us, still with us? Believe it who may, I cannot, I do not, I will not. I am not prophesying any quick-coming millennium. It has taken God many millenniums to bring us where we are. He need not be in any hurry. He has all eternity to work in. Nothing comes very rapidly. Everything comes by order in the straight line of evolution and development, but I am sure in the long days to come, in the long paths untrod, this world shall yet be led, its heart comforted.

In the same Address, the following passing remarks on what is meant by 'God' may profitably be pondered:—

I am continually asked what I mean by God. I mean the great power outside of ourselves in whose fathomless love we live: and I use the word God because it means the good, and because there is not any other word that everybody understands quite so well as that one word. If I am asked if I believe in a personal God, I say I don't know. All I say is, we must interpret God through His fatherhood, for in our spirits does God's spirit shine as shines a sunbeam in the drop of dew. As we rise higher and higher in the scale of being, we comprehend more and more clearly the great being whom we call God.

Edison once said that there are only two things in the universe,—matter and energy, but that he did not know what either was. He added that the extreme desire to know what they were ought to be classed as a disease, 'such a disease as German doctors are said to have discovered among the students of their universities,—the disease of asking questions.' That last was Edison's fun: the first remark, as to his want of knowledge, was serious enough.

We believe his humility will be increasingly imitated. We hope so: for one of the greatest wants of the age is humility based on the knowledge of our littleness and

ignorance. We are quite willing to include Spiritualists in this generalisation: in fact, we are anxious to do so. All our experiences are but fragmentary, all our words are but symbols, all our theories are but guesses. Is this discouraging? Quite the reverse. Nothing is so encouraging as the consciousness of our smallness: nothing so hope-inspiring as the knowledge that we are learning only God's alphabet as yet.

A sermon, by T. D. Howard, on Prayer has just come our way. It is, unlike most sermons, luminous with 'sweet reasonableness.' The text is that tender little saying in the Psalms, 'They looked unto Him and were lightened'; out of which the preacher gets the following pretty and quite legitimate sense:—

It is the child's look into the father's face, a look expectant, that is here depicted. The immature child-mind does not fully comprehend what is expected to be returned. It only knows the want that is felt in a grieving heart. But there is sought, as from a source unfailing, that which will meet and supply the heart's necessities. There is returned to the wistful look the smile full of gentleness and abounding in promise. It says more intelligibly to the child than could any form of words, 'I know what troubles you, and feel with and for you: on me and my love you can rely.' No word is spoken. The look is the conveying medium, but this suffices: and the child's face which had been bathed in tears is (no other word is so descriptive of the change) lightened.

That is a perfectly clear glimpse of spiritual religion—  
with no veil between.

The following, by Harrold Johnson, has in it a quaint thoughtfulness which will commend it to many. It needs reading slowly, and is as pure a bit of optimism as we have seen for a long time:—

Never alone, but ever with the One;  
Ever the loving arm links tenderly,  
Gentle and strong. We are good company,  
My Lord and I alone.

Ever I see His beauty, truth, and love.  
In Him no darkness is, for all is light,  
Shadows but background rainbows, all is right,  
As 'silver linings' prove.

All we are friends, and God is most our Friend,  
All blame is lit with love beyond the blame,  
We are so small before His Holy Name,  
He knows we shall amend.

Death is a rainbow-radiance to the sight  
Pure cleansed. Sin and all the evil crew,  
Blood-red, soft shading to the violet-blue,  
All blend into the White.

#### MARRIAGE CEREMONY PERFORMED BY A LADY.

On Monday morning what is believed to be a unique ceremony was performed at Belper, a marriage being solemnised by a lady. This unusual event took place in the precincts of the Lyceum, where the Spiritualists meet. The innovation attracted a most interesting party, chiefly ladies. The parties to the marriage were two local members of the body, and the 'service' was conducted by Mrs. Jessie Greenwood, of Hebden Bridge, a lady well known in spiritualistic circles. While the friends and the more interested parties were entering the building Mendelssohn's Wedding March was played on the organ. Then the novel scene was gone through. The service was commenced with a hymn, followed by prayer. The marriage service proper opened with a sentence to the effect that the congregation were gathered together before God and the Angel World. The giving and acceptance of a ring followed, and the inclusion of the question, 'Does anyone know just cause why these two should not be lawfully joined together, let them now speak, or for ever henceforth hold their peace,' was heard. Solemn vows were then made by each, and the bridegroom placed a ring on the lady's finger in the orthodox fashion. They were declared duly married by Mrs. Greenwood. The local registrar of marriages was present, and the usual signatures were given.—'Sheffield Telegraph.'

#### THE MATERIALISATION OF BLOOD.

Have the readers of 'LIGHT' any knowledge of such a phenomenon as that which I am about to relate occurring in other haunted houses? Biblical narrative tells us of the plague of blood in Egypt; and in R. L. Stevenson's 'South Seas,' page 194, he mentions among the local superstitions that stains of blood on the walls of a house are supposed to follow the visitation of a spirit, who, after cannibal fashion, waits to devour the souls of the dying.

I was once told from the other side, that of all fluids blood is the easiest to materialise, 'as there is plenty of it ready made in the veins of every medium.' How this may be, and whether in the following instances I was the medium from which it was derived, I cannot say. My first experience was as follows, and occurred about fifteen years ago in the house where I now reside.

I had been occupied at my writing table one afternoon in full daylight, alone, except for the company of a cat and kitten, sleeping together in the armchair. I went out of the room for a short time, leaving the sheets of paper at which I was working spread out on the flat top of the table. I closed, but did not lock the door; the windows were also shut. I afterwards ascertained the whereabouts and occupations of the other members of the family, and can say positively that nobody in the flesh entered the room during my absence. When I returned the furniture was undisturbed, the cat and kitten were asleep as I left them, but a perfect rain of blood had descended upon the writing-table. The white papers showed thick spots, fully the size of a shilling, evidently dropped from a height, as each spot was surrounded by a fringe of splashes. The inkstand, pen-tray, and other small articles which have their place on the table, were similarly stained; indeed, I doubt if a square inch of the leather top had escaped, except where covered by the open papers. The table is of the ordinary knee-hole pattern, with a pillar of drawers to right and left; and the fronts of these drawers and their handles were daubed over with the blood, here as if smeared, but over the top dropped in a rain. I called a confidential servant, and between us we made an exhaustive search, discovering absolutely no explanation of the mystery; also that nowhere else in the room was there the slightest spot or stain. The Indian carpet had a white ground, and the chintz covers were pale in colour, and would readily have shown any such mark. My servant brought water and a cloth, and washed the table for me; but I preserved some of the stained paper, which was afterwards (through the kindness of a friend) submitted for analysis. The stains were pronounced to be human blood!

I will give another instance of the appearance of blood in the same house, though in this second case the quantity was small. We are from time to time disturbed by a ghostly scream, sounding from a passage-landing on the first floor. On this landing hangs a framed engraving fronted with glass. The scream sounded loudly between 3 and 4 a.m., heard by several of the household; and when we got up at the usual hour for rising the front of the picture was found marked from top to bottom with a thick streak of blood, terminating in a little pool lodged upon the frame. The bloodstain was conspicuous; it would have been impossible to pass the picture without notice, and it was not quite dry when found.

These bygone events were brought to my mind a few days ago. A letter was handed to me by my niece, the envelope being clean except for ordinary soiling in passing through the post. I turned it over, looking at the address before opening, and as I held it, it was suddenly smeared on both sides with fresh wet blood. My hands were absolutely without scratch or wound, and so were my niece's; I know also that when the envelope was given to me, it was defaced with no such marks.

I shall be glad to hear of any parallel cases to the above.  
J. SHULTO.

MR. JOHN SLATER.—The 'Philosophical Journal,' of San Francisco, U. S. A., recently stated that Mr. John Slater, the noted 'test medium,' who was in London some years ago, has had a fortune left to him by his mother, who passed to spirit life on March 11th last.

## THOUGHTS ON SOME CURRENT THEORIES.

One of the objects served by your very interesting and helpful paper (of which I regret to say I have seen all too little in the past) is, I take it, to enable students of psychic phenomena to compare the experiences of others in these investigations with their own, to compare also thoughts and opinions as to the possible causes of these, and so eventually to be in a position to draw approximately correct deductions from the mass of data brought under consideration. I venture, therefore, to trespass on your space for the double purpose of contributing my small quota to the general stock of information placed before your readers week by week, and of asking if some of them will throw further light on three or four points which have occurred to me lately whilst reading articles and letters which have appeared in your pages.

The first of these has been suggested by Mr. Thurstan's thoughtful paper on the 'Process of Materialisation,' published in 'LIGHT' of March 16th. I should like to say, in passing, that the appearance of this article in the same issue and on the same page as that which contained mine on 'Mrs. Mellon's Mediumship,' which I had dwelt on almost entirely in its materialising aspect, struck me as being a somewhat interesting little coincidence. That the communications of two people, strangers to each other, and writing from opposite ends of the world, the one giving an account of materialisations witnessed, the other an explanation of the probable methods by which these materialisations are effected, should reach you at one and the same time, is, of course, only one of the many similar coincidences occurring continually in daily life, but none the less interesting for their commonness to those anxious to follow up all clues which may lead to the discovery of those guessed-at laws of thought and being, whose final apprehension may revolutionise the manners and methods of twentieth century existence as completely as the discovery of the uses to which steam, gas, and electricity could be put, revolutionised those of the nineteenth.

