

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.

'The Banner of Light' for April 13th was 'A birthday number,' celebrating its forty-fourth anniversary. A goodly number of old friends united to sing its praises and to tell the old story, but with outlooks for to-day and onward looks for the days to come: altogether a brilliant and lively affair. Temptations to quote abound, but we must resist them. And yet we hesitate before a cluster of the very simplest of the flowers in this opulent garden—a delicate plea for 'The heart-side of Spiritualism,' by Mattie E. Hull, who thinks that Spiritualists have somewhat deteriorated in this matter. She fully admits and rejoices in the accessions to our ranks from the world of science and the seats of learning, and in the increase of numbers and activity, but her heart yearns for the old loving pioneers who 'toiled early and late, in season and out of season, and made it possible for the public teacher to do his work. Their homes were like oases in the desert; their greetings were an inspiration; their parting words a soulful benediction. These grand workers, quiet, unassuming, thoughtful, patient, painstaking, had received Spiritualism on the heart-side of life. Dear saintly souls! Our Cause owes as much to them as to the lecturers on the platform, or the mediums in their séance-rooms.'

Many will feel the truth of this: but different times bring different possibilities and different moods. Still, we join with this good woman in her closing aspiration:—

Oh, would that revivals might be inaugurated throughout the land—revivals of that spirit where a broader, deeper, higher sense of justice might be stimulated; revivals where the hearts of men might be made to glow with the living fire of true inspiration; revivals where we might forget all personalities and rise to the heights of the soul's possibilities, through the 'Heartside of Spiritualism' to the Altruistic spiritual condition, where we might understand the message, 'A new commandment I give unto you, that ye love one another.'

The following, from the Queen's diary, has lately attracted attention. Whatever her actual experiences may have been, her faith in the unseen seems to have been on a most pathetic and realistic one.

After luncheon, saw the great poet Tennyson in dearest Herbert's room for nearly an hour; and most interesting it was. He is grown very old, his eyesight much impaired, but he was very kind. Asked him to sit down. He talked of the many friends he had lost, and what it would be if he could not feel and know that there was another world, where there would be no partings; and then he spoke with horror of the unbelievers and philosophers who would make you believe there was no other world, no immortality, who tried to explain all away in a miserable manner. We agreed that,

were such a thing possible, God, who is Love, would be far more cruel than any human being. He quoted some well-known lines from Goethe, whom he so much admires. Spoke of the poor Lily of Hanover [Princess Frederica of Hanover] so kindly; asked after my godchildren. He spoke of Ireland, and the wickedness of ill-using poor animals: 'I am afraid I think the world is darkened; I dare say it will brighten again.'

As far as they go, the Haweis' communications are useful, but we wish they could be turned to account in a way from which the communicator seems to shrink. The reason given for not 'speaking,' or sending messages, to friends is valid to a certain extent: 'If I sent to one I should have to send to the whole, and, as that is impossible, I would rather leave it alone.' That would be all very well if it were a question of morning calls or something similar; but there is an end to all that. What is now needed is some clear proof that the communicator is a separate personality, and further, if possible, that he is the person he professes to be.

As 'A Midland Rector' seems to get such singularly vivid messages from this communicator, will he urge upon him the desirability of concentrating his attention upon, say, three persons, for the purpose of finding out in what way he could best open up communications with them? Or will 'A Midland Rector' suggest that the communicator should report to him facts and happenings concerning these three persons, as tests?

We know that 'tests' are by some depreciated or barred; but this, in our judgment, is a mistake. This is as much a scientific inquiry as anything else, and we need scientific methods and evidences. Mr. Haweis knew that as well as anyone, and, if he can help from the other side, that would be the crowning mercy of his life. We do not chiefly want sermons and sentiments from him: we want proofs that he is there.

'The Referee' has its serious side, and its seriousness is usually comforting for its intelligence and pure love of truth. A late Article on 'Society's Christianity'—two huge columns—is, as a matter of fact, a thoughtful discussion of occult phenomena. The following discriminating sentences will show that:—

We may be absolutely certain that nothing, whether in the material or the spiritual world, happens in contradiction to law. If we are once, after exhaustive inquiry, persuaded that a thing has happened, we may rest assured that, however incredible the thing itself may have appeared to be, it has been evolved in undeviating accordance with the rule of the universe, and it becomes our duty to search out that rule, and to mould our thoughts and beliefs in consonance with it. There are, however, in relation to all forms of occultism so many misleading factors in the mind of the ordinary inquirer that anything which stands in opposition to the general human experience must be received by the scientific intelligence with the utmost caution. A man of warm affections is bereaved, and his whole life is darkened and embittered by his loss. Somebody tells him that his wife or child is near at hand, and may be accessible to his affection even in the spirit-world. It is obvious that the widower, or the heart-broken father, is not a trustworthy

inquirer into so momentous a question. And yet it must be granted—because in this discussion it is very essential that we should see both sides—that the intensity of the mourner's longing may have a real effect in bringing about the intercourse he desires. If spirit life be a truth (and only the most pragmatists of idiots dare deny it blankly) that passion of desire on the human side for reunion may very well be a *sine qua non*.

Our readers will, we think, be gratified to note 'The Referee's' following pleasant reference to 'LIGHT':—

I have found myself greatly interested for some months past by the perusal of the publication to which I have alluded. I could wish that the advertising columns of 'LIGHT' were freer than they are of what appear to me to be the announcements of some arrant humbugs; but the pages under editorial control are so evidently conducted with a single-hearted desire to arrive at truth that it is impossible for a fair inquirer not to respect their motive. Every here and there stories are told which, if they could stand the test of a rigid scientific investigation, would be conclusive.

'The Referee's' 'True Ghost Story' is sufficiently exciting. We hope to hear more about it. The scene, as our readers know, is no farther off than the Tottenham Court-road.

We cannot say that we entirely agree with Mr. Clayton respecting the persecution of palmists, and especially with the concluding paragraph of the letter we lately printed:—

'Persephone' talks about the heaven-sent gifts; but they are reduced to a very material level when associated with a substantial £ s. d. Everyone has a right to charge for services rendered, but these services must respect law.

Is not that rather wanting in thoughtfulness? Where shall we draw the line between 'heaven-sent gifts' and mere earthly ones? But is there any such distinction at all? Or, if there is, may we not include music and art and poetry and religious teaching as 'heaven-sent gifts'? Would Mr. Clayton, then, propose to exclude the musician, the artist, the poet and the religious teacher from '£ s. d.'? These 'heaven-sent' people must live and pay their way on earth.

Then, as to obeying the law, Mr. Clayton says that those who render services 'must respect law.' Not always. When the law told nonconformists that they must not listen to or harbour nonconformist ministers, they rightly defied the law; just as the apostles did when they said, 'We ought to obey God rather than man,' and just as Spiritualists would if a law were passed to stop our meetings or put us down.

'The Theosophical Review' warmly protests against anyone speaking for 'Theosophy.' It hits out against the phrases 'We Theosophists,' and 'Theosophy teaches.' It is a sort of taking the name of this 'sacrosanct' thing in vain. Theosophy must not be made responsible for anybody's thinkings, sayings and doings, says this writer. Everyone must speak for himself.

This is wholesome. But that involves a minimum of organisation and details. We have long taken this ground. 'Free and in loose marching order' should at present be our watchword.

A COMMON ERROR.—'It is common just now for certain people, who think that they are thinkers, to say 'all is mind'; but what we call matter—whatever its ultimate origin may be—is a distinct and definite fact, governed in accordance with its own laws, as ascertained by the senses and experience of man. This material order, of which our bodies are a part, is as divine and holy as the mental or spiritual order. To deny it, or disregard it, is not piety but the contrary; for one is of God as truly as the other. It is not spirituality, but only mental confusion, which blurs this distinction.'—REV. MINOT J. SAVAGE.

'MY PSYCHIC EXPERIENCES.'

ADDRESS BY MR. JOHN C. KENWORTHY.

(Continued from page 203.)

Replying to Mr. Bertram, who asked the lecturer's opinion as to the means by which sincerity and truthfulness could be brought into society,

MR. KENWORTHY said that he might claim a wholly unusual experience in the effort to bring about such a condition, and he would answer, as the clear and simple result of all that experience, that the one necessity for man is simply common honesty itself—that is, perfect honesty.

In answer to Mr. Peters, who inquired whether the burn alluded to in Mr. Kenworthy's address had been actual and objective, or merely psychical, Mr. Kenworthy said that the experience was an actual one. As a result of the burn, he had felt a very slight sensation, but no pain, although some two inches of skin were burnt through. He regarded the incident as trifling, however, and had merely quoted it as illustration of the change which had taken place in the nerve centres.

MRS. M. H. WALLIS inquired what Mr. Kenworthy's condition was during the especial period of psychical experiences of which he had spoken. Was he practically dead or dulled to the conditions of external life, or was he more keenly alive to them?

MR. KENWORTHY replied that he was more keenly awake to external life, but although his senses were abnormally sharpened, he was naturally much less desirous than usual of taking part in active physical existence.

Replying to an inquiry in reference to the doctrine of non-resistance, MR. KENWORTHY said that the application of the doctrine lay in the fact that in the ordinary relations of life man sometimes came into conflict with his fellows. A costermonger had a fight occasionally; and at times it was imagined to be necessary to give a man in charge for assault, or to adopt measures for protecting one's self against attack. The idea of non-resistance was that a man should not do these things, but in such matters allow others to do just as they chose with him. When a man became perfectly non-resistant his life came under the operation of a higher law.

Other questioners asked whether Mr. Kenworthy saw his spirit friends clairvoyantly near him or whether they transmitted their thoughts to him from a lofty sphere, as not being able to visit the earth's atmosphere; also whether he heard their voices audibly or merely as thoughts.