The theory put forward by Mr. Thurstan as an explanation of the means by which materialised forms are built up offers at least a 'good working hypothesis.' If well founded it would meet some of the questions raised or suggested in my paper; as, for example, that of the difficulty experienced in the attempt to materialise by the spirit who came for me to Mrs. Mellon's séances, but could not manifest, 'seeming always to tumble to pieces' (as the medium expressed it) in the effort to do so, succeeding, however, afterwards at Mr. Cecil Husk's (where only a partial materialisation, that of the head, was attempted) with a degree of perfectness I shall allude to presently. It would explain, also, how it was that 'Geordie' and 'Cissie,' who, I suppose, would come into the category of 'cabinet spirits,' were able, evening after evening, to materialise so successfully that to all appearance they became for the time being creatures of flesh and blood like those forming the circle of inquirers. As Mr. Thurstan points out, 'The new conception of the nature of thought and imagination that has arisen in the last few years' seems to promise the solution of many problems which have hitherto baffled our efforts to pierce their mystery. The Rev. H. R. Haweis has truly said that 'we look on these matters now through new glasses,' and articles such as those of Mr. Thurstan will enable others, less mentally gifted than he, to perceive how different old truths appear when viewed from the new vantage points, and how close at hand and fundamentally simple may be the answer to many a problem apparently as insoluble (under our late conceptions of thought) as the riddle of the Sphinx itself.

In his article (second column, p. 130), Mr. Thurstan says: 'It follows that for the phenomenon of true materialisation, when the apparition body and the medium's body *are seen and felt as distinct*' (the italics are mine), 'it is necessary to project the medium's double from his material body. Every mesmerising operator knows this is done *by sinking the medium deeper and deeper into a mesmeric trance*' (italics here also mine). On the other side of the page, however, my paper records the appearance, at one of Mrs. Mellon's séances, of an old lady friend of my own, who could be seen, touched,

and heard outside the cabinet while the medium was within, --not only *not* 'deeply entranced,' but answering my questions as to the appearance of my ghostly visitor, in her usual calm tones. Indeed, I think I have already stated that at none of the séances which I attended at Mrs. Mellon's house in 1897, was the medium 'entranced' at all, except on one occasion towards the close of the evening, when she apparently became so 'in spite of herself.' Yet the apparition bodies and the medium's body were most certainly '*seen and felt as distinct*,'—if we can be said to 'feel' with our ears, as blind people certainly do, and also short-sighted people in lesser measure. I have already mentioned that we were in the habit of plying the medium with questions, quite as a matter of course, which she answered in her usual voice, a quiet low-pitched one, from within the cabinet, while the forms were visible outside. What I should like to know is whether this feature of Mrs. Mellon's mediumship is a special and unique one. Also whether, in that case, one might not expect even yet more satisfactory results than those obtained at the Sydney séances if, when Mrs. Mellon comes to England, she would allow herself, in the presence of carefully selected inquirers, from whom she knew absolutely she need fear no indiscretion or manifestation of stupid malice, to be 'sunk into the mesmeric trance.' At the séances at Bridge-street I have repeatedly heard Dr. — beg her to allow this to be done, but she always resolutely refused at that time. The subject is one of such far-reaching importance, and concerns all of us so intimately, that I should think, in a wealthy country like England, it ought to be possible to find a sufficient number of people 'above suspicion,' who could and would devote the necessary time and money to a thorough and scientific examination of the phenomena which are to be witnessed through this medium's gifts, if she would allow them to do so. Mr. Thurstan says, at the end of his article, that 'whenever a circle on earth has been brought together, the members of which all belong to a high grade of psychic refinement, then materialisations of a different class occur.' Surely it should be possible in this great London to bring together such a circle, especially at this juncture, when many noble and beautiful souls are mourning for loved ones withdrawn 'behind the veil'; and if Mrs. Mellon, on her arrival in England, could be induced to come to some arrangement by which she should, for a specified time and on specified conditions, reserve her gifts for investigation by such a circle, and regulate her daily life in such a manner as to conserve to the utmost her physical strength,—which, judging by her appearance, cannot be great—might not results be thus obtained which would add considerably to the information on this phase of mediumship already in our possession?

The entomologist considers himself sufficiently rewarded for the work of a lifetime if he succeeds in adding one new species of insect to the vast number already known; the horticulturist experiences thrills of ecstasy when, as the result of *fourteen years'* care and watching over the seedling which may have come after a score of years' fruitless experimenting, he is in a position to place a new hybrid daffodil 'on the market.' Should Spiritualists, who are collecting evidence which will enable them to compel public opinion to accept the truth of immortality as a fact of science (exact knowledge, verified as such), as irrefutable as that of gravity, be less earnest and whole-hearted in their devotion to a cause which exceeds in importance and potential consequences any to which the race has yet turned its attention?

A second point, suggested this by Mr. Hudson Tuttle's article on 'Materialisations' in 'LIGHT,' March 9th (page 110), refers also to an incident which occurred at one of Mrs. Mellon's séances, one held before I had begun my investigations. Not having been present I cannot, of course, vouch personally for what I am about to relate, but having been told of it, and subsequently asked the mother of the gentleman to whom it happened, this lady confirmed what I had heard. The story briefly is this:—

Mr. —, youngest son of a well-known public man in Sydney, being present at one of these séances, a form materialised, supposed to be that of a friend of his family's; having asked and obtained permission, he cut off a small lock of its hair, which lock, not having dematerialised

in the interval, he on the following day took to a psychometrist to be examined. Now, according to Mr. Hudson Tuttle, this being evidently human hair (as in the instance given by Sir William Crookes), here we had 'a *prima facie* evidence of fraud,' but if the hair were really that of the medium and not what it was claimed to be, that of a materialised spirit, how are we to account for the sequel? The psychometrist, given this lock of hair to 'sense' (I am not sure if that is the correct term), and knowing nothing as to where it came from, or how it was obtained, proceeded to describe, *not* the medium, but the deceased lady who had materialised the previous evening, giving, I believe, with startling accuracy the physical conditions which characterised the latter previous to her death.

The third point suggested by recent letters in 'LIGHT' is that of the draped forms at Mr. Cecil Husk's. No female form appeared for me on any of the three occasions I visited this medium, but one of the male forms which I saw had the head and lower part of the face muffled in white material in the manner mentioned by your correspondents. It was, I believe, the spirit before alluded to as having been so eager to appear at Mrs. Mellon's, but unable to manifest there. (The accidental mention by that medium on one occasion of the Christian name had given me a clue to the identity). I had gone to Mr. Cecil Husk's, as to Mrs. Mellon's, in the hope of seeing a certain female form, and when the materialisation in question appeared, and my excited glance had seized the facts of a beautiful face, dark hair, dark eyes, and a clear skin, but with the lower features draped with white, my heart leaped up, thinking that my long-cherished desire was about to be realised. The form, however, only remained a second and was gone. I was told it would 'come again,' which it did presently, and my eager, straining eyes, longing to recognise her whom I believed it to be, noticed with infinite disappointment that the shape of the brow was different, and that the dark hair above it, though short, instead of being worn in a raised curled 'fringe,' was parted in the centre, and lay—what could be seen of it in front of the white drapery—flat but for a slight natural ripple or wave. The eyebrows were thicker, less curved, and had less space between than those I knew so well; the eyes were more deeply set; and the nose instead of being straight was slightly Roman. The face I was expecting was in the upper part strikingly like that of Raphael's 'Madonna della Sedia'; this one was French rather than Italian in character, and certainly in no respect of the 'mild Madonna' type. The lower features, being draped, gave no clue, or I should have recognised it instantly; as it was, pre-occupied with thoughts of the face I was seeking, I failed to do so till, later in the day, my eyes happening to light on a photograph on my mantel-piece, it flashed across my mind who it was that had tried to materialise for me in the afternoon. There were the very characteristics which I had picked out as dissimilar to those of the face I was expecting to see. The hair parted in the centre with that hint of a ripple in it, the same shaped forehead, nose and deep-set eyes under strongly marked brows,—how had I failed to recognise the familiar features? Evidently only because of the drapery about the lower part of the face and of my pre-occupation with thoughts of the female form expected; otherwise I must have observed the masculine 'note' of the face. Placing a photograph of her whom I had been expecting beside this one, I now for the first time in my life saw that, in spite of the dissimilarity in type of the two faces, they 'had a look of each other' which, if the originals had been relatives, would doubtless have led people to talk sagely of 'those strange family likenesses which betray strangers into mistaking one member of a family for another to whom they bear no resemblance.' As I said in a previous paper (a paper which was already in the hands of the Editor when the first letter in regard to these draped forms at Mr. Cecil Husk's, appeared), I discovered afterwards, through the medium of an old letter, that the body of the friend who had thus tried to materialise for me, when found after death (which resulted from an accident due to the carelessness of others) was somewhat cut and bruised, especially about the lower part of the face. Now I believe it is generally held that spirits when they materialise are obliged, owing to some cause we cannot yet understand, to resume the

appearance they bore at the moment or time of passing away;\* if there is anything in this naturally the friend in question would, if he could, conceal from me anything in his appearance which would be calculated to shock or pain me. Your correspondents seem to think it is only the female forms at Mr. Husk's which appear with drapery round the lower features; here is an instance of a male form doing so, and with sufficient reason. May we not suppose from this that the female forms alluded to also had good cause for preferring to materialise partially?

H. B. G. M.

(To be continued.)

## THE INFLUENCE OF FLOWERS UPON SENSITIVES.

The 'Psychical Institute of Paris' continues to publish 'Le Mouvement Psychique,' a monthly record of work undertaken by the various investigators who lead the Spiritist movement in France; and in a recent number, the Editor, M. J. Brieu, dealt with some novel experiments conducted by the great magnetic healer, M. Bouvier, of Lyons, and his discoveries regarding the effect of flowers upon sensitives when under mesmeric influence. A highly interesting paper was read by M. Bouvier to the Congress on this subject—one I was unfortunate enough to miss, so that the present illustrated article comes as a very welcome contribution. This successful healer, during the course of a long experience with magnetic subjects, was not long in remarking that flowers, with their infinite variety of form, colour, and smell, produced undeniable effects when placed in contact with persons in trance. Having satisfied himself that the results were incontestable, he repeated and carefully tested his observations at various seasons of the year in different localities, so that, within the last few years, hundreds of persons of all classes have seen his experiments and heard his explanations. On more than one occasion he demonstrated his studies before an audience of 350 people, among whom were a large number of doctors and students. The writer says that M. Bouvier commences by putting those subjects with whom he intends experimenting, to sleep, and this is accomplished by a look, a gesture, or by passes, and sometimes the process is achieved by a simple request. He then places in the hands of the subject a flower, the influence of which he desires to test. The effect of the plant or blossom operates instantaneously according to its inherent qualities. The same flower or species will operate in an identically similar fashion on each individual, though with certain subtle differences of expression due to the individual sensibilities. The rose, for example, will always appear to suggest satisfaction and admiration more or less accentuated. The daisy invariably produces the attitude of prayer or meditation, but while one subject will sink to the ground on one knee, a second will fall on both knees directly, and a third will sometimes kneel as if on a *prie-dieu* chair. Certain flowers produce extremely curious effects and a cinematograph could alone do justice to or convey a right idea of what happens. When once the maximum of intensity in movement or impression has been reached by the subject, the sensitive will remain fixed in the attitude until another flower is given and a fresh influence is received.

M. Bouvier has studied plants and flowers in the various degrees of development between the bud and the full blown blossom, and he states that in each stage of growth a different phase of influence is shown corresponding with its form, colour, and perfume. He affirms that some flowers exercise an action of a symbolical nature, others æsthetic, and again others produce medicinal effects. Under

\* How does this view, if correct, affect Mr. Thurstan's theory of the 'invisible mould' being the imagination of the form conceived in the manifesting spirit's cerebration, and held in the medium's cerebration by an effort of concentration or will; unless, indeed, we are prepared to go a step further and concede that it might be the image of the physical form as impressed at the moment of death on the 'corobration' of a spirit guide, or even in some mysterious manner on that part of the All-Consciousness of the universe which—granted certain premises as to the pervasiveness of mind, and its relations to the mits through which it manifests—we could conceive to be linked indissolubly with this special Ego, forming its judgment book in which was set down, as in unsuspected cameras, phonographs and whispering galleries, all that had been thought and said?

the group of symbolic effects are placed the field daisy, the Star of Nice (Michaelmas daisy), chrysanthemum, immortelle, pansy, and the ephemère. Under the influence of the daisy the subject will kneel and appear plunged in profound meditation. If this is changed for the 'Star of Nice' the subject retains the kneeling position but will modify his attitude somewhat and rather suggest that an invocation is being made. Upon an 'immortelle' blossom being given the suggestion works immediately in causing the subject to bend towards the ground, as though he were stooping over a grave, or planting the flower. The chrysanthemum inspires meditation. The heart's-ease gives the attitude of remembering (*souvenir*) and sentimental emotions; the right hand will rise to the height of the head, while the left remains on the chest, &c.

In the second or æsthetic category some flowers occasion a difference in pose according to their colour. The gladiolus, for instance, has this effect, though the difference in the colours of irises leaves the subject unaffected. Certain books, remarks the writer, dealing with what is called the 'Language of Flowers,' assure us that the iris is the symbol of trust and confidence, but the poses of the medium suggest a very contrary impression, and in regard to this it is interesting to read that in ancient days only persons of known chastity and virtue were allowed to pluck this flower. The 'Rose de Provence' provokes admiration, and when white the attitude of contemplation. With the 'bluet,' or cornflower species, a subject will incline the head and figure towards the left; the head droops on the left shoulder while the flower is held in the right hand. M. Bouvier asks whether these differences in gesture are not largely the effect due to a special phase of polarisation occasioned by the vibrations of colour. When the cornflower is of a pink shade it is placed close to the eye, and this action might indicate the truth of what the ancients used to declare, viz., that the cornflower has an action on the organs of sight. The 'solidage' suggests ecstasy and reverie. The subject, holding it in the left hand, will throw the whole body down on that side with the head swung back as far as possible.

Concerning the plants which come under the third head as medicinal, the strong contortions and postures they occasion in the holder appear to indicate that they would act on the different parts of the organism as medicinal agents very positively; for instance, the 'phox' and 'phyto-laque' exercise a fairly strong influence on the superior members of the body, the latter affecting more particularly the trunk, and the subject presents contortions and exhibits movements suggesting abdominal pains and sickness. The 'symphorine,' when in fruit, also acts on the stomach, and this action is considerably accentuated when the plant is in flower. 'Valerian' acts on the nervous system; the neck and hands appear to twist. This plant is supposed to possess great medicinal properties, and is beneficial against epilepsy and convulsions. The 'verbena' tribe appear to influence favourably the stomach and intestines; the 'corn-poppay' procures sleep—the subject will lean on one side and simulate sleep. The 'pavot officinal,' another specimen of the poppy tribe (the poppy mostly used in medicine), has a much more energetic influence, for the subject on holding this will fall almost instantaneously into a sort of inert mass; while the poisonous 'hellebore' soon appears to demonstrate its fatal action.

M. Bouvier has been able to prove that there seems to be an intimate correlation between the contortions or the final pose adopted by the subject and the final action which these same plants would occasion if medicinally employed. It is to be hoped that doctors, says the writer, will feel interested enough in M. Bouvier's researches to investigate this matter for themselves, so that they can be tested and verified, and if found exact establish a more precise determination concerning the medicinal effects which certain plants are able to produce, and with whose properties we are still all too insufficiently acquainted. Mediumistic or hypnotic subjects would, by the above means, form admirable instruments for analysis.

M. Bouvier has studied and compared the separated and combined actions of music and flowers upon subjects, and from these he concludes that a close rapport binds together

these two kinds of action, while his experiments go to demonstrate that form, colour, sound and perfume correspond harmoniously with one another. Following in the same order of ideas, M. de Rochas has already observed that the notes of a scale have separate actions on a subject. Some appear to control or influence the feet, legs and trunk of the body, others the hands, arms and chest, or head, and M. Bouvier, in his branch of research, has discovered corresponding effects. With different species of flowers certain kinds, apparently, act especially on a certain well-determined portion of the organism, and will correspond to a particular musical note. For instance, the rose will represent, according to whether it is pink, red, cream or white, the same note, though in different tones.

To M. Bouvier the flower is a melody, its colour is the keynote, and its perfume, according to the rate of molecular vibration given off, constitutes its scale. A bouquet of assorted flowers is a harmony, and, as a matter of fact, if one is placed in the hands of a sensitive he or she will at once go through in successional stages, without stopping, all the attitudes which each flower when separately handled will induce or suggest; and these actions will continue as long as the bouquet is held. When the series of poses has been gone through to the end the subject will re-commence the scale and repeat the whole performance.

There had been other experimenters, however, before Bouvier who had obtained many analogous results in their researches, and we learn that Doctors Bourru and Burot, for instance, employed toxic substances and medicaments in the place of flowers, and observed many unmistakable results from certain elements; and the experiences of Dr. Dufour resemble those of M. Bouvier more particularly.

In a work by the latter doctor, entitled, 'Contributions à l'Etude de l'Hypnotisme,' he relates the different effects obtained with the leaves of Valerian and the Cherry Laurel (*laurier cèrîse*), this latter shrub having a strangely ecstatic and religious influence on the subject. According to Colonel de Rochas, who gives his experiences in a work entitled, 'Les Sentiments, la Musique, et le Geste,' 'this plant provokes ideas of affection and veneration, and we are reminded of the historical fact that the Pythonesses of Delphi always held a branch of this particular laurel in their hands and a leaf between the lips while mounting on to the tripod—wreaths and crowns of the same shrub surrounding them as they stood.' M. de Rochas, to whom the writer had spoken of M. Bouvier's experiences, said that he was aware of the facts, but had so far been unable to reproduce all of these effects; in his book he treats, however, of the influence and effects of some of the enumerated plants, and has found that 'lavender' and 'benjoin' produce ecstatic phases. (It may be here remarked that the Oriental wonder workers, like the Aïssaouas, employ largely the latter to burn on their incantation fires.)

In conclusion, M. Brieu considers it would be necessary to repeat many of these experiments until a precise expression of opinion could be put forward. 'The subject is one which both doctors and artists must acknowledge is rich in useful possibilities,' and he sensibly suggests 'that experiments should be undertaken where all possibility of spoken suggestion acting on the subject could be eliminated, and this might be achieved by wrapping each separate flower in paper of colour corresponding to the contents. These little paper packets would give no indication of the specimen enclosed, and might be mixed together by one of the audience in a basket which the subject could himself approach and draw from the contents. A repetition of experiments after this manner would enable scientists to obtain exact observations as to whether the attitude and poses were always identically similar with the same species of flower, and, should a difference of illustration be noticeable, notes might be made as to how the action differed and why.'

J. STANNARD.

In old days there were angels who came and took men by the hand and led them away from the City of Destruction. We see no white-winged messengers now. But yet men are led away from threatening destruction and a hand is put into theirs which leads them forth gently into a calm, bright land, so that they look no more backward; and the hand may be a child's.—GEORGE ELLIOT.

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

SATURDAY, APRIL 13th, 1901.

## Light,

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### DEATH AND THE POETS.

The application of our 'Message of Easter' to Christ was incompletely set forth. We referred to his spirit and his teachings and to his own conquest, so far as what is called his 'resurrection' is concerned. But there is an argument of moral and spiritual value in his very personality. The spectacle itself of such a life and such a death as his suggests a sequel somewhere. So much goodness and so much sorrow; so sublime a training and such a speedy ending,—how can we think of all that disappearing in a grave?