MR. KENWORTHY replied that it was not true that any spirit was kept away from the earth by its atmosphere. It might be kept away by failure to find a spirit on earth to correspond with it in character, but wherever there was purity the progressed spirits could come and did come. As regarded the voices he did not hear them audibly, in the ordinary sense, but at the same time they were quite distinct from thought processes. The words were enunciated clearly and at times the sentences given contained some recondite word, of which he had lost the meaning. Thus, a short time previously, he had been asked by some unseen visitant what conclusion he had arrived at in regard to a certain subject from the standpoint of *ontology*. This word he had years ago dismissed as useless, and had forgotten, but on referring to it in the dictionary he had found that it had been used with perfect accuracy as signifying the highest aspect of metaphysics. In short, the voices, although not audible, were something other than thoughts. Mr. Kenworthy added that he wished attention were turned more to the meaning of the messages given than to their actual occurrence.

DR. BERKS HUTCHINSON was understood to take exception to the lecturer's interpretation of the word 'debts' in the quotation 'Forgive us our debts.'

MR. KENWORTHY rejoined that his use of the word 'debts' was justified by the Greek and Latin dictionaries, by Ruskin and other authorities.

THE PRESIDENT inquired whether Mr. Kenworthy had been told by the voices anything of which in his normal state he was ignorant.

MR. KENWORTHY replied in the affirmative. The impression made upon his mind was that it had been entirely cleared of the last relics of old superstitions and theologies, and he had been given to see that in coming to the sound conclusions he had arrived at, he had all his life been greatly aided by these influences. But one result had been to impress upon him that one who had these communications committed a fatal error by erecting any statement thus made to him into a dogma. Even if a man supposed that he were inspired by the Deity Himself he had no right to do more than say, 'I see this and believe this: make what you will of it.'

MISS MINCHIN asked whether his spirit visitants impressed Mr. Kenworthy with the idea that humanity was moving onwards to a Golden Age, and that the Golden Age which was spoken of by the Greek sages and seers was a dream of the future and not a revelation of the past.

MR. KENWORTHY replied that he might say that in substance they impressed him with very little else. One important detail, however, was this: that the Golden Age would not come until men received the spirit of it.

Replying again to Dr. Berks Hutchinson, MR. KENWORTHY said that Iamblichus was a priest who lived in Asia Minor in the fourth century; that he was in communication with Anebo, another philosopher, and that Anebo was in communication with Porphyry, who was a pupil of Plotinus.

To another question as to the method of communicating truth to the common people, MR. KENWORTHY replied that the basis of the teaching on this point received from the great minds with whom he had come into association was that a man should endeavour to be absolutely true to himself, to see things as they are, and to speak of and deal with them with absolute veracity. By these means he would always, to his utmost possibility, reach the common people, whether they were on thrones or in the slums.

To Mr. Bertram, who inquired whether the lecturer had received from the high intelligences referred to any information regarding the life and teachings of Jesus Christ, MR. KENWORTHY replied that the conclusion he had arrived at was that the great lives that appeared for a time upon earth were eternal in the heavens, and were manifested from time to time in this or some other five-sense or kindred sphere, but that in *our* very imperfect existence (imperfect because through our dishonesty we were not properly related to our environment, and had false methods of approach to the spiritual world) it was quite useless to expect to attain true conceptions on such a subject until people became so entirely honest that they were able to get at the facts.

THE PRESIDENT then moved a cordial vote of thanks to Mr. Kenworthy, which was seconded by

MR. HERBERT BURROWS, who said that he did so with the greatest pleasure, having known Mr. Kenworthy for a longer time, perhaps, than anyone present, and having been intimately associated with him in his public work. It was due to Mr. Kenworthy that the thanks of the audience should be expressed to him for the exceedingly instructive, philosophical, and interesting address he had given them. They could not but feel as they listened to Mr. Kenworthy that they were face to face with a man who was striving to carry out in his own thought and in his own work, that absolute sincerity and honesty of life of which he had been speaking. He (Mr. Burrows) had been reminded while listening to the lecture of a book upon his shelf at home. It was entitled 'The Crystal Button,' and contained the history of a man who made a resolution to be absolutely truthful, and who, in token of his resolve, wore in his buttonhole a crystal button. By and by he attracted to him co-workers who believed in the same idea, and they also wore their crystal buttons; and in an incredibly short space of time this idea of absolute sincerity so spread through and permeated society that there was a very near approach to the Golden Age. If men became sincere and absolutely honest, it was not too much to say that in ten years the face of society would be absolutely changed. That was the work to which Mr. Kenworthy had

devoted himself. But he had not pursued that ideal purely on the material plane. He had realised that it was useless to base any Golden Age on the materialist idea that man begins with birth and ends with death. Mr. Kenworthy was a man who would persevere in what he believed to be right, irrespective of consequences. He knew that if we saw a truth it was our absolute duty to give it to the world, and just in so far as we concealed it from timidity, policy, or other unworthy motives, to that extent our influence waned instead of increasing.

The resolution of thanks was then cordially adopted, and MR. KENWORTHY, in acknowledging the vote, referred with pleasure to the fact that he had found Spiritualism especially devoid of what one might speak of as occultism, or any circumstance or presentation of mystery. They would remember that the Woman denounced in Revelations was represented as bearing on her forehead the word 'Mystery.' He considered that the reign of mystery was passing away, and with it that of dogmatism.

The proceedings then terminated.

'X-RAY SIGHT.'

'The Banner of Light' prints a remarkable account of a boy in Texas who has what is oddly called 'X-ray sight.' Here is the essence of the story:—

Guy Fenley, the fourteen-year-old boy with the X-ray eyes, is creating a big stir among the stockmen of West Texas. This boy, with his remarkable pair of eyes, can see water at any depth in the ground, and has located a large number of wells, each having an unfailing supply of water, on ranches in that semi-arid section of the State.

He only has this power of looking far into the depth of the earth at night, and the darker it is the better he can see. On the night that his wonderful gift was discovered, the boy and father were walking through a pasture of a ranch near Uvalde, when Guy exclaimed:—

'Look at that stream of water!'

His father replied that there was no water to be seen in that locality, but the boy insisted that he could see a flowing stream of clear water far down in the ground.

Soon after this Mr. Fenley determined to put down a stock well on his ranch, and taking his son with him one night, the latter soon located what he asserted was a fine stream of water about 200 feet below the surface. He described minutely the different strata of earth and rock that lay between the surface and the water. The well was sunk on the spot indicated by the boy and one of the finest flows of water ever obtained in that section up to that time was struck at a depth of 187 feet.

News of the boy's wonderful power of sight began to spread about among the ranchmen, but it was slow to be believed, and it was not until about a year ago that further practical tests were made of his X-ray sight. He was taken by Thomas Devine to his ranch in the northern part of Uvalde county, where thousands of dollars had been expended in vain efforts to obtain water. It was in the dark of the moon when the visit to Mr. Devine's ranch was made, and the boy was taken out to a large pasture and led over the ground. After travelling about for nearly two hours he gleefully exclaimed that he had at last found a large stream of water which was flowing in a south-easterly direction, and that it was located at a depth of about 175 feet below the surface. The spot was carefully marked, and Mr. Devine followed the boy for over a mile along the course of the underground stream. Locations for wells were marked at a number of places and the work of digging for water began. In each instance a splendid flow of water was struck at almost the exact depth named by the boy.

THE LESSON OF SPIRITUALISM.—A writer in the 'Chicago American' recently made reference to the bearing of psychic phenomena upon religious thought, and urged that the scientific view of death, as given in the Piper-Hodgson phenomena, will not in any way conflict with religion. He said: 'If the terrifying threat, and the vaguely glorious promise of religion are destined to be somewhat tempered by this view, death will become far more practically serious to all men and life is certain to become much better. The lesson to be gained from these revelations is that there is one law for all men; one state which all men must sooner or later attain; one supremacy to which all men must sooner or later bow. If they do not do this in life they must do it in death. Rest, peace, oblivion, these can no longer be looked for. Human evolution is a law which passes over life's boundary without the slightest interruption; a law which governs not only every man's life, but every man's death as well.'

THE FRENCH PSYCHICAL PRESS.

'REVUE DES ETUDES PSYCHIQUES.'

The first issue of 'Revue des Etudes Psychiques,' edited by M. César de Vesme, is a thoroughly interesting number. The editor makes a large claim at the outset, but not, in our opinion, an exaggerated one, when he says that psychical science has a practical interest so extraordinary as to surpass that of all the other sciences. In his introduction he states lucidly what he regards as the logical outcome of absolute materialism. Is it reasonable, he asks, that the race should continue to multiply if there is no further purpose in individual existence than this ephemeral life affords? 'The only logical possibility is that we should extinguish ourselves.' He sees in psychical investigation, as so many others have done, the possibility of fresh discovery of inestimable value, the possibility of arriving at facts which will leave materialism no reasonable standing ground whatever—which will establish the existence of an unseen spiritual environment on a basis truly scientific. He has a tendency, perhaps, to depreciate the value of intuition and the *instinct* of faith; he fails, perhaps, to recognise fully that such intuitions are a part of the phenomena that have to be accounted for as much as any physical fact; that they, too, form a basis for sound deductive reasoning. Without endorsing everything he says, however, we find ourselves very much in sympathy with the general tendency of his remarks. He makes an interesting quotation from a work by E. H. Fichte, son of the well-known disciple of Kant, in which occurs the following:—

'The basis of a large and progressive psychology is to be found in Modern Spiritualism. . . . This new science of transcendental physics, whose elements are observable in materialisations and in other objective phenomena, has come to-day—thanks to the proofs furnished by psychic experiments—to confirm belief in the immortality of the soul. We know now that from the character of this life we can reckon on the character of our future destiny. Our future condition will be a continuation of our present, a consequence of our actions, of our thoughts, and of our present passions.'

Hence, M. de Vesme maintains, the immense practical importance of psychic science, 'for it should rule and regulate all our thoughts, all our actions, and all our hopes—and this cannot be said of any other science in the world.'

The introduction is followed by a well-written article giving a report of a vivid instance of veridical vision corresponding with a death. The case requires further inquiry, which M. de Vesme promises to make: it is a striking occurrence, as described by the writer, who himself had the experience. A translation of Mr. F. W. H. Myers' memoir of Professor Henry Sidgwick, and a short obituary notice of Mr. Myers, with a photogravure of him and his little daughter, will, of course, afford interesting reading to those who do not read the English journals and therefore have not seen these already.