So, again, with his clear consciousness of God, his bright and simple trust in Him. Whence came these? and what was their meaning? We do not find, in Nature, great instincts and no fulfilments of them: but here, in Christ, the sense of a future life—nay! the sense of a heroic and all-pervading life—was one of his deepest and most influential instincts: and we have to imagine a monstrosity, a colossal incompleteness, unequalled on any other plane of being, if these intense convictions, cherished by such supreme natures, have no foundation in fact. And it certainly is a surprising fact that the very noblest and purest beings who have lived, the greatest leaders of mankind in wisdom and goodness, have been persuaded that life would last beyond the grave.

Has Nature, then, which even matches the bird and the berry, the babe and the breast, created this profound instinct without any reality to correspond? Talk about credulity! why the thin credulity of people who believe in the silliest ghost stories is as nothing compared with the dense credulity of those who believe that Nature, in her grandest achievement, has miserably failed, and that the law of harmony and proportion which is perfect in the formation of a berry and a bird, is absent or breaks down in the creation of a living soul.

Amongst these indications of Nature's message and promise may we not point, with singular confidence, to the testimony of the poets? The true poet is the prophet of the soul, the musician of the heart. He looks within and speaks from within; and his testimony is authentic as to the instincts and confidences of the spirit. Carlyle names the poet as one of his heroic men, who could also be prophet or priest. In some old languages, he says, the titles, Poet and Prophet, are synonymous. '*Vates*' means both Prophet and Poet; and indeed at all times, Prophet and Poet, well understood, have much kindred of meaning. Fundamentally, they are still the same, in this most

important respect especially, That they have penetrated, both of them, into the sacred mystery of the Universe. . . That divine mystery which lies everywhere in all Beings, "the Divine Idea of the world, that which lies at the bottom of Appearance," as Fichte styles it; of which all Appearance, from the starry sky to the grass of the field, but especially the Appearance of Man and his work, is but the *vesture*, the embodiment that renders it visible.'

If we enter the glorious domain where these prophet-poets tell of things unseen, what do we find? With scarcely an exception they dismiss the thought of the dreadfulness of death. He is 'the beautiful angel, death'; he is 'the kindest herald,' he is 'delicate death,' he is 'sweet death,' as one says:—

Sweet death, if men do fear thy tender touch,  
It is because they know thee not for fair,  
Since that their eyes are dazzled over-much,  
By fierce delights of life and blinding glare  
Of unending bliss, that throws despair  
Behind it as its shadow, when the sun  
Slopes through the evening, and the hills are dun.  
They would not call thee dark, and wan, and cold,  
Had their faint eyes but shunned the noon's full gold.

Shelley, towards the close of his passionate 'Adonais: an Elegy on the death of John Keats,' and after his pathetic wail of hopeless sorrow, yet suddenly cries:—

Peace, peace! he is not dead, he doth but sleep!  
He hath awakened from the dream of life.  
'Tis we who, lost in stormy visions, keep  
With phantoms an unprofitable strife,  
And in mad trance strike with our spirit's knife  
Invulnerable nothings. We decay  
Like corpses in a charnel; fear and grief  
Convulse us and consume us day by day,  
And cold hopes swarm like worms within our living clay.

He has outsoared the shadow of our night.  
Envy and calumny and hate and pain,  
And that unrest which men miscall delight,  
Can touch him not, and torture not again.  
From the contagion of the world's slow stain  
He is secure; and now can never mourn  
A heart grown cold, a head grown grey, in vain—  
Nor, when the spirit's self has ceased to burn,  
With sparkless ashes load an unlamented urn.

He lives, he wakes—'tis Death is dead, not he.

This is, indeed, passionate emotion, but it is superb argument as well: and it reveals to us the poet as prophet. It is at once the indignant uprising of the spirit against the suggestion of its ignominious defeat, and the testimony of the brooding informing spirit as to the real nature and destiny of God's human child.

Walt Whitman prophesied from the same deep fount of inspiration in his unspeakably beautiful 'Death carol,' beginning: 'Come, lovely and soothing Death.' In this enchanted poem he transforms death for us, and reveals her as the mystic Mother, loving and beloved. In the first four verses we seem to hear, not the voice of poor baffled man, but the angel-music of the inner sphere:—

Come, lovely and soothing Death,  
Undulate round the world, serenely arriving, arriving,  
In the day, in the night, to all, to each,  
Sooner or later, delicate Death!

Praised be the fathomless universe,  
For life and joy, and for objects and knowledge curious,  
And for love, sweet love—But praise! praise! praise!  
For the sure enwinding arms of cool-enfolding Death.

Dark Mother, always gliding near, with soft feet,  
Have none chanted for thee a chant of fullest welcome?  
Then I chant it for thee—I glorify thee above all;  
I bring thee a song that, when thou must indeed come, come  
unfalteringly.

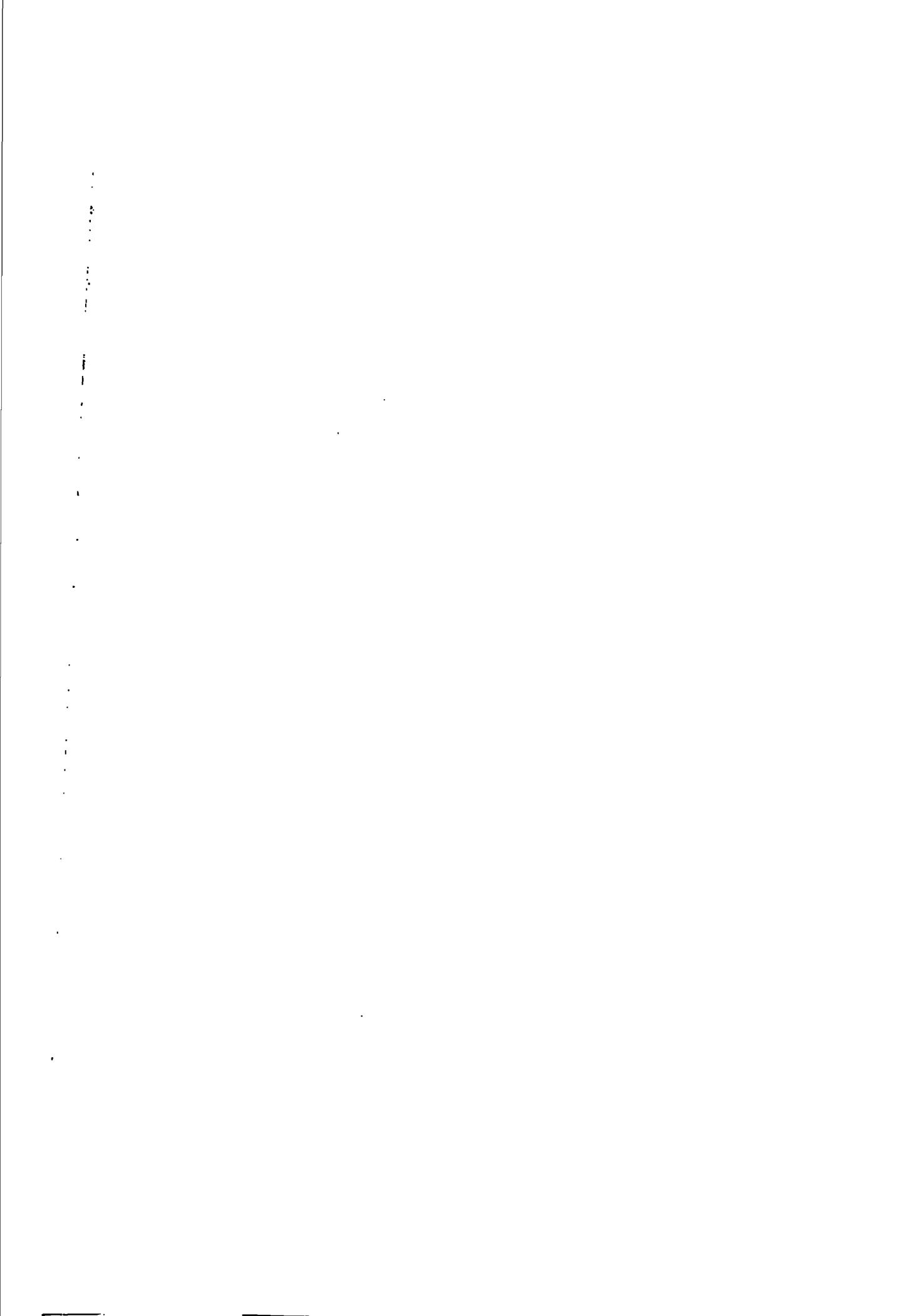
Approach, strong Deliveress!  
When it is so—when thou hast taken them, I joyously sing  
the dead,  
Lost in the loving, floating ocean of thee,  
Laved in the flood of thy bliss, O Death!

plement to 'Light,' April 13th, 1901.

from a photo by Flodin, Stockholm, Sweden.



*Princess Karadjia*



In many respects the very opposite of Shelley, yet Whitman here is in the same mood, and is for once absolutely musical, as befits the deep theme and the lovely hope. He also speaks from the deepest reality in man, and is, in that, true prophet and poet of the highest order. But that is true of all the great poets who speak for the compassionate angel, Death. Tennyson's 'In Memoriam' is one long cry 'Out of the depths,'—throbbing with grief and drowned in misery, as of one who could say, 'All thy waves and thy billows have gone over me'; and yet, all through, an inner strain of music sings: and here the poet is greatest, as one who is not entirely speaking for himself, but as voicing the inspirer's message of hope and calm and triumph: and the deepest and highest notes in all this moan of misery are notes of resurrection, peace and steadfast joy. On the first Christmas-eve, after the passing, there was 'vain pretence of gladness,' then silence and tears, and then:—

Our voices took a higher range;  
Once more we sang: 'They do not die,  
Nor lose their mortal sympathy,  
Nor change to us, although they change:

'Rapt from the fickle and the frail,  
With gathered power, yet the same,  
Pierces the keen seraphic flame  
From orb to orb, from veil to veil.'

Rise, happy morn, rise, holy morn,  
Draw forth the cheerful day from night:  
O Father, touch the East, and light  
The light that shone when Hope was born.

What of it? Are these things so because even the kingly spirits have announced them? Not quite that: but the vision and authority of the kingly spirits do go for something, or Nature is fraudulent or frivolous. At any rate, let no one hesitate to march on with the kings on the spirit-plane. It is a triumphal procession. In their company we are victors over death; now by the vanishing of fear, as we shall be afterwards, by deliverance from its power.

#### LONDON SPIRITUALIST ALLIANCE, LTD.

### A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Friday evening, April 26th, at 7 p.m.

The proceedings will, as far as possible, be of an informal character, being chiefly devoted to

Music, Social Intercourse, and a Short Address by

MADAME FLORENCE MONTAGUE,

ON

'THE TRUE MISSION OF SPIRITUALISM.'

Address at 8 p.m. prompt.

Admission will be by ticket only. Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each.

Applications for extra tickets must be accompanied by remittance (Postal Order preferred), addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

PSYCHO-MAGNETIC SOCIETY.—It has, we understand, been unanimously decided by a few of those interested in psycho-magnetics, mesmerism, and hypnotism to establish an independent organisation under the title of 'The London Psycho-Therapeutic Society.' Mrs. J. Stannard has been appointed hon. treasurer, and Mr. Arthur Hallam, 23, Dantec-road, Newington, S.E., hon. secretary *pro tem.*, and detailed particulars as to the aims and objects of the society, and terms of membership, will be issued in the course of a few days.

### SPIRITUALISM IN SWEDEN.

BY PRINCESS KARADJA.

In an article in 'LIGHT' of August 11th last, I related how an automatic drawing executed by me was identified as being the portrait of Mrs. Georg Larsen, of Copenhagen. Since then several similar cases have occurred. Morel Bey and his wife (of the Turkish Embassy at Berlin) identified a drawing as being the portrait of Rustem Pacha (the late Turkish Ambassador to the Court of St. James). I had met this gentleman only once—eleven years ago—and did not at all remember him.

Countess M., a German lady, whom I had never met, when hearing of this case, wrote to ask if I could possibly get the portrait of her father. I replied that I would willingly try, if she would concentrate her thoughts on me at a certain hour, but that I was not at all sure of succeeding. I drew a very peculiar head at the appointed hour. Countess M. came on purpose to Stockholm to see me. The portrait represented her father as he looked *in his early youth*, twenty years before I was born.

Quite lately, on passing through Berlin, I was present at a highly interesting séance with the flower medium, Frau Anna Rothe, an account of which has already appeared in 'LIGHT.' She came to see my drawings a few days later on, and was immensely surprised to recognise amongst them the portrait of her daughter, who passed on five years ago. It was drawn on August 1st, 1900. I had never met Frau Rothe till February 10th this year, and was not aware that she had lost a daughter. When I come to England I shall be very pleased to submit to you both my drawing and the photograph of Miss Rothe that her mother sent me a few days ago. The likeness is startling.

My mediumship has also developed in several other directions. I have become very clairaudient. One morning last winter, as I crossed my drawing-room, I heard a voice saying, 'Take care of this lamp to-night.' That evening, when the lamps were lit, I remained standing close to the one pointed out. In a short time the lamp glass broke, and the frame leaped up, licking the shade. If I had not instantly snatched it off the place would have been on fire.

Last autumn I had a curious prophetic dream. I saw myself driving in a carriage round a corner of a peculiar street in Stockholm, when a gentleman I know suddenly turned up, so close that he was nearly driven over. Five weeks later, the thing actually occurred in the same corner of the street that I saw in my vision. That gentleman does not live in Stockholm, so it was rather extraordinary.

A lady who lives in the south of Sweden, Countess W., came to Stockholm to try to obtain through me a message from her husband, who had died a year previously. I had never met her before and we had no mutual friends. I went into trance through crystal-gazing, and then had a choking fit, just as her husband had had when he died. Then I described his appearance and began speaking about their family affairs, mentioning several names of friends related to them, and referring to a business he had spoken of on his deathbed. In life Count W. was of a very reserved and suspicious nature; *I expressed his dislike to employ a strange medium*, and asked his widow to try to obtain automatic writing herself. She was to try every day at his own desk. She asked me if I could describe the room where this desk was. After a silence, I gave a perfect description of this room, situated in a part of South Sweden where I have never been. I particularly noted that huge trees grew so close to the windows that no ray of sunshine could ever enter the room, which, consequently, was very damp. The Countess acknowledged, very startled, that this was the case!

Last summer a rather interesting case of telepathy occurred. Madame Morel (in Berlin) wrote a letter to me, asking me to send her two photographs and two of my books *in Swedish* for a friend, who was anxious to read them. Her thought flashed on to me (in Belgium) and I went straight off and packed up the two books and the two photos and despatched them. She received them at the same time that I received her letter requesting me to send

them. There was no earthly reason why I should send books in Swedish to a lady who is *English* by birth and does not know a word of my mother tongue.

A few days before leaving Sweden, I was asked to dine at a friend's house. Though still very weak after a long illness, I felt that I *had* to go. At this party a gentleman, whom I had never seen before and whose name I did not even catch, was introduced to me. I felt immediately that some spirit wished me to *help* this man with something. After dinner we began speaking of the 'aura.' He asked me, smiling, if I could say anything about his mental surroundings. I replied very seriously that I saw a heavy cloud over his head which prevented him from seeing the sun. He was just wrapped up in a thick fog; a very dark shadow was projected over him. It emanated, not from himself, but from *the sin committed by a near relative*. With a voice choked with emotion he asked me if I could see anything else. I replied that I saw he had made up his mind to commit suicide, and that there was somebody who urged him *not* to do it. The following day he called and told me his whole life. I gave him a séance in my house, at which his dead brother came and thanked me. It was his spirit who had urged me to help his brother the day before.

Is it not merciful of God to allow our dear departed friends to guide, help, and comfort us? This poor gentleman was so deeply touched by the Divine intervention, which prevented him carrying out a deed of despair, so strengthened by the thought that our invisible friends watch over us and share our sorrows, that, I think, he will now have strength to bear any burden which life may have in store for him.

I feel so very grateful to God that He has allowed me to be the means of doing some good and preventing some evil; I have not in any way deserved so great a blessing. I feel acutely the great responsibility incurred by all those who have received the holy gift of mediumship. There is such an enormous number of people who *need* help, and one feels so sad that each worker can only do so little. In our country there are practically *no* mediums, and thousands of people *yearn* for Spiritualism. I cannot do all the work alone; we badly want some brothers and sisters to assist us. Sweden is a splendid field for spiritualistic missionary work. I hope God will soon send us the help we need.

MARY KARADJA.

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'PERFECT HEALTH.'

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Since so much of our enjoyment of life and our capacity for work depends upon our bodily health and vigour, it is hardly to be wondered at that books dealing with the subject of health are so constantly being issued from the press. Most of these, it is true, come from America, where the people seem to be on the alert for new thoughts and new methods of living, and the latest work of the kind that has reached us is entitled 'Perfect Health: How to get it and How to keep it; By one who has it.' The author, Mr. C. C. Haskell, claims that he has found the key to 'true scientific living' in the system instituted by Edward Hooker Dewey, M.D. He does not advocate the use of drugs but depends upon Nature. Mr. Haskell relates his own experience, and tells how he was completely restored to perfect health after having struggled on for eight weary years, fighting for life! The plan by which it is alleged this desirable result was attained, is so simple that few people will be likely to credit it, yet it may be summed up in two words—'self-control'; and one half of this book is devoted to letters from persons who have followed the instructions given with the most satisfactory results. It would not be fair to the author to reproduce the precise methods upon which he relies, but the following passage will give a clue to his system: 'Never under any circumstances eat except at the call of that blessed law of Nature—natural hunger.' The book seems to be the work of an honest man who is evidently sincere and thoroughly in earnest in his desire to help others. 'Perfect Health' can be obtained from Mr. G. Osbond, Scintor House, Devonport, Devon, price 4s. 6d., post free.

SPIRITUAL CAUSES AND MATERIAL EFFECTS.

ADDRESS BY MR. J. BRUCE WALLACE, M.A.

On Friday evening, March 29th, Mr. J. Bruce Wallace, M.A., delivered an address on 'Spiritual Causes and their Relation to Material Effects.' Mr. H. Withall was in the chair, and briefly introduced the speaker.

MR. BRUCE WALLACE said: My address this evening is not going to be at all of the nature of a ghost story. It will not deal with any extraordinary experiences, but rather with the ordinary experiences of every human being. The subject of which I propose to treat is very closely connected with one that has already been dealt with in this place, I think, in February last, by Mr. Harte, under the title of 'Practical Psychology; or, How to be Happy.'

We are all spirits, just as truly spirits as we shall be when we have passed through the transition commonly called death. All the material effects that we produce are produced by us as spirits. All material effects can ultimately be traced to spiritual causes.

To begin with things that are quite familiar and quite indisputable, if somehow there arises in your mind a cheering thought or an amusing thought, there is started in your brain a kind of wave or vibration which ripples out into your face and plays about your eyes and your mouth in the form of a smile, and a smile is visibly different according as it is called forth by gladness, or by the perception of something merely funny; and if you see or hear or think of something that makes you angry or sad or afraid, another kind of vibration, a vibration of another quality, is started in your brain, and that shows itself as a frown or as a look of grief or alarm. These common experiences, upon which one need not dwell because they are universally admitted, are indications of a great law of Nature. Every single thought which passes through your mind may not leave a perceptible trace upon your face, but a *habit* of thought gradually carves and colours, producing shades and lines that form the more or less permanent expression of your countenance.