The number also contains a detailed account of some violent physical phenomena, witnessed to by several persons as having occurred in a public-house in Turin. Professor Lombroso appends his own testimony to this, saying that he himself saw the bottles of wine being pushed along in the cellar as if by a human hand, and thrown down from the ledges and broken.

Another article is headed, 'La Paramnésie,' and deals with an experience, which seems not to be very rare, in which a person is distinctly aware of having seen a place before, and having before experienced the same sensations, when there is absolutely no reason to think that this repetition can normally have occurred. This article we found particularly interesting, and await with interest the conclusion in the next number, in which the writer, M. Ernest Bozzano, promises to give his own hypothetical explanation of this psychological fact. The theories which have been adduced by other students are touched upon, and one or two remarkable instances are mentioned; the suggestion is made by one of the persons who records an experience of this sort, that the occurrence may have been foreseen in a dream. The impression of recognition was in this case so vivid as to cause a sense of shock.

There are other things of interest in the number, among them a short article discussing, though by no means exhaustively, the phenomenon of clairvoyance in relation to determinism. Professor François Porro, though not a convinced believer in clairvoyance, renders the following testimony to the value of these psychical studies:—

'I go so far as to say that I see in all this movement of ideas the germ of a rational transformation of human consciousness, both individual and collective, which will liberate men both from the limitations of narrow and intolerant dogmas, and from the anarchy and desolating vacuity of a blind and miserable materialism.'

M. de Vesme is to be congratulated if his journal is able to maintain the interest of this first number.

'ANNALES DES SCIENCES PSYCHIQUES.'

'Annales des Sciences Psychiques' (March-April) completes the article by the late Dr. Paul Gibier on Materialisations. The phenomena are described with careful detail. Dr. Gibier's concluding remarks he makes under six headings, which we summarise as follows. He asks:—

(1.) *Are these forms objective?* And to this question he gives his own conclusion—in the affirmative; basing it on the fact that they can not only be seen and touched but photographed and that they make impressions on soft substances.

(2.) *Of what substance are they formed?* Of substance drawn from the medium. 'In experiments not yet published,' he says, 'which I know of, and in which, of course, all necessary precautions against fraud were taken, marks of blue aniline dye were made on a hand of the apparition, and this mark was found on another part of the body of the medium.'

(3.) To the question: *By what process is the materialisation effected?* he does not attempt to give an answer.

(4.) *Are these personages what they profess to be?* 'He (Ellan) declared to me emphatically that he, as well as the other spirits, who manifest through the instrumentality of the medium, are entities, distinct personalities, discarnate spirits whose mission is to prove to us the existence of another life.' Dr. Gibier does not state his own conviction on this point, but he claims that the subject is worthy of reflection, and goes on to ask:—

(5.) *If they are not what they profess to be, what can they be?* Are they a product of the subliminal consciousness of the medium? He does not categorically reject such a supposition, but after stating this as a hypothetical explanation he adds: 'All this is very complicated. We wait to form an opinion and will be patient.'

(6.) *If they are what they profess to be, what conclusion are we to draw?* In reply to this question he says: 'We think that the consequences of this fact should have incalculable effects, when this science has reached the degree of development which has been attained by the other branches of science.'

Among other interesting occurrences which are fully recorded, Dr. Gibier relates a remarkable instance of the passing of matter through matter. The medium, it will be remembered, was confined in a padlocked wire cage. On this occasion Dr. Gibier was told to come forward and receive the medium, who would require his services: he did so, thinking that it was time to open the cage. Stretching out his hand to open the door, he felt his hand gently repulsed, the curtain in front of the cage became inflated; he seized the mass which was in front of him, and felt in his arms the medium in a fainting condition. He at once handed her over to the care of the ladies present, and examined carefully the cage; every part was intact, the stamps fastened on the door and on the padlock were untouched. The key of the padlock was in Dr. Gibier's pocket. He had been listening attentively and had heard no sound to arouse suspicion. This extraordinary phenomenon of transport Dr. Gibier witnessed twice in his own room and once elsewhere. But as it seems to have produced bad physical effects on the medium the controls would not allow the use of the metallic cage to be continued, and a wooden cabinet was subsequently substituted for it.

There is something pathetic in some of his concluding sentences when we remember how soon after writing them his earthly career closed—so soon, indeed, that the object

with which they were written (viz., to be read at the Paris Congress) was never fulfilled.

'Truth has time and can afford to wait; but we poor mortals, ephemeral materialisations, as we are, have some right to be impatient when we feel life slipping from us like water from a hand that closes upon it. When, having proclaimed a fact because we believe that we know it exists, we see the gates close on a career which seemed to lie before us, and our masters, colleagues, and even intimate friends, give ear to base calumnies, and turn away from us; when our quixoticness leads us into exile and obliges us to spend some fifteen years away from our country, and so much that is dear to us; we have some right, I repeat, to be impatient. But now the hour has come and we have the satisfaction of seeing the avalanche of facts enlarging day by day.'

Perhaps this brief notice of an elaborately minute record of materialisations and conversation with materialised entities may be sufficient to induce students to read the original article (to which we have done but scant justice), which occupies about twenty-seven pages of this number of the 'Annales.' The other articles are the conclusion of a short study of M. Flournoy's volume, 'Des Indes à la Planète Mars'; and a paper by Dr. Felix Regnault on 'Miraculous Cures of Diseases which appear to be Organic.'

H. A. D.

LONDON PSYCHO-THERAPEUTIC SOCIETY.

The following is a copy of a circular which has been prepared for distribution, and it is confidently hoped that it will bring a liberal response:—

DEAR SIR (OR MADAM),

At a meeting of medical men and others interested in the study and application of Psycho-Magnetics, Mesmerism, Hypnotism, and kindred psychic and mental forces, held at the Frascati Restaurant, London, on April 1st last, it was unanimously decided to establish an organisation under the title of 'The London Psycho-Therapeutic Society.'

In view of the growing interest that is now being manifested in psychic and mental science generally, but more particularly in that branch of it which relates to the alleviation of suffering and the cure of disease, it is felt that the time is opportune for concerted action, in order to facilitate the arrival at a correct appreciation of the nature and value of the theories, or principles, involved. The London Psycho-Therapeutic Society has therefore been formed to promote the study of these theories, or principles, and generally, by the elucidation of known facts, and the discovery of new truths, to secure for the subject a stronger and better foundation than it has hitherto possessed.

But whilst providing favourable opportunity for the systematic study of what is known as 'Animal Magnetism,' 'Mesmerism,' 'Hypnotism,' 'Psycho-Magnetics,' &c.—terms, by the way, denoting theories which require much deeper investigation than that to which they have yet been subjected—it is not intended that the society shall be in any sense antagonistic to existing scientific and sectarian bodies interested in these subtle forces. Rather is it desired, by pursuing a neutral and independent course, to draw into one society representatives of all the various schools of thought, thereby creating such a concentration of attention as will be conducive to a clearer understanding of the common principles which underlie the numerous theories and processes in vogue.

A distinctive feature of the society will be the use of Psycho-Magnetics, Mesmerism, Hypnotism, &c., for remedial purposes. By establishing central headquarters, where the poor may be freed of those diseases especially susceptible to psychic and mental treatment, it is hoped to illustrate in a practical form the curative methods which may be regarded as of permanent value, and, consequently, as worthy of serious attention on the part of the medical faculty. All possible facilities will, in fact, be given those who are studying, or desirous of studying, this interesting subject, so long as the end in view is calculated to be either of advantage to science or of benefit to suffering humanity.

The aims and objects of the society have thus been definitely defined:—

1. The systematic study and investigation of the psychic and mental forces (such as Psycho-Magnetics, Mesmerism, Hypnotism, &c.) upon such lines as may be considered desirable.

2. The encouragement of the use of such of these agents as may be found advantageous for curative and educational purposes.

3. The organisation of lectures and courses of instruction upon the various subjects named.

4. The collection, in a library, for the use of members, of books, works, publications, &c., bearing upon the various subjects named.

5. The publication, periodically or otherwise, of such literary matter as may be considered advantageous.

6. The establishment, as far as means will allow, of permanent headquarters where members may meet in pursuit of the aims and objects of the society.

It is felt that the society, conducted on these lines, will prove of benefit to the science, and to all who are sincerely concerned therein. It will also, it is believed, be the means of exerting a salutary and restraining influence over those who may possibly resort to the study of these subtle and interesting forces with a view to their ultimate use for undesirable purposes. The general status of the science will in this way be raised and maintained, and membership of the society will consequently become an assurance of honour and esteem.

The foregoing will convey an idea of the scope of the society's operations; but any further information desired will be gladly forwarded should you feel disposed to give the movement your support. The annual subscription is one guinea, and at present there is no entrance fee. A form of application for membership may be had on application to the secretary, and remittances may be made to the hon. treasurer, Mrs. J. Stannard, 50, Upper Baker-street, London, W., or to

Yours faithfully,

ARTHUR HALLAM,

Hon. Secretary (*pro tem.*)

23, Dante-road, Newington,
London, S.E.

THE TRANSITION OF M. LEYMARIE.

We briefly recorded in our last issue the decease of M. P. G. Leymarie, editor of the 'Revue Spirite,' and we are now able to give the following additional particulars kindly supplied by a lady who knew him well:—

'It is with great regret we announce the passing to the higher life, on April 10th, of the veteran worker in the cause of Spiritualism, M. P. G. Leymarie. He was for over forty years editor and publisher of the "Revue Spirite," a journal well known among Parisian Spiritualists.

'For the last two years his physical strength had been waning, but he retained his mental faculties until the end. He left this world, fully realising that he would be able to continue his good and useful work on the other side. He was a trusted friend of Allan Kardec and was chosen by him to carry on the great work which he had commenced.