Now this is an indication of a more comprehensive fact which is perhaps not so well recognised, but which is of vastly greater importance. It is not only our face that is influenced by our thinking and by the emotion connected with our thinking. Excitement makes the heart beat hard and fast, and one feels its thumping in one's breast; so that there is a functional disturbance, and a functional disturbance is the way towards organic disease. A fit of anger, although one may style it 'righteous indignation,' is apt to disturb one's digestion, and a habit of ill temper persisted in for years is sure to sour one's blood, and sap and mine under one's health. Worry not only ploughs furrows in the forehead, but, in the long run, is sure to make one ill and weak and hinder the effectiveness of one's life. Sorrow sometimes expresses itself in a flood of tears, but even if it does not find that material expression it exerts an unwholesome influence upon every part of the body and depresses one's vitality. We have all heard of cases in which terror and anguish have turned the hair grey, and even white, in a single night, thus concentrating in a few hours the amount of 'ageing' that might otherwise be done in a decade. Lust not only stamps the mark of the beast upon many a countenance, but produces disease and decrepitude. A wrong thought, a wrong feeling, may do as much bodily harm as a piece of half-rotten meat which the inspector ought to have condemned in the meat market; and a habit of wrong thinking, with its train of wrong feeling, may be just as dangerous to one's health as a badly-constructed drain in some jerry-built house.

On the other hand, as Solomon said, 'A merry heart doeth good like a medicine' (and perhaps the wise man might have spoken even more disparagingly about medicine). A wise physician who inspires hope and confidence in his patient does quite as much healing by his encouragement as by his prescriptions. If he succeeds in changing the patient's thoughts he may very likely succeed in changing the patient's bodily condition. Hope, confidence, and gladness

brace and stimulate the system as no drug possibly can. Sweetness of temper, kind thoughts towards everybody, the forgiveness of injuries—these modes of thought all make for health. If you drop a pebble into a pond, the disturbance of the water spreads as a circular wave that ripples right over the surface of the pond. It breaks on the edge where you may stand and watch, but not only there; it breaks on every part of the circumference of the pond. Now, the like is true of thought vibration; the like is true of the effects produced by mental activities and attitudes. The wave ripples far and wide. The ganglia that regulate our facial expression are not the only nerve-centres that are touched by our thought vibrations; these vibrations pass also through the whole of our nervous system. There is not a single blood-corpuscle, red or white, not a cell, but that for good or evil receives the impact. We are one. Man's body is one, and his thinking passes not only into his face but into every part of his body. It is not only with our faces that we smile or frown; the same smile or frown ripples into our heart, lungs, liver, and all the rest of our bodies.

There is absolute uniformity in law; all laws are invariable in their operation. If once it is demonstrated for certain that some kinds of thought or mental activity and attitude outwork into material expression, we may be quite sure that *all* forms of mental activity tend to express themselves in the same way, for the whole world, in all details and events, is under the reign of inevitable and invariable law. It is of the very nature, essence, and constitution of thought to make for itself an outward and visible sign. If true of one thought, then true of every thought; every thought, lofty or low; every feeling of love or hatred, every desire, pure or impure, works outward, produces an effect on the material side, an effect that, with mathematical accuracy, corresponds to its quality and intensity. Every thought, every emotion, is making its tiny contribution to cumulative results that by and by will make themselves felt by all the bodily senses.

Just as one passing thought or emotion may not leave a perceptible trace on the face, so a thought or emotion may not leave a perceptible trace on the vital organs; but just as a habit of thought produces a permanent expression of countenance, so a habit of thought produces a permanent expression throughout the whole of one's organisation. We have here the indication of a great and solemn law of Nature, a law that pervades all human developments and all human experiences.

I suppose it may be taken for granted that all, or almost all, of us here believe in the influence exerted upon us by spirits that have passed over to the other side, and perhaps we believe also in an influence exerted by us upon them. If those on the other side find amongst us a person sufficiently sensitive or sufficiently specialised in his sensitiveness, they are able to communicate with his objective mind; they are able to give him messages of which he is distinctly conscious, and they are able through his mind to communicate with other minds. But if those on the other side do not find that peculiar kind of sensitiveness, they are not altogether debarred from communication with us. We do not lose the advantage of their influence; they are able, somehow, to blend their thought with ours, and touch us below the threshold of our consciousness. They can pour something into what we may call the reservoir below our consciousness, and the thoughts or suggestions they put in there influence and colour our ordinary thinking. Thus there come to us suggestions that we are not able to differentiate from our own thinking, at any rate completely. They are suggestions that do not supplant our personality, but probably do a great deal to mould our personal development and personal career. We have our guardian angels, or perhaps it may be our tempters, and they influence us in such a way that we are not always able to recognise the source of the influence or to draw the line between their suggestions and our more independent thinking. Now, don't you think that what is recognised by us now as a law with regard to the relation of those on this side to those on the other side, is also a law with regard to the relation of those on this side one to another?

Amongst the facts of psychology that have been placed beyond doubt by modern investigations is the fact of telepathy, that is to say, the passage of thought from one mind

to another without any discoverable objective means. There are authentic cases on record of the passage of thought from mind to mind despite the distance of thousands of miles of land and sea intervening between the persons communicating. Distance appears to be no obstacle to telepathy. Now, because of the invariability of law we may be perfectly sure that if it has been demonstrated that one person's thought has been transmitted beyond his personality into another personality, then all thinking presses outward and travels forth, even though we may not always be able to trace its course or the work it does. Where there is sufficient psychical sensitiveness developed, the communication emerges into distinct consciousness. But where the communication does not rise so high as that we must not suppose that no effect is produced. The communication has reached with more or less distinctness the sub-conscious mind, and has thence exercised an influence upon the conscious thinking.

From the standpoint of the senses, as we look out through our eyes and our other senses, it seems to us that we are so many distinct units, each one shut up in his own skin; but the fact is that life is one. Below our consciousness there is a circulation of life. The waves pass to and fro, all influence each, and each influences all. The pebble of one's individual thinking is not cast only into the pond of one's personal experience, it is cast into the vast ocean of universal life, and the wave passes through the whole ocean, every drop of it feeling the impact, though, of course, in remoter circles—I use the word 'remote' not in respect of locality but in respect of affinity—the impact may be infinitesimal.

Now, from these discoveries of modern psychology we may draw several inferences. In the first place, we may say (changing the figure of speech) that it is not only true that 'whatsoever a man soweth that shall he also reap'; it is also true that what one man soweth another reapeth. We are not sowing only in our own fields, but in the fields of others. We are preparing harvests one for another. And then we can scarcely doubt, in view of the phenomenon of telepathy, that thought vibration, as it moulds our personal body, affects also our social conditions or social relationships. Our social circumstances each form for us a kind of 'further-out body,' reaching away beyond our personal bodies, reaching the sub-conscious minds of people all around us, awaking responses and reactions, touching all things. These thought vibrations are moulding our whole social environment. Very often people are grumbling at physical weaknesses and disabilities which in the main are the outward manifestations of their own feeble understanding of life, their own feeble grip of the fact of the mind's mastery over the body. Just in the same way people grumble at their limitations, restrictions, drawbacks, disadvantages, which in the main are merely the prison walls of the house of bondage, which they themselves have concretised, or helped to concretise, by their thoughts of weakness, helplessness, and isolation. Here we have material effects near and far that are the result of modes of thinking and of the emotions that arise from such thinking. We see around us, especially in this terrible London, a great deal of hardship and misery, and we find ourselves enveloped in a constant struggle. There is a constant fight on the one hand for the mere means of subsistence, and on the other hand for riches and power, a fight of class against class and man against man. It is a kind of warfare, and gentlemen with the politest ways in business are really plotting and counter-plotting against each other. They are seeking to gain through each other's losses. The most conspicuous fact in our national existence—and not only in ours but that of other nations—is the raising of huge armaments. Science is largely concentrated on the preparation of the means of slaughter, and a large proportion of the population is a huge burden on the rest, for it is kept apart, marching and counter-marching in constant readiness to rush against other such bodies in deadly conflict. On the external plane within and between nations, we see antagonism, we see the organisation of antagonism, and the means of slaughter. All this is the result of the thinking of the people who are thus engaged in antagonism. It is not necessary here to dwell on the economic, legal, and political sides of the question—the fact that natural sources

of wealth, which ought to be social property, are held as the property of the few, that the social ownership of the means of production, distribution and exchange has not kept pace with social production, and so forth. But after all, ladies and gentlemen, all discordant phenomena in the external world are simply indications of discordant thinking. We are organised according to our understanding of life and of our reciprocal relations.

The ordinary thought of people is that they are so many particular units, whereas the fact is that they are members one of another. The ordinary thinking is of antagonistic interests, whereas the truth is that if one member suffers all the others suffer. The ordinary thought is that unless people struggle and snatch and seize there will be no chance of a livelihood, whereas the laws of life are love and co-operation. The wrong thoughts in the minds of people externalise themselves in all this social disorder. Society as we see it to-day, the social body with its social diseases, its unwholesome tumours on the one hand, and its local mal-nutrition on the other hand, all this is the perfectly accurate expression of the stage of understanding that has been arrived at with regard to life and mutual relationships, and everyone who is thinking discordantly, who thinks of himself as separate from his fellows, who is ignorant of the real, harmonious, reconciling, uniting life, is working for social disease, social disorder. On the other hand, everyone who thinks truly, everyone who holds in his heart the conviction that beneath all temporary appearances there is one life, and that we are members one of another, and that all interests are one,—every person who so thinks is among the influences that are making for true, wholesome social life, making for the healing, harmonising, and strengthening of the social body.

I have spoken this evening about mental causes and material effects. Now, very likely the question will arise, Can mental causes be called spiritual causes? Here we are in a realm in which it is difficult to find a perfectly satisfactory terminology. I suppose you will all admit that in an absolute sense, Spirit means the one great Intelligence, the Infinite Intelligence, the fountal Intelligence. Now we call ourselves spirits, and we also call those spirits who have passed away from our plane to the next; but as spirits we are simply degrees of the unfoldment of the one Spirit, the one Intelligence. The only intelligence that there is anywhere is the unfoldment of the source of Intelligence, the pouring forth of the fountain of Intelligence. Spirits are centres of growing consciousness, they are integrated in the one great Spirit, and through these centres of ever-expanding consciousness the one Intelligence is unfolded into manifestation. Now, while these spirits, these individualised minds, in their immature state of development, in their ignorance, think erroneously, imagining themselves to be only so many animals, their thoughts cannot accurately be called spiritual thoughts. In the degree in which they are ignorant, their thoughts cannot accurately be called spiritual thoughts. In the degree in which they are ignorant, the spiritual is not yet developed through them; but because of the real spirituality of the universe, in virtue of the fact that interpenetrating all is the one absolutely true Intelligence, even unspiritual thinking, even thinking on the basis of ignorance and error, is accurately thrown out into manifestation on the plane of experience. The grotesqueness and distressfulness of the manifestations on the plane of the senses demonstrate that the thinking of which such manifestations are an accurate record is itself false to the principles of the universe. Thinking is spiritual, just in proportion as it approaches truth. So long as people think themselves separate one from another and ignore the hidden unity, the truth has not yet unfolded itself through them; but just in proportion as the truth dawns upon them, just in proportion as they pass from the illusions of sense, they approach the true understanding of life. Now, I have said that even ignorant and erroneous thinking, in virtue of the immanent presence of spirit, shows itself accurately on the planes of experience. But on this plane, and I think on every other plane, those spirits are the mightiest forces, the most positive forces, who have advanced furthest in spirituality, in the understanding of the spiritual, and of the unity of the

universe. True thoughts, being the more spiritual, the more advanced unfoldments of the one Real Positive Intelligence, must prevail over ignorant and erroneous thoughts. There will yet be brought about on the material plane the most delightful results, the most exquisitely harmonious conditions, by the advance of spirits to greater and greater spirituality of thought, to clearer and clearer understanding of their oneness each with the other, and that the good, the absolutely good, is in them, and through them is continually coming forth into manifestation. (Applause.)

(To be concluded.)

## THE EFFICACY OF TEARS.

A LESSON FROM EPHESUS.

BY ALBERT GRESSWELL, M.A., M.D., Oxon.

While wandering some time ago among the ruins of ancient Ephesus, nothing so much impressed the writer as the large number of receptacles found for the gathering of tears.

Some of these vessels were in fragments, while others were nearly complete. Many also were offered us for purchase, but as we were somewhat sceptical, perhaps unnecessarily so, as to their genuineness, they were declined with thanks.

It is, nevertheless, abundantly clear from the enormous number of tear bottles found among the ruins of many ancient cities of the East, that the significance of their general prevalence has not been fully recognised. Neither psychically nor physiologically has their import been discerned in our day.

What then is their import? In the first place it was fully believed among the ancients that weeping under great grief was the legitimate method of relief. Physiologically it was believed to lead to the elimination of noxious substances accumulated in the blood and to a lessening of the tension in the capillaries of the brain; and psychologically, it brought the soul into harmony with the Infinite; in fact, it was a kind of prayer.

A gentleman, a short time ago, lost his little girl from diphtheria, and was almost distracted. This condition continued with him for some days until he almost verged on the borders of insanity. He wept and prayed fervently, and he records that on arising he saw a vision of his child quite near, and the figure was of a deep golden hue.

He left the room. Then, thinking it might have been an illusion, he knelt and prayed again, and again, on rising, he saw the same vision, and still again the third time this happened. And he was then so overcome that he fell on his face and wept, and shortly afterwards arose happy; and he never since has had any feeling of grief, for he knew that his child had gone into the presence of the King.

To-day tears are thought to be unmanly, but the fact is clear that the ancients did not think so. Jesus wept. It seems that we Western races have developed individuality to such a degree as to approach selfishness, and we have lost thereby, in our contempt of those needing sympathy and help. And herein is a mark of degeneracy, the remedy for which is not far to seek.

It will be quite clear to the reader that the golden hue is significant of sacrifice; no doubt for a beneficent purpose.

In conclusion one may be forgiven for answering a question which has more than once appeared in your columns, viz.: How is it that Professor So-and-So is not able to verify the facts of Spiritualism, the facts of clairvoyance, and of spirit return? The answer is perfectly simple to a clairvoyant, who, at once discerning the hue of the halo, reads in it the word antagonism, and sees a want of sympathy with man's aspiration and necessity for knowledge unattainable except by a kind, as well as a clever, spirit. But, as Mr. W. J. Colville says, the principal cause for defeat in all spiritual as in all material endeavours is certainly a lack of that calm, noble persistency without which even the most powerful sporadic efforts must prove ultimately fruitless.

## MAKING OUR OWN WORLD.

There is a steady growth of tendency to-day towards the recognition of the great spiritual law, that, whether we realise it or not, we are compelled to 'work out our own salvation' and gather the crop of the consequences of our own seed-sowing. The cause of manifestation is within. Feelings and thoughts precede actions. Mind is the greatest fact in the world; and the training, informing, unfolding, and expression of mind are the great business of life. Feelings may be cultivated, suppressed, modified, or transformed by the intelligent application of conscious auto-suggestion. Thoughts and desires may be controlled and directed so as to influence our feelings and train our emotions. Instead of continuing to be children of impulse, mood, or passion, or creatures of circumstance and environment, we may learn to possess our souls in peace; to employ and enjoy our bodily and mental powers; to take delight in the glories, beauty, and gladness of life in this world; and in consequence radiate health, healing, and positive altruistic spiritual influence for the benefit of all who come within our sphere. Health, goodness, and cheerfulness are just as contagious as are disease, depravity, and depression. We dwell too much upon, and are too conscious of, the minor and discordant conditions of life. We are too passive and receptive to the 'suggestions' which discourage and darken us. We let the strife and the pain depress us and weaken our faith, whereas a hopeful, helpful disposition would serve us far better and enable us to become centres of spiritual strength. A sunny spirit irradiates brightness and blessing upon all, and its possessor observes all his surrounding in the atmosphere he himself has made. How true it is that 'the kingdom of heaven is within'! When we realise it *there*, we shall discover that it is *everywhere*. The Rev. G. H. Hepworth, writing in the 'New York Herald,' rightly says:—

'There can be no heaven without a heavenly frame of mind. Your environment is a mere detail in the problem of happiness, your mental attitude being the element of chief importance. If you are over-critical, over-suspicious, uncharitable in judgment, you would be miserable, and would deserve to be miserable, even though you were enveloped in eternal sunshine and lived amid tropical splendour. On the other hand, if you are generous with your sympathy, helpful because you find satisfaction in being so, and have trained your eyes to look for the good rather than the evil in the world, you will create the blessings for which you pray, and impart encouragement and hopefulness, even though the sunshine gives way to shadow and the air you breathe is misty with tears.

'Each man is a little world, and he governs it as dictator. I had almost said that each man creates his own world, and in a certain sense this is true. Its prosperity, its contentment, its happiness depend, and I say this with all due reverence, more on himself than on God. My meaning is plain. God has supplied all the material for a successful career, and has done so with lavish affection. The mission of the man is to use this material and to use it in the right way. He can do so, or he may refuse to do so. He is, therefore, master of his own destiny. He is like a workman to whom an architect has given the plan of a building which will shelter him from inevitable storms, and furnished him with everything necessary for its construction, but who must himself do the work. If he labours faithfully he will soon have a house in which he will rejoice and of which he may be proud, but if he does no work he will have no house, and when the tempest comes and he is unprepared for it he must not say that God's favouritism gives all to one and nothing to another, for it is his own fault that he is homeless. He has had the ability but not the inclination to provide for himself, and is simply reaping a crop from the seed which he planted with his own hand.

'If you want heaven you must make it for yourself. You can render life very hard and intolerable by thinking along the wrong lines, just as a boatman makes his journey hard by pulling against the stream. He who has the habit of constantly complaining, who grumbles because things are wrong, but does nothing to set them right, whose attitude towards life is that of the fault-finder, can no more be happy than he who gashes himself and then wonders why he is wounded.

'The world is beautiful to him who looks for beauty, but nothing is beautiful to one who insists on sitting in the shadow and brooding over the ills from which he suffers. It is possible to be wretched in the most fortunate surroundings, and equally possible to be serene and blest in adversity and

sorrow. The heart and mind are the magicians who make or mar our lives, and the outlook of mind and heart is largely your own product. You can control them both to a very great extent.

'There are some thoughts which it is as fatal to cherish as it is to swallow poison; thoughts which produce spiritual indigestion, with all the painful consequences thereof. They are to be avoided as evil companions are to be avoided. You have no more right to indulge in them, in a world like this, provided as it is with every opportunity to grow godlike, than you have to make your home in a dark, damp cave on the mountain side and declare that your fate is hard and there is no sunshine anywhere.

'I like to believe that I am captain of the ship in which I am sailing towards eternity. The dignity, the grandeur, of human nature is worth thinking about. You are not drift-wood, at the mercy of the current. You have the stars above you, and even the stormy ocean is the pathway to heaven. Faith in God, His wisdom and love; faith in the Christ as the expounder of a philosophy of cheerful endurance and peaceful resignation; faith in the possibility of finding in all experiences a stepping stone to higher things; above all, faith in that immortality which will give back the lost and provide wider spheres of usefulness to the ever growing soul—these thoughts will make us wealthy in spite of our poverty and fill us with that serene joy which is sometimes hidden beneath a sorrow. They are pearls of great price, and they are within your reach if you will make an effort to possess them. You can darken or brighten your life by the standpoint from which you look at it. This life amounts to nothing unless you can see the loom of another life on the horizon line.'