'M. Leymarie was an able writer and speaker, and devoted his whole time to the advancement of the cause of Spiritualism. Genial and sociable, he was always ready to give instruction and advice to those who applied to him. His task was not always easy, as he experienced great opposition and even imprisonment; thus he was a martyr to the cause. Some property was left in trust to him to enable him to promulgate the doctrines of Allan Kardec. He was accused by his enemies of misappropriating these funds, but in justice to him and his family, I may say late events have proved that he faithfully fulfilled his trust and the property which has recently been *claimed and obtained* by distant heirs of Allan Kardec had materially increased in value.

'M. Leymarie was of a modest and retiring nature; had he been bolder and had more confidence in himself, the spread of Spiritualism in France would have been more rapid. Still he will always be remembered with respect and esteem by all with whom he came in contact. His mortal remains were cremated, according to his last wishes. Many eminent Spiritualists were present and appropriate addresses were given before the final ceremony at Père Lachaise.

'M. Leymarie was ably assisted in his work by his wife, who will still carry on the editorship of the "Revue Spirite" and the publication and sale of spiritualistic literature. We all sympathise greatly with her in this affliction and wish her every success.'

'B. DE LAVERSAY.

'15, Rue Weber, Paris.'

'REINCARNATION Spiritualists,' says Mrs. Weatherford's new book, 'assert that all souls have existed before in different embodiments. My own experience has been that whenever I experienced a sensation as of having lived before in a far-off country, or different era, upon looking clairvoyantly I could see the spirit near me who had had these experiences. The result is a natural distrust of all such impressions.'—'Light of Truth.'

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

SATURDAY, MAY 4th, 1901.

Light,

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

DR. A. R. WALLACE'S 'STUDIES.'

We have delayed too long our welcome to the two handsome volumes containing 'Studies scientific and social' by Dr. Alfred Russel Wallace (London: Macmillan and Co.). We have felt unwilling to deal with the work inadequately, and yet the longer we hesitate the more difficult the task appears. The volumes cover such an enormous area, touch on so many great subjects, raise so many arresting problems, and pour out so many fine and invigorating thoughts, that we are embarrassed with riches, and hesitate to begin.

Of course, the 52 chapters in these volumes are mainly on scientific subjects, and in the sphere of Natural History, including 'Earth Studies,' 'Descriptive Zoology,' 'Plant Distribution,' 'Animal Distribution,' 'Theory of Evolution,' 'Anthropology,' 'The problem of Instinct,' and 'Human Selection.' Other subjects are Educational, Political, Ethical and Sociological. Some of the chapters on these subjects strongly appeal to us, as indirectly bearing on our own subject—which, by the way, is remotely represented by the inclusion of Dr. Wallace's Paper read at the International Congress of Spiritualists in 1898. The following chapters, for instance, appear to us to bear strongly upon the ethical and constructive sides of that process of human development which we regard as spiritual;—'Are acquired characters inherited?' 'How to civilise savages,' and 'Human Progress, Past and Future.' Indeed, we are not sure whether Dr. Wallace's extreme views respecting Socialism have not a spiritual basis. This will not be generally granted, but the presentation of these views at our Congress indicated that Dr. Wallace thought they had. In fact, he virtually went down to the root of the matter when he appealed to Spiritualists 'who know the higher law,' and 'who realise that every child born into this world is a living soul, which has come here to prepare itself for the higher life of the spirit world.' The suggestion here is, of course, that everything must give way to this consideration;—all 'personal rights,' for instance, and all 'rights of property.' Dr. Wallace does not flinch from the inference, that 'equality of opportunity' is the first right of all, and he insists that the State should secure this for all. Hence, 'there must be no inequality of inheritance; and, to give equality of inheritance, the State, that is, the community, must be the universal inheritor of all wealth.' This is a hard saying, and few there be who will accept it. We do not accept it ourselves—for this planet—: but our point is that, even if it is a dangerous error, it draws its nourishment from a profound truth, and from sympathies to which every good Spiritualist can and will respond.

The same remark will apply to many of Dr. Wallace's scientific studies. The doctrine of Evolution itself has a radically spiritual basis. Evolution works from within, and no merely external or material causes can account for its strange and subtle persistency. Moreover, when one comes to consider its extraordinary far-reachingness, as though it determined an end and steadily pursued it through thousands of centuries, one must admit that it seems to know what it is about: and it really does look as though only 'the fool' could 'say in his heart,'—This body of Nature has no soul. We do not much care whether men like Darwin or Wallace say 'God' and 'Spirit.' We, of course, are refreshed when they do; but we care very much that they should open secret doors and windows for us, and supply material for our great inferences.

A chapter, for example, like that in Vol. II., on 'Human Progress; Past and Future,' is of very high value from our point of view. The mere Materialist has one notion of progress: the Spiritualist has another: and Dr. Wallace strikes that note in his first sentence. Progress in the acquisition of wealth, in luxury, in standards of comfort, in mechanical skill, is one thing: but progress in sympathy, refinement and the brotherly instinct, is an entirely different thing. The real problem is whether man has advanced as a moral, intellectual and humane being. Dr. Wallace thinks that while the intellectual high-water level of humanity has sunk rather than risen during the last two thousand years, this is not incompatible with the elevation of the mean level of the human ocean. Several influences have been at work, through the law of the survival of the fittest, to eliminate the vicious and the incompetent: and this tells on the whole. Nature, after all, is not a devil. She works for the survival of the fittest to pity as well as for the survival of the fittest to kick: and, through sympathy, she is creating a higher type of the human animal.

Dr. Wallace thinks that this law of the survival of the fittest will, on the higher planes of its working, secure for the race true progress, and especially through the elevation and enfranchisement of women. More occupations will be open to women, as time goes on, and the necessity for marriage will be checked. Education will result in finer tastes. The sot, the harsh, the fool, will not stand much chance. Women will marry later and more at their leisure. There will result a general rise in character and fineness which will cause 'a corresponding rise in the high-water mark of humanity.' And truly, even though we lose the power to build pyramids, it will be an enormous gain if we do not wish for them, and if we are incapable of practising the cruelties and being responsible for the waste connected with the building of them.

The chapter on 'How to civilise savages' may be cited as another typical Study with indications of Dr. Wallace's central thought and inspiration. He is the philosopher reproving the brute; the humanitarian teaching the tyrant; the spiritualist revealing the world's secret to its material exploiter. This chapter we commend to those who need it. Alas! they are not likely to see it: but it is well that it should be written. It is only eight pages long, and would form as good a 'Tract for the Times' as anything we have seen.

We have endeavoured, in our brief space, to get at the point of view of this noble thinker and explorer, and to indicate the hidden spring from which so much in these precious volumes has flowed: and now have only to add that the work is enriched with a very large number of beautiful illustrations, including several lovely scenes, and, of course, portraits of birds, animals and human beings; and that everywhere we feel the presence of a calm, patient and original thinker, with not only 'a mind to let' but with a heart to feel.

CHRISTIAN SCIENCE.

(Continued from page 195.)

The rapid growth of Christian Science is a proof of widespread dissatisfaction with orthodox medicine and orthodox theology. If the world were now as contented to take the word of the doctor and of the priest for things in their respective spheres as it was even fifty years ago, the surface absurdities and outrageous illogic of the advocates and defenders of Christian Science would make the movement, as we know it to-day, simply impossible. Typical examples of almost every form of fallacy given in works on logic abound in the writings of Christian Scientists, and Mrs. Eddy herself is one of the worst offenders against our old-fashioned prejudices in that respect. But it would be a great mistake to think that this by itself proves the ideas at the bottom of Christian Science to be intrinsically fallacious; for truths may be, and often are, defended by bad arguments. The explanations which Science gives of common phenomena frequently turn out on further investigation to be of the nature of fallacies, but the facts they were meant to explain still remain true. In judging of Christian Science, therefore, it is necessary to remember that the reality of the facts is one thing, and the validity of the inferences drawn by the Christian Scientists from those facts quite another.

Now, the first fact that confronts us in Christian Science is the rapid spread of the movement; and the inference which the Christian Scientists draw from that fact is that their doctrine is true, or it would not 'prevail.' Let us consider what there is besides the popular discontent with the old theological and medical theories and practices that would account for the growth of the movement, irrespective of the truth of the teaching. It is necessary for this purpose to examine Christian Science as it exists in the United States, for as yet it is too inchoate in England. In the first place Christian Science, as a religion, demands from its adherents no break in their old habits and associations. It has its church buildings and church services. Those buildings are always church-like, and very often handsome structures, and they are called 'churches.' The service held in them consists of prayer (silent meditation), praise (singing hymns), reading (largely from the Bible), and sometimes exhortation that is not unlike an informal, homely sermon. There is absolutely nothing indecorous or extravagant in these services. Nothing in the shape of Brobdinagian candles burning in the daytime; or of priests bobbing up and down, dressed in fantastic garments symbolical of goodness knows what. Nothing that tends to call up opposition, or arouse contention: nothing but what is calculated to put the worshipper in good humour with Providence, with his neighbours, and with himself. The worshippers at the Christian Science churches are frequently rich, and always enthusiastic, and they support their churches more willingly than do denominations which are financially anæmic and listless through constant bleeding. To almost everyone, Christian or non-Christian, a visit to a Christian Science church is a soothing experience, which he is generally not unwilling to repeat; he is not tormented when there by a vain and irreverent wish to make his escape before the plate comes round; he is not called upon to denounce himself as a miserable sinner; he is not asked to join in fulsome adulation of a Being of whose existence (that is, as usually depicted) he may be doubtful; he is not expected to proclaim the utter worthlessness of man, and the semi-omnipotence of the Devil; and he feels pleasantly flattered to be told that he possesses latent divine powers, and could perform miracles if he only knew how to go about it. Occasionally the service winds up with a kind of 'experience meeting,' and then the visitor will perhaps rub his eyes, and ask himself whether this is the twentieth century or the first; for he hears at first hand graphic accounts of how, by the power of the Spirit, the lame are made to walk, the deaf to hear, and the blind to see.

Of Christian Science Teachers it may be said that every Christian Scientist is a teacher, since he is always anxious, and generally able, to teach anyone who is willing to learn. This to a large extent accounts for the rapid spread of the movement, for every convert at once becomes a propagandist.

To be a teacher of Christian Science needs no long course of study of an intricate system wrapped up in technicalities, and disguised in a special nomenclature, like those which keep Medicine and Theology mysteries to the public, and valuable monopolies for the few who make them professions. A few days' study will enable an ordinary person to master the doctrines of Christian Science, provided he be of an emotional, rather than of an intellectual, temperament. There is no more necessity for him to understand those doctrines than there is for a good Protestant to understand the doctrine of the Trinity, or a good Catholic to understand the doctrine of Transubstantiation; all the Christian Scientist has to do is to believe what he has been taught, and to teach it to others; and this he finds as easy as anyone else does. The Christian Science teacher has also an immense advantage over every other teacher, in that he does not require any intellect ('mortal mind') to be successful. The stupidest person can teach Christian Science to the cleverest if he can repeat the regular formulæ impressively, and if the clever person will only allow himself to be taught; and experience proves that the cleverest people are sometimes willing to be instructed. The Christian Science teacher is like a person who has discovered a short cut to a place where everyone wants to go; the stupidest person may happen to discover a short cut, and can pilot the cleverest along it. But it would be a great mistake to imagine that Christian Science teachers are usually stupid, although they seem sometimes, by their contempt for 'the mortal mind,' to make themselves stupid for the kingdom of God's sake.

As for the Healers, it is often said that every teacher is necessarily a healer, for by teaching the doctrines of Christian Science, he awakens in his pupil the power to heal himself; but, although many teachers are also healers, a practical distinction can be made, namely, that the teachers teach for love, and the healers heal for money. Some Christian Scientists are more successful than others in healing, and it is but natural that they should devote themselves to that important branch of Christian Science; and as this work takes up all their time and energy, it is only right and proper that they should be paid, more especially as the health, which they profess to give in exchange, is an exceeding 'valuable consideration'; whereas teaching is light work that can be done at odd hours—he who runs can teach. To become a doctor or a clergyman requires a long and expensive education, and needs the passing of vexatious examinations; but to be a healer costs next to nothing, and requires hardly any training. A large proportion of healers, as well as of teachers, are women, to whom, for obvious reasons, this new profession holds out exceptional inducements. Women are half doctresses and half clergywomen by nature, and they are generally more sympathetic than men, and therefore better fitted for treating those who are sick in mind or body. Moreover, women being more emotional than men, are more easily impressed with the belief that they are possessed of a newly discovered and wonderful power, and believing it firmly themselves, they are able to make others believe it too.

R. HARTE.

(To be continued.)

'A FORCE EXERCISED BY INTELLIGENCE.'—In his address before the British Association of Science in 1898, Sir William Crookes said: 'Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a force exercised by intelligence differing from the ordinary intelligence common to mortals.' We commend this statement to the consideration of those who endeavour to make it appear that Sir William has changed his mind in regard to his experiences, respecting which he also said that 'certain phenomena, new to science, assuredly occurred, and were attested by my own sober senses, and better still, by automatic record. . . I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto.' What was the 'intelligence differing from the ordinary intelligence common to mortals' that 'exercised' (controlled and directed) the operations of the 'force' referred to? It always asserted for itself its humanity: that it was a disincarnate human being.

'INFLUENCE OF SPIRITUALISM ON MODERN THOUGHT.'

A paper read by Mrs. J. Stannard before the Christo-Theosophical Society in February entitled 'The Influence of the Spiritualistic Movement on Modern Thought,' has been 'printed by request' in pamphlet form, and should be widely circulated, especially among those who are on the borders of the subject and who, as yet, have little or no conception of the magnitude and importance of the movement which has done so much to revolutionise, silently but surely, the thought of the age.

Mrs. Stannard asks herself the question, 'Has the movement known as Spiritualism a pre-ordained mission or destiny to work out?' and she replies, 'I must unhesitatingly answer that I believe it has.' This frank avowal of her conviction is supported in a lucid, thoughtful, and convincing manner by a series of arguments which are presented with all the ability, earnestness, and charm with which the readers of 'LIGHT' have become familiar in Mrs. Stannard's contributions. Glancing at the state of things which existed in 1848, when the 'rappings' were heard and intelligent responses to questions were first received from the other side, Mrs. Stannard says:—

'After a cycle of intolerance and tyranny, a natural reaction had set in towards materialism and freedom of thought, and this latter phase started an era of mental restlessness, which is still a predominating feature of our time, and in my opinion one of its most hopeful aspects! . . . The marvel is that a far greater extreme of materialism was not reached, but Higher Ones were watching, and it was not until the ground was thoroughly broken by the spades and ploughshares of stormy revolt, that the first seeds for future wider spiritual growth were sown.'

Having noted the fact that in the earlier stages of the movement the forces demonstrated were more frequently of the phenomenal order, Mrs. Stannard points out 'that an intelligent mind directed these phenomenal movements outside the objective cognition of the individual,' a fact which proves undoubtedly 'that we are dealing with a far mightier element than any recognised hitherto'; and she claims that:—

'As a society or community of thinkers, Spiritualism can no longer be dismissed with a sneer or shrug of the shoulders; to do so denotes ignorance concerning an important existing state of things. The number of its adherents grows yearly larger and larger, while an ever increasing knowledge dealing with the laws of cause and effect helps us to realise the vast country still unexplored: the light grows bright on the horizon, and we who are living through the morning hours, know that the mid-day splendour is for those who come after us.'

Progress comes about by *re-action* as well as by direct influence, and Mrs. Stannard's point is well taken when she affirms that:—

'The tireless and incessant attempt to find any reasonable and tenable explanation for phenomena other than that of spirit agency has been indirectly the cause of nearly all the enormous advance in the psychological thought of the day. . . . One of the highest uses of Spiritualism is the power it has to direct people into a line of advanced thought and education; forcing them, through their desire to refute, to study various branches of knowledge previously unsought.'

The Theosophical and Psychical Research Societies, although scornfully repudiating their unfashionable relation, Spiritualism, were directly due to, and were brought into existence by, the active efforts of Spiritualists, and all the attempts that have been made to discover explanations that would fit the facts and yet rule out the spirits have signally failed, and thus, indirectly as well as directly, the world has benefited by the attention which has been directed to this realm of inquiry, and Spiritualism stands unmoved—nay, more firmly established than ever before:—

'As a natural result of all this development, a corresponding difference is observable in the nature of some of the more recent literature put forward in Europe from one great specialist in science after another. As we know, the first to lead the way in publishing his experiences was Sir W. Crookes, then Dr. Russel Wallace, who has greatly enriched our literature in this direction. Dr. Hodgson's report and his investigations of Mrs. Piper will be talked of for some time. Professor Hyslop's narration of similar observations, com-

elling him to arrive at the same conclusion as Dr. Hodgson, created a sensation in America. In Europe, two works must be specially mentioned; the first by the astronomer, M. Camille Flammarion, entitled, "L'Inconnu"; a mass of evidence on supernatural manifestation; and the other by Professor Flournoy, of Geneva, a man we might almost style the Dr. Hodgson of Switzerland.'

The impregnable position of Spiritualism and its immense service to humanity are well brought out in the following passages:—

'To whom can the scientist turn to-day when he requires to prove evidentially the statement all religious teachers make, that there is a continued existence after death? The theologian has ever had the worst of it in logic and science. Theosophy, for the Materialist, is but a high-toned speculative philosophy, the claims of Christian and Mental Scientists, with their facts of healing, are easily met on the grounds of well-established theories dealing with auto-suggestion and will-power. In fact, all ethical bodies forward arguments based on deductions or instincts of soul; none of them claim to demonstrate the existence of spiritual consciousness by a process analogous to those used in a chemical laboratory.'

'The only thinkers in Europe to-day who can legitimately claim to do all this are those who have proved the facts of spirit, or discarnate communication, and nothing short of this will be able to arrest the attention of scientific thought in regard to the belief in a future existence. . . . I cannot believe, somehow, that this wondrous revelation of intelligent intercommunication with another world would have been vouchsafed us had nothing more than personal, sentimental, or affectional satisfaction been the end or aim. Religious faith could always comfort the spiritually-minded. But this sudden hint of future wonders—this lifting of the veil—points to still larger, deeper ends. Our Divine Architect saw further than the foundation stone; His designs and plans mapped out the building of a temple which should be perfect in every part. No school for narrow theological teaching was this to be, but a great edifice, with many doors, through which all might enter as they listed.'

'A sound conviction and belief in the possibility of intercommunication with another condition of being would not necessarily deter the followers of Christian, Buddhist, or other faiths from continuing their forms of worship; they might modify some of their ideas; they would not uproot them. All religions are formed upon the same basic truths, and it is quite possible to retain any phase of religious thought and harmonise it with a conviction in certain established supernormal facts. It is just how you treat your convictions and apply your knowledge which reveals the true worth of all that has been acquired. But with the uneducated, the toiling, moiling masses, who have no time for hard reading, for advanced study, very opposite conditions naturally result, and a corresponding difference in the way Spiritualism is accepted, meets one. Paradoxical as it may seem, Spiritualism becomes to them simultaneously an article of faith and a demonstrable truth.'

'I have seen Spiritualists meet in poor localities of this city, and evince quite as much devotional reverence at one of their Sunday gatherings as they would in a consecrated building. Prayer is delivered with more warmth and spontaneity than in many a religious denomination. Their service is no longer a weekly function or duty to be gone through, where everlasting reiteration and conformity to stereotyped rules finally numb the impressions, and kill the spirit. No; they are now in touch with their religion; its living force enters into every moment of their lives, and can manifest itself in their very kitchens. The Bible becomes a comprehensible book, they hold the key to many of its mysteries—mysteries the parish priest has long ago given up all attempts to elucidate.'