## 'A DREAMER OF DREAMS.'

I am a dreamer of dreams. They do not occur very frequently, but are remarkably clear, and generally contain premonitions of friends' deaths, warnings of illness or trouble, or lessons that I should be glad to profit by if I could only understand the symbolism. Hence my writing to ask if any of your correspondents can tell me if books are likely to assist me, or if it would be best to try and puzzle out the riddles for myself. I do not suppose the ordinary dream books would be of any use, but having read a good deal of occult literature of one kind and another, I sometimes find in them a little assistance. Symbols of which I want to know the meaning and which occur frequently, are connected with colours, precious gems, metals, fire and water; and of animals, fish, snakes, bull (white), dogs, horses. Perhaps I should say I believe in Spiritualism, but have seen nothing of the modern developments and do not go to public sances. I used to be a drawing medium in youth, and used some years ago to have a certain amount of 'second sight,' which I am glad to say has now left me, and I have my dreams instead. I come of a psychic family, and in my grandmother's time she was terribly troubled with a haunted house, but that was long ago. I keep a 'dream book' to refer back to; it is written up at the time, and I find it of great use, as what I often consider the most curious thing about it, generally turns out to be much less so than other incidents.

ASTRA.

THE DIVINING ROD.—A Kettering telegram says: The Burton Latimer parish authority having failed to find a source for a water supply, the rector engaged the services of a water diviner, who, with a three-forked twig, has just experimented and discovered six springs. The test was made in the presence of several members of the Kettering Rural Council.

THE 'SPIRITUAL REVIEW.'—With the April issue the 'Spiritual Review' completes the first year of its existence. The present number is a good one; the contents are bright and varied and interesting, and we cordially re-echo the hope of the editor that he will be enabled 'to make the "Review" even better and increasingly serviceable during the coming and many successive years.'

TRANSITIONS.—We regret to record the passing away, on Saturday, March 30th, of Mr. Lester C. Morgan, a young man of much promise and an earnest Spiritualist, the son of Mrs. R. Morgan, of Catford, late of Liverpool, to whom we extend our sincere sympathy. Mrs. Morgan wishes, through our columns, to thank the writers of the numerous letters which she has received, for their kind expressions of condolence. On Thursday, April 4th, the veteran Spiritualist, Mr. G. Sadler, of Cardiff, passed to the spirit world after a long and useful life. He was upwards of eighty years of age, and was one of the oldest Spiritualists in Wales.

## DREAM-VISIONS, MORAL CULTURE, AND DESTINY.

Your correspondent, 'M. E. H.,' in 'LIGHT,' of February 23rd, gives an interesting account of a dream-vision, in which she dreamt she was in the library of a new house into the inheritance of which she had unexpectedly come, when, on taking down a book from a shelf, a will fell out, which will showed the place would go to another; and finally she passed successfully through the ordeal of the unpleasant temptation to destroy the unknown will; and the following day discovered that the dream she had dreamt had been the actual experience in life of another being.

Now this is an excellent case of an experience which happens to every progressive soul occasionally, viz., that of being put through an ordeal of temptation to dishonesty or dishonour when the temptation is presented to us in a dream.

There may be a great deal more in dreams of this sort than we on earth realise. There is good reason intuitively for believing that one may even alter one's destiny to a troublesome ordeal in actual life, by successfully passing the ordeal in somnambule or dream-life. Let us suppose an incarnated soul may have to be purged of the tendency to a certain form of sin. He will, therefore, some day be led into a pathway of earthly experience where there will be lying in wait for him a sudden temptation to this sin, and according as he succumbs or triumphs he will alter his future destiny. If he succumbs he weaves the Karma, that the sorrow which he has caused to another shall be suffered by him through someone else similarly wronging him, and after that he will have to undergo an experience of unexpected temptation again; but if he triumphs he is taken to a new pathway on a higher plane of conscious refinement.

Now, it may sometimes happen that those who are watching over the lessons and progress of our soul may see a way of shortening the great lessons of life on earth, in certain cases, by giving a soul a chance of passing its moral examination, as it were, in a dream instead of in actual experience. If their pupil successfully passes the ordeal in a dream he alters the destiny of his life: for the actual experience of life being now rendered unnecessary, he is taken out of the road on which he was travelling toward a painful crisis and is placed upon another road leading to another point of view, and so time has been saved.

Let it not be supposed that a temptation in a dream is easier to pass through than a temptation in actual life. On the contrary, it is much harder, because, in dream, the reason or inhibitive faculty being asleep, the tendency to the right course must have become habitual or instinctive to cause a triumph: consequently the merit of success is greater.

These dreams are analogous to the hypnotic visions and psychic experiences related as occurring as temptations in the lives of great saints: for example, the experience of St. Anthony and the temptations of Jesus in the Wilderness.

FREDERIC THURSTAN, M.A.

## 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.*

## Reincarnation.

SIR,—In dealing with reincarnation your correspondents, *pro et con*, apparently omit one important point in its disfavour. They forget that though there may be apparent injustice in the world, the injustice would be real and contrary to human ideas were we paying the penalty in this life for sins of which we know nothing. Children, for instance, both before and during punishment, must know the reason for such or it is of no benefit.

With reference to disincarnate life your contributors seem to have two views. (1) That spirits are quasi-centres of spiritual forces without form, which, so to say, materialise their ideas of previous existence when wishing to disclose their identity. (2) That spirits are etherialised doubles of their physical bodies. The latter opinion is difficult to accept, taking the view that our present frames are what they are, solely in conformity with their environment, the force of gravitation on this planet, and the laws of evolution.

W. G. B. II.

## Recognition of a Materialised Form.

SIR,—With reference to Miss Mack Wall's account of the recognition of her relative by strangers, I may remark that we were much impressed by the likeness of the materialised form in question to a photograph of the gentleman shown to us after the séance.

BIDSTON.

## Thaumaturgy: The Aissaouas.

SIR,—In your interesting publication of the 16th and 23rd March, appears a most interesting article in connection with the above subject by Dr. Nagal, a Teutonic *savant*; and your highly esteemed and able correspondent, Effie Bathe. To those unacquainted with practical electro-biology, alias mesmerism, hypnotism, psychology, &c., &c., and the semi-religious performances of the Cape Malays (an imported Mahommedan sect residing at Cape Town, &c.), the facts narrated by your correspondent may seem to some incredible, and again to others, differently constituted, weird and repulsive. By occult students, like myself, all such weird things are easily accounted for on psycho-scientific grounds, and I hope before long to be able to give a lecture or address on the subject in London, if possible, accompanied by practical exhibitions of similar, if not the same feats. I am residing here for an indefinite period.

(DR.) BERKS HUTCHINSON  
(of Cape Town).

## The Spiritualists' National Federation Fund of Benevolence.

SIR,—My committee desire to acknowledge through your columns the contributions received to this Fund during the month of March. In so doing I much regret to say that the stream of contributions flowing to us in the period named has been the smallest we can recall! As our outgoing is something over six pounds per month, it need not be pointed out that the amount stated below will not be sufficient to maintain the disbursements my committee is pledged to, and therefore, on their behalf, I desire to make an urgent appeal to the benevolent in our ranks for substantial contributions during the present month, so that it may not be necessary to draw on the general funds of the Federation to sustain the work in hand. I may say here, if necessary, to inspire confidence in our work, that a full statement of receipts and disbursements will be included in the annual statement of accounts published by the Federation, the same being duly audited, of course; so our friends may rest assured that all their donations are faithfully applied to the purposes for which they are sent. Trusting to receive the necessary support, and thanking all who have sent, and you, Sir, for permitting these periodical announcements to appear in your columns, believe me, on behalf of my committee and myself, to remain,

Faithfully yours,

J. J. MORSE, Hon. Financial Secretary.

Florence House,  
26, Osnaburgh-street,  
London, N.W.

April 8th, 1901.

LIST OF CONTRIBUTIONS RECEIVED DURING MARCH, 1901.—Mr. J. Thackeray, 1s. 6d.; Miss E. M. Hodges, 2s.; 'S. E.', 2s.; Mrs. Brunton, per Mr. B. D. Godfrey, 2s. 6d.; 'Onward', 2s. 6d.; 'R. J. C.', 1s. 6d.; Mr. R. Fitton, annual contribution, 10s.—Total, £1 2s.

## SOCIETY WORK.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Easter Sunday Mrs. Whimp conducted our meeting, giving very good clairvoyant and psychometric tests to a good audience. Very good after-circle. Sunday next, at 6.30 p.m., 'open night.' Speakers invited.—C.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last Mrs. Holgate delivered a soul-stirring address upon 'The Resurrection'; after which clairvoyant descriptions were given by Mrs. Holgate, Mrs. Coates, of Bromley, and others, which were mostly recognised and very much appreciated by a large audience. Sunday next, Mr. H. Brooks, at 7 p.m.—S. OSBORNE.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last an exceptionally fine discourse was delivered by Mr. J. J. Morse, the subject of the address being, 'Has the New Religion Come? Yes.' Prior to the address the reading of a short poem, entitled the 'Chemistry of Character,' by Mr. J. J. Morse, and the singing of a solo, 'The Palms,' by our good friend Mr. Armstrong, were greatly enjoyed. Mr. W. T. Cooper kindly occupied the chair. On Sunday next Miss MacCreadie will give clairvoyance. Doors open at 6.30 p.m., to commence at 7 p.m.—S. J. WATTS, 2c, Hyde Park-mansions, Hon. Secretary.