'A friend of mine, who lives in one of the great industrial centres of the North, tells me that the meetings which some of the mining hands hold on the Sunday are wonderful in the simple fervour and religious instinct they reveal. After a service in which inspirational prayer and speaking are interspersed with singing, they will sometimes foregather for a séance, and the medium, a comrade, being entranced, phenomena of a high order frequently occur. These rugged pit hands look forward the whole week to this Sunday communion with spirit friends:—no more soaking of the system in alcohol, they know that to attract a pure and holy influence into their little meeting room they must keep the body pure and undefiled, and hundreds of our poor Spiritualists are keener to observe the laws of morality and hygiene since they learned the true meaning of the term "spiritual gifts" than at any previous time. There are more than one hundred large societies scattered over England and Scotland, and over fifty smaller, with many others it is impossible to take into account. London and its suburbs have a dozen or more halls and meeting rooms, where work and propaganda are entered into with enthusiasm, and they

do much good in stimulating thought and opening up avenues of instruction to a section of people upon whom the churches have entirely lost their hold.

'As we get a universally pure and spiritual condition of things in the material world, so shall we inevitably create an equally pure and more spiritual being in the first stages after death. Unless the psychical searcher after knowledge has sufficient patience and mental energy to study many strange problems with a level head, it is better to leave all practical study in this branch of science alone. Spiritualism has never crystallised itself into a little clique, or mystical brotherhood. Had that been so, its sole value as a discovery which promotes thought and study would be at an end. Such revelations, coming from the universal source of spirit, will naturally have universal democratic expression in its workings, for it is the truth for the individual, for the world. Who will stay the power of spirit or dictate the methods of its working? This universal force is no respecter of persons; and if through some hidden reason a shoemaker is the chosen instrument for angelic manifestation, instead of a scholar or a peer, we can but accept and make the best of what is vouchsafed for our new condition.

'It is fairly evident that before this century closes an immeasurably clearer spiritual insight will enable all advancing thinkers to harmonise much which now seems only discord, while science, with its larger comprehension and knowledge of the brain and its functions, will elucidate many knotty problems. People will realise through this universal study in mental science, what stupendous, but now dormant, energies lie within their own sphere of consciousness, energies which, when roused, will enable them to retain a fuller command of their own power for psychic expression. By developing the higher life within, we naturally come into subtler relationship with the invisible but all-permeating life around. It will be the era of "every man his own medium," and while there will always remain a certain number of people who, by some peculiar and subtle difference in their molecular groupings of brain and nerve cells, embody in themselves elements for the absorption of more vital force than others (for we are none of us exactly equal in this respect), yet we shall not find it necessary to depend solely on these more favoured beings for higher psychical instruction.

'If we who are Spiritualists in the universal sense acknowledge the supremacy of a higher consciousness and the evolution to a higher life, how great a duty then do we not owe to humanity at large. As conscious workers towards this spiritual expression we have evolved the power to act, not only as resonators in the world of thought, but as vibratory transmitters. Should we not, then, hope and expect that the whole incarnate intelligence of our globe will gradually learn these higher truths, and join with us in the spiritual uplifting of the race? For the more we grow in knowledge, the nearer we inevitably approach at-one-ment with the Source of all Good.'

In making these quotations we have but faintly intimated the nature and scope of Mrs. Stannard's able review of the questions under consideration, by which she has added one more to her many excellent services to the cause of Spiritualism. The pamphlet may be obtained at the office of 'LIGHT,' price 6d., or 7d. post free.

LEVITATION DURING SLEEP.

Perhaps I can be of service to 'H. B. G. M.' in that part of her article, in your number of April 20th, on 'Thoughts on Some Current Theories' which treats of walking without touching the ground during sleep. I have been for many years subject to levitation during sleep, that is to say, I am conscious of walking, or rather floating, long distances without touching the ground, or touching the floors of the house in which I may dream I am for the time being. I always guide myself by will power. The sensation is to me extremely pleasant; and what is important to note, the more often I have these experiences the better I feel in health. It is my firm belief that my spirit body *does*, during sleep, leave my earth body at times, and that not infrequently. On one point I am sure, and that is, that on such occasions I always awake more than usually refreshed and invigorated. The meaning of it all is, that those on the other side are trying to give the sleeper some glimpse of spirit life. Let not 'H. B. G. M.' be afraid. The fatigue she speaks of must arise from other causes. Let her try sleeping with her head to the north, let her lie on a blanket instead of a sheet, make her last meal very light and digestible, and all will be well.

BASIL A. COCHRANE.

92, George-street, Portman-square.

MENTAL AND SPIRITUAL SCIENCE.

The Modern Spiritualist, in his revolt against the slavery of form and ceremonial, is very apt to go to the other extreme, and neglect to take advantage of the precautions against self-delusion or imposture which were peremptorily enjoined by the occult students of former times. The ceremonial and ritual of the magic circle, &c., would, perhaps, by the majority of readers of 'LIGHT,' be considered entirely obsolete in dealing with the psychic phenomena of to-day. Given a medium on the one hand, and a consultant on the other, the enthusiastic beginner is inclined to think that the truth will be immediately revealed to the first comer. This state of mind gives place, sooner or later, to the most bitter disappointment, unless the student grapples with the problem in a stern scientific spirit. As soon as this state of mind is attained, steady, though necessarily slow, progress can be relied upon in the pursuit of the science of spirit and mind. It will then be seen that the very failures which the 'man in the street' is so ready to put down to fraud and humbug are intensely interesting, when viewed as materials to work upon in arriving at the right conclusion. *Humanum est errare* is nowhere more correct than in dealing with mental laws. The sharper the instruments, the more one is liable to cut one's fingers.

I continually come across persons who make an entirely wrong use of sensitives, and as a result are frequently landed in most serious predicaments, through mistaking their own mental suggestions, projected violently to the sensitive's mind, for an independent clairvoyant description of what will happen in the future. Some of the stories are really pitiful, while others are more amusing than otherwise. I will give one illustration. An ambitious lady of my acquaintance was once bent upon singing before the late Queen Victoria. She consulted a clairvoyante, who assured her that she distinctly saw her singing before the Queen, at which naturally the lady was highly delighted. Some time afterwards, when the prospects of a 'command' to appear before Her Majesty at Windsor, or even Balmoral, did not appear very flourishing, she came reluctantly to the conclusion that the sensitive merely responded to the strong wish that was at the time dominant in her mind. Hence much disappointment.

Now to the 'man in the street' this would be enough evidence to prove to his complete satisfaction that sensitiveness in any shape or form is a delusion and a snare, when it is not palpably fraudulent. But let the scientific mind calmly and disinterestedly ponder over it, and he will detect a principle of immense importance—the action of one mind upon another. No man in his senses would deride this as a frivolous thing if he gives the matter really serious attention. Is not this simple fact more suggestive than the discovery of Galvani, who was laughed at as the frog's dancing master by the scientists of his time?

When the action of one mind upon another is understood, one can solve at a glance the majority of cases in which sensitives have been wrong in predicting the future. The consultant's mind being in a state of disturbance, the sensitive mind reflected that agitation, and faithfully recorded the strong desire. Taking all in all, it would be safe to assume that at least 50 per cent. of sensitive declarations and predictions are directly due to the mental impression produced by the consultant's mind.

There still remains another 50 per cent. of declarations and predictions which cannot be accounted for in this way. That is to say, another mind can act upon the sensitive in a precisely similar manner to the consultant's mind. To deny this would be illogical. Again, the sensitive is no more to blame in recording this foreign impression than in recording the impression of the consultant's own mind. A very good example of an impression of this kind was recently given me by Mrs. Lydia Manks, the gifted lady who hails from Philadelphia. Mrs. Manks was talking to me in her normal state about a symbolical vision she had about ten days before the destruction of the 'Maine' in Cuban waters. I had better not describe Mrs. Manks' vision, beyond saying that her views on this vexed question of the destruction of the ship are very pronounced. I was much interested in what she said. She suddenly stopped and said that she saw the

name (I will give two similar names) 'John' written near my right hand. I replied that I had not the faintest idea who 'John' was, or what he wanted with me. So she resumed her narrative as if nothing had happened. In a few minutes more she said, 'I see the name "Charlotte" written over your head. Can you place it?' This at once affected me. I knew the name very well. Then Mrs. Manks went on to describe the lady. 'I see her dressed in widow's weeds. Her husband has either passed over or will soon go.' No action of my own mind could produce such an impression as that, for I had not seen this lady for a year, and can safely say I had not consciously thought of her for months. I knew nothing whatever of the other part of the statement. The only 'working hypothesis' is that another mind had acted upon the sensitive from a distance. I may mention that Mrs. Manks has in many other instances with me proved her wonderful powers as a sensitive, but no 'cleaner' test than this could be given.

A very good test of the existence of a mind not inhabiting a physical body was afforded me with another sensitive, Miss Findlay. Last summer I was talking with her on some matter in which I was then very much interested, when, without rhyme or reason, as I thought at the moment, she said, 'There is a spirit here for you, who gives the name of Dr. Griffith. Do you know him?' I gave a decided and emphatic 'No!' and was considerably annoyed at what appeared to me an unwarrantable intrusion on the part of the wanderer. I had not the faintest interest in him, and hinted that his room would be preferable to his company, as some other topic was then uppermost in my mind. But he persisted in claiming the sensitive's attention, telling her that he knew my father and mother well, and that he was much interested in me, &c., after which he 'went.' After his departure I went on with the other topic, utterly ignoring 'Dr. Griffith.' I forget now whether it was some days or some hours after, that it suddenly dawned upon me that as a child I had heard my mother and father speak very highly of Dr. Griffith, but so vague was my recollection that, but for his persistence, I should not have remembered his existence at all or have thought any more of the matter, beyond mildly wondering at the ways of wanderers in the next world.

Taking into consideration the above three facts, and putting them carefully side by side, one must admit that the whole question of sensitiveness or mediumship is essentially complex and most difficult to deal with satisfactorily. To give an instance. Suppose a person is interested in any particular thing, such as a business undertaking, and has recourse to a clairvoyant. (1) The action of his own mind, his strong wish or desire, will of course influence the sensitive. (2) The action of his friends in the body who are thinking of him, will also have a more or less powerful influence. (3) The influence of his friends out of the body, to whom as a rule he and the medium will look for guidance, will, again, be felt. The result is a mixture of three separate influences which may be quite antagonistic. The old idea that a 'spirit,' once he leaves the physical body, becomes *ipso facto* endowed with omniscience and omnipotence, is now utterly exploded. *On any given point, a spirit out of the body does not of necessity know more than a spirit in the body, and very often would not know as much.* This applies particularly to questions of worldly concern, and in fact everything in which the consultant is intensely interested. Consequently he or she is ultimately thrown back upon his or her own resources as an individual who is called upon to exercise judgment and discrimination. It is only by incessant practice that wisdom can be attained. The ideal of development is the even balance between Sensitiveness or the Negative Pole on the one hand, and Action or the Positive Pole on the other hand. What is this but saying that Self-Development is a Science and an Art? All that we have had hitherto in the way of the various creeds and sects and parties are but the forerunners of the Science and Art of the Coming Race of Mankind. The more scientific we become, the more we transcend sectional differences. Take any science as an example. There is no French Astronomy, no English Astronomy, no German Astronomy,

no American Astronomy. Simply Astronomy. So Spiritual or Mental Science is really one. The only difference is in the degree of proficiency in the science. Occultism, Theosophy, Hermetism, Spiritualism, and all the other 'isms' are now rapidly merging in One Supreme Science and One Supreme Art. The old narrow theosophical view which regarded everything as the work of 'elementals' in the séance room, was just as much an extreme as the old narrow spiritualistic view which put everything out of the ordinary down to 'spirits of the departed.' Again, sensitiveness or mediumship is not given up by proclaiming oneself a Theosophist. The letter given in 'LIGHT' a few weeks ago, purporting to be a letter of Mr. Leadbeater on the subject of the personality of Madame Blavatsky, was the letter of a good sensitive, and nothing more. Discrimination and judgment were not shown, to say the least of it. So again with Christian Science. Most of the followers of Mrs. Eddy are nothing but good 'sensitives,' acted upon by ideas and feelings which they do not take the trouble to think out, otherwise they could not make the utterly absurd statements which provoke such an amount of opposition among thinking men and women both in this country and the United States. One extreme is bound to call forth its opposite; for example, the gentleman who commented upon Mr. Leadbeater's extraordinary letter, strongly advised all men in their senses to give Theosophy a very wide berth. He would be nearer the mark if he warned his readers against an unbalanced state of mind. As a matter of fact, it is 'sensitiveness' which makes the good scientific mind, but sensitiveness continually corrected and checked and kept in its place.

This, in my opinion, is the great need of the moment in dealing with Mental and Spiritual Science. There is plenty of freedom of thought now on every side. But if this freedom of thought runs wild and degenerates into postulates and assertions which would make Euclid's hair stand on end, we shall soon get the opposite extreme of intolerance and unreasoning opposition, as is already seen in America, in one of the States of which (Massachusetts) it has been proposed to appeal to the Legislature to absolutely suppress Christian Science Healing. I do not think that such a proposal would be countenanced in this country, because 'John Bull,' if slower, is certainly more steady and balanced than 'Uncle Sam.'

To sum up. Sensitiveness to impressions is not everything. In fact, it is only one element in the Science of Self-Development, which every human being is striving more or less successfully to master. Sensitiveness may be a great curse or a great blessing, exactly according to the way in which it is used by the individual, whose aim should invariably be to acquire the balance of wisdom, not to run into the one extreme of credulity and extravagant pretensions, or the other extreme of bigoted and unreasoning opposition. Sensitiveness is the sole foundation of science or knowledge, but wisdom is the balance between knowledge and will.

ARTHUR LOVELL.

5, Portman-street, Portman-square, W.

LONDON SPIRITUALIST ALLIANCE.—A very successful conversation was held in the Banqueting Room, St. James's Hall, on Friday evening, April 26th, but we regret the necessity of holding over our report of the proceedings until next week.

DR. PAUL GIBIER'S RESEARCHES.—The late Paul Gibier, president of Pasteur's famous institute, investigated the phenomena of materialised spirits at the séances of Mrs. Carrie M. Sawyer, now residing at 21, Yarmouth-street, Boston, and spent a year and seven months in these researches. He invited famous inventors, professors, scientists, diplomats, &c., to see these spirits, and they became so convinced that the 'dead' can literally be materialised, that Gibier had contracted for three years to employ Mrs. Sawyer to tour in France, Egypt, &c., exhibiting the miraculous phenomena of spirit life, when he was killed by an accident. The writer has attended séances with this very famous medium, and can testify to the truth of Gibier's researches. In one séance alone, while the medium was tied by the neck with four knots to the side of the solidly-built wood cabinet, about twenty spirits came in less than two hours, before several people.—G. E. LOTHROP JUN., in the 'Philosophical Journal.'

'THE BURNING QUESTION OF REINCARNATION.'

May I take the liberty of saying a few words about the burning question of Reincarnation? I honour very much many of the advocates of this idea, but I believe that none of them can realise the consequences it would have for mankind if it were to become a general persuasion that we may always count on new physical existences if the present one has failed. I have even seen Spiritualists who had left the vanities and frivolities of earth return to them worse than ever before, after having got this persuasion of repeated existences. Human nature clings to the materialistic side of life, as soon as an opening for it is found. Natural man loves natural life, and the possibility of returning to it any number of times is his certain, if secret, pleasure. It may be possible that some Reincarnations can take place, but it is a real misfortune that the idea has got so much hold of the imaginations of, and is discussed by, large communities, to almost the exclusion of all the noble and elevated truths of our beloved Spiritualism, which has in itself all the sources of a pure and true development of souls. True Spiritualism and true Christianity ought always to go hand in hand, but the teachings about Reincarnation, in the exaggerated degree as taught by Allan Kardec and modern Theosophists, will dry up the springs of Christian love and divine progress—we shall again have a dry, unreasonable dogma instead of heavenly light, love and wisdom. The French, Italian, and Scandinavian nations have their doctrines from Allan Kardec. The American, English, and classic German Spiritualists, and their mediums, never mention Reincarnation—their serious experiments never favoured that idea. All the great and renowned Spiritualists, Kerner, the Seeress of Prevorst, Jung Stilling, Swedenborg, and many, many others, ignored it perfectly. At all events Reincarnation ought never to play so immense a rôle in Modern Spiritualism as it is allowed to do in these days in some countries.

MADAME T. DE CHRISTMAS DIRCKINCK-HOLMFELD.

Valby, Denmark.

'FLOWER READINGS.'

The 'First Association of Spiritualists' of Philadelphia recently celebrated the fifty-third anniversary of Modern Spiritualism by holding special meetings, at one of which, according to a report in the 'Philadelphia Record,' there was a presentation to the First Association by Mrs. M. E. Cadwallader, on behalf of the Woman's Progressive Union, of 1,200dol. towards the purchase of a church. The reporter of the 'Record' goes on to describe a novel method of giving psychometric and clairvoyant 'readings.' He says:—

'The most interesting part of the anniversary was in the evening, when Mrs. Minnie Brown, a medium, gave what Spiritualists call a flower reading. A flower reading is like this: You lay before the medium a flower, having in your mind some dead person for whom the flower is intended. She takes up the flower, and, by what Spiritualists term psychometry—or the reading of the souls of things—discovers the person you had mentally given the flower to, and delivers you a message from this dead person. Mrs. Brown's success in her flower reading last night appeared to be remarkable.

'Mrs. Brown took up a rose and said: "I feel, as I hold this flower, the presence of a tall man, with a high forehead. He died suddenly, maybe of apoplexy; maybe of heart disease. He fell, at any rate, upon the street. He wishes me to tell his son that he is happy; happier now than he was in life. Whose rose is this?"

'An elderly man got up in the rear of the hall and said, in a tremulous voice, deeply moved: "It is my rose. That spirit was my father. He fell dead of heart disease at Eleventh and Poplar streets."

'The medium took up a bunch of violets. "A whole family of spirits come around me," she said. "There are George and Emma and Mary and John, and there is also father. They bid me say that they are glad to communicate with their dear one, and that they are happy here among us to-night."

'An old woman, nearly weeping, exclaimed: "I recognise them all. It was to them I sent those violets."

'The flower reading continued in this manner over an hour. The medium was successful in every case but one—a case of a bouquet of pansies.'

MISS VINCENT'S MEMORIAL STONE.

Mrs. F. M. Finlay desires gratefully to acknowledge the receipt of the following subscriptions from the friends of the late Miss Rowan Vincent towards defraying the cost of the erection of a 'Memorial Stone' to mark the grave in which Miss Vincent's mortal form was interred in the St. Pancras Cemetery:—

	£	s.	d.
Drs. W. and E. Marsh and Mrs. Thornburn	4	13	4
Mrs. Wiseman...	2	0	0
Mr. Perrott Smith	1	1	0
Mr. L.	1	1	0
Mr. Ernest Meads	0	10	6
Mrs. Howard Norton	0	10	6
Mrs. Watley	0	10	6
Mr. George Spriggs	0	10	0
Mrs. Damer Cape	0	10	0
Madame Kübler	0	5	0
Mrs. M.	0	5	0
Miss D'Odiardi	0	5	0
Miss MacCreadie	0	5	0
Dr. W.... ..	0	5	0
Mrs. A. M. Morce	0	5	0
Mr. Perkins	0	5	0
Profit on Sale of Photographs	0	4	8
Mr. Bertram	0	2	6
Mr. Martin	0	2	0
Mr. E. Dawson Rogers, balance from 'Appeal' during Miss Vincent's illness	3	12	0
	17	3	0

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.

George Eliot and F. W. H. Myers.

SIR,—A want of faithfulness in minutiae tends to diminish the recipient's confidence in the truth of any revelation.

When I read the account given by Mr. Thurstan of George Eliot's intervention at some séances attended by Mr. Myers, with Mrs. Thompson for medium, I was amazed to find the name of 'George Cornwall Lewis' given to one of the 'powerful intellects' whose assistance was 'of course' invoked by George Eliot. What had 'G. Cornwall Lewis' to do with that brilliant novelist? Her connection with 'G. Henry Lewes' is, of course, known to all; but, unless my memory deceives me, this is the first I ever heard of any connection between her and the dry-as-dust 'Sir G. Cornwall Lewis,' once Chancellor of the Exchequer, and a distinguished authority on Roman History and Egyptology, whose passing away took place some thirty years before hers.

Is it possible that the *soi-disant* 'George Eliot' had got up her part so ill as to confuse the names Lewis with Lewes, and G. C. with G. H.? And, by the way, George Eliot's published portraits do not give one the impression of a lady with 'short, fuzzy hair'!

E. D. GIRDLESTONE.

Sutton Coldfield.

P.S.—The 'Life of C. Kingsley' contains a remark by him bearing on, and tending to confirm, Dr. G. Wyld's theory about the relation of the soul to the body. Writing to Professor Rolleston, the famous physiologist, he remarks: 'I am glad you incline to my belief . . . that the soul of each living being, down to the lowest, secretes the body thereof as a snail secretes its shell, and that the body is nothing more than the expression, in terms of matter, of the stage of development at which the being is arrived.'

The above letter having been shown, with the writer's consent, to Mr. Thurstan, who has just returned from a visit to India, Mr. Thurstan has sent us the following reply in explanation:—

SIR,—I regret my error. I did not wish to imply, as Mr. Girdlestone thinks, that 'George Eliot' and Mr. Lewes gave their names at the sitting referred to by me. As a matter of fact they did not, but they came together on that occasion and kept trying to impress on 'Nellie' facts of their identity, and 'Nellie' in turn told us, through her mother's entranced lips, of what she saw or heard apparently with difficulty. I was acting as amanuensis, taking down the utterances almost verbatim, and Mr. Myers, who knew them both intimately, kept saying 'That is very good' to 'Nellie.' In writing of this to 'LIGHT' I was perfectly aware there were two persons, George Henry Lewes and George

Cornwall Lewis, whom I am always confounding, but as I was at the time in a lonely bungalow in India, far from books of reference, I wrote down one name intending to ask you, Mr. Editor, in a separate note to correct it if wrong, but I forgot the note and hence the error. The account of the sitting may appear in the promised great book of Mr. Myers, but if you think it of general interest to your readers I am prepared to give my verbatim notes of the actual words used in this interview.

FREDERIC THURSTAN, M.A.

'My First Experience.'

SIR,—Last night for the first time I attended, in quite a small family party in the dockyard here, what was simply an invitation to supper.

We tried making a table move in response to questions in what I believe to be the recognised method, and which was discovered by others than those present. The table rocked off one leg violently. I asked questions as though I wanted answers and would have no nonsense, when I found it really was the table rocking and no one moving it, and as this was the first manifestation I have ever experienced of this sort of thing I considered it extraordinary—that is, out of the ordinary but by no means unreasonable. I have since been reading the address by Mr. J. Bruce Wallace, M.A., and I am struck by the remark of Mr. J. Archer, that 'one of the elementary forms of mental philosophy was that happiness lay in the pursuit of an object. They should not soar into too high metaphysics.'

What higher pursuit can man have than trying with the sole heart, brain, and body to penetrate the veil? I am a bit of an 'hypnotist,' as they call it. I have a strong will, yet I do not recognise that that will is mine. It is given me by Nature, which is God, and it is at the service of God. I find it grows stronger daily, for which I praise God, not myself.

Now I drop this point and come to my next. Mind and matter meet in mankind in unmistakable manner. It is, I believe, a truism—by whom stated I do not know—that 'strong beliefs prevent the dissipation of mental energy.' Go a step further: certainties should entirely arrest it. That is, one's mental state is, so to say, at rest. Now as to the mind acting on matter: if the mind is at rest why should it not act on matter—the body—and bring it to a state of rest and prevent decay? In my case I feel it to be the mind and will of God, with whom what is impossible? This seems at first sight an awful and almost incredible truth; but I have thought it out carefully for some time and can see no flaw in the argument. We are told that we shall live for ever and ever, and I believe it.

N.B.—I am not a lunatic or I should not command H.M.S. 'Speedwell.'

H.M.S. 'Speedwell,'
Sheerness.

J. W. POCHIN.

April 22nd, 1901.

A Question for 'A Midland Rector.'

SIR,—Will you allow me to ask your interesting contributor, 'A Midland Rector,' if in his message from the Rev. H. R. Haweis as given in 'LIGHT' of April 20th, there may not be a word wrongly transcribed? Mr. Haweis is made to speak of *amateur* mediums. Should not the word be *immature*? The sound is so similar that the mistake would be easy in taking down the words. To be an amateur should not imply reproach. Was not Mr. Haweis himself an ardent and accomplished amateur in music? and the amateur medium, other things being equal, is not below the professional. But with regard to the 'immature'! have we not all known and suffered?

BENJAMIN WYLES.

Southport.

SOCIETY WORK.

CALIFORNIA PSYCHIC SOCIETY (LONDON BRANCH) will hold its meeting at Steinway Hall, Portman-square, W., tomorrow (Sunday), May 5th, at 7 p.m. (doors open at 6.30 p.m.). Madame Montague will occupy the platform.—C. M. S.

TREVETHICK HALL, MERTHYR TYDFIL, WALES.—On Sunday evening last Mrs. Cox gave a beautiful address entitled 'The Vacant Chair,' followed by successful clairvoyance through Mrs. Dowdall; both ladies kindly came from Cardiff to help. Our meetings at the above hall commence at 6.30 p.m.; circle for members, &c., at 8.—W. M. H.

THE UNION OF LONDON SPIRITUALISTS.—The monthly meetings of the above union will be held at Battersea on Sunday next. At 3.30 p.m., open-air meetings will be held in Battersea Park and on Clapham Common. At 7 p.m. a public meeting will be held in Henley Hall. Tea at 5 p.m., 6d. each. Annual outing, Hayes Common, Whit Monday.—D. J. DAVIS, Secretary.

SOUTHALL—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday evening last a very enjoyable time was spent. Mr. Millard's control spoke very ably on: 'Love Divine.' These meetings commence at 7.15 p.m. All truthseekers heartily welcome. No collection—EDWARD BURTON, Hanworth-road, Hounslow.

LEICESTER SPIRITUALIST SOCIETY, LIBERAL CLUB LECTURE HALL.—On Sunday last Mr. E. Marklew received a hearty welcome on his first visit to this society. His addresses entitled: 'That Terrible "She," an Allegory,' and 'The Utility of Spiritualism,' were well delivered, maintaining the attention of the large audiences throughout. On Sunday next, at 11 a.m. and 6.30 p.m., Mr. Will Phillips, Editor of the 'Two Worlds,' will deliver addresses.—A. O. W.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL INSTITUTE, 36, VICARAGE-ROAD.—On Sunday evening last Mrs. Holgate delivered an impressive address upon 'No Man hath seen God at any time' to a crowded audience. The clairvoyant and psychometrical descriptions which followed were exceptionally good and mostly recognised. On Sunday next, at 7 p.m., Mrs. Holgate will deliver a trance address and on Saturday, May 4th, a tea and social meeting will be held (tea at 6.30); tickets, including tea, 6d. each.—S. OSBORNE, Secretary.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The vice-president opened the service on Sunday last with a reading from the New Testament, after which Mr. Alfred Peters delivered an address upon 'Search for Truth,' and subsequently described clairvoyantly several spirit people about the audience. With the exception of one or two all the descriptions were recognised. Next Sunday Mr. J. Alfred White will give an address, to be followed by clairvoyance.—O. H.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The Sunday morning and evening services here continue to be well attended. The interest shown in the second of the addresses by a guide of Mr. W. E. Long upon 'The Revelation,' was apparent, and these addresses promise to stimulate inquiry into the life, teachings, and practices of Jesus before and after His death. On Sunday next, at 11 a.m., a public circle will be held, to which strangers are heartily invited; at 3 p.m., children's school, and at 6.30 p.m. the third of the series of addresses will be given by the guide of the leader upon 'The Revelation.'—J.C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Preparations had been made for another large meeting at these rooms on Sunday last, when Madame Montague occupied the platform, and at 6.45 p.m., every available seat was occupied, and there was still a large crowd outside. Madame Montague, in her concise and instructive answers to questions written by the audience, gave great pleasure to all assembled; forty-two questions in all being dealt with. Our president, Mr. T. Everitt, occupied the chair. Miss Edith Brinkley contributed greatly to the enjoyment of the audience by the sweet rendering of the solo, 'Oh, Rest in the Lord.' On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address upon 'The Unblessed Dead.'—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—On Sunday last an enjoyable and profitable evening was spent with the controls of Mr. J. A. White, who gave successful clairvoyance to a good audience, which included many strangers. Our good friend is always welcome among the members of our Church. On Sunday next, Mr. Edward Whyte will speak on 'The Valley of Dry Bones'; chairman, Councillor W. Beasley. Meeting for members on Wednesday, at 8 p.m. At the Public Hall, Forster-road, Tottenham, Mr. Edward Whyte's address on Sunday last included a strong and emphatic denial to remarks made by an orthodox Christian at a local meeting, who stated that Spiritualism sanctioned free love, &c. On Sunday next, a trance address will be given by Mr. E. W. Wallis upon, 'What Fate awaits us when we Die?' Chairman, H. Belstead, Esq.—ALFRED CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—An eloquent and interesting address was given by Mr. Cole on Sunday evening last upon 'Jesus: A View Based on Natural and Physical Causes.' The speaker claimed that whatever may be said of Jesus and his life it was not until he came that the cause of the outcast and the beggar was espoused. Mr. Adams presided. On Sunday next, at 11.30 a.m., the adjourned discussion will be resumed upon 'Open-Air Work and Workers'; at 3.30 p.m., meetings will be held in Battersea Park and on Clapham Common; at 3 p.m., Lyceum; at 5.30 p.m., tea will be provided, tickets 6d. each; at 7 p.m., speakers from the London Spiritualists' Union will address the meeting. On Tuesday, at 6.30 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; and on Saturday, at 8.30 p.m., a social meeting will be held.—YULE.