

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,053.—VOL. XXI. [Registered as] SATURDAY, MARCH 16, 1901.

[a Newspaper.]

PRICE TWOPENCE.

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But in these pages we cannot venture to discuss this stupendous volume—stupendous, not only on account of its 1540 closely printed columns but also on account of its highly contentions and vital subjects. The scholars responsible for it are amongst the foremost men of their day in knowledge, and we know of none who would be likely to surpass them in honesty and courage.

A. E. Webb, in 'The Theosophist,' grapples with an urgent question, the relation of Socialism to the ideals as set forth by Theosophy. We find in his Essay much that bears upon other subjects. Socialism and Theosophy are not incompatible, as Mr. Webb seems to think. Neither are Socialism and Spiritualism incompatible, as our Dr. A. R. Wallace shows. The fact is that everything turns upon the motive or the ideal which impels. There is a Socialism which is of the earth earthy, and there is a Socialism which is of the heavens heavenly. But there are true notes of music in the following:—

I will conclude by positively affirming that no amount of legislative tinkering to cope with the evils of society, even though we assume that that legislation is prompted by motives for human good alone, can make much impression where materialism is rampant and reverence mere pretence—in short, in my opinion, we are presented with the pathetic spectacle of humanity in the form of Democracy trying to show God that He can be dispensed with, and apparently God composedly waiting to see how long it will take man to

awaken from his sad delusion. Of his own choice he refuses the gifts of heaven, and like a cheerful idiot he goes on his way dividing his time 'twixt cursing and rejoicing; at the same time Theosophists, if they diligently study their philosophy, and carefully think, can see that all this is as necessary as it may seem deplorable; its imperious injunction being to those who thus see and understand, to struggle to assist wherever they can give assistance in the ordinary way, and to make the greatest possible use of their time in fitting themselves to become, as is specially laid down, true helpers of humanity when the whole of the energy they put into the work will be effective and not be lost through the misdirection of ignorance.

'As necessary as it may seem deplorable':—that is true. Man is being created, and the process involves discipline, stumbling and experience. So long as Spiritualism, or something equivalent, keeps before him the ultimate Ideal, he will see or feel the influence of the goal towards which he is tending.

A Lecture, in 'The Independent Thinker,' on 'The Eternal I AM,' by Mr. Henry Frank, is worth more than the passing notice we can bestow upon it. Respecting the use of the phrase 'I AM,' in the Old Testament, Mr. Frank says:—

We read in the Old Testament that when the chosen leader of the Jews confronted Jehovah in the burning bush he was told that the God who revealed himself was to be known as the I AM. 'Thou shalt say unto the children of Israel, I AM hath sent me unto you.'

This statement runs through various passages of the Old Testament, seemingly with no more meaning than that 'I can give you no possible interpretation of myself that would appeal to the limited capacity of the human mind; therefore, I can only say that I am that I am, because you cannot understand what I am.'

But Jesus is reported as adopting the phrase, as applicable to himself:—as identifying himself with the 'I AM' of the Old Testament. No, says Mr. Frank; rather as identifying himself with the human race; and the large sentiment he expressed was prophetic of its possibilities and achievements. If so, and if he was right, man also is a profound mystery who can be neither defined nor bounded; and each unit is a separate product of the universal power. And yet, even as regarded in that way, man is not separate. He is but an expression of the boundless, the invisible, the eternal. 'The Individual is the Universal, and the Universal is expressed in the Individual.' 'There is nothing separate or discrete; nothing which stands alone; no unit in fact separable from the infinite unit':—

Hence the human Soul attains its constant poise as it realises its own reflection of the permanence of the universal consciousness. It becomes eternal as it realises that its own transitoriness is lost in the permanence of universal Being. If the Soul is but expression, that which is expressed through the Soul is inexpressible in its entirety. The Soul reveals but glimpses of it, and according as those glimpses enlarge and become sustained, does the Soul expand and become a more perfect and constant reflection of permanent Being. If once the Soul can but lose itself in the consciousness of this Universal Reality, it discerns the triumph of its mission and has learned the meaning of eternal life.

In this way it can be sufficiently understood how an enlightened soul may describe itself as 'I AM,' and from the beginning.

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The following Biblical phrases are very significant of astrological meaning:—

'The heavens (stars, planets, &c.) declare the glory of God.' 'There is no speech or language where *their* voice is not heard.' 'In *them* (the signs and planets?) hath he set a tabernacle for the sun.' 'Their line (of destiny?) has gone out through all the earth.'

The obvious meaning of this beautiful Psalm (xix.) is that God's glory is revealed, and that His praise is sung, by the overbending sky, whose bright orbs, though they speak not, yet, by their beauty, sing His praise, and whose movements, like some stately march of music, proclaim His glory throughout the world. The attempt to foist in 'of destiny' is singularly weak. The word 'line' is not a good translation. The original word very well suggests the sense of a musical movement, answering to our well-known phrase, 'the music of the spheres.'

We have received 'A new morning service for the Young,' by Ernest Betham (no publisher's name). It is, at all events, original in idea and fresh in treatment, but the young people it would match would be very unusual young people indeed; nice and thoughtful, but oh, so mature and superior! But even so, there is a tone in it we like.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the London Spiritualist Alliance will be held in the French Room, St. James's Hall, Piccadilly, on Friday evening, March 29th, when

MR. J. BRUCE WALLACE

Will give an Address on

'Spiritual Causes and Material Effects.'

The doors will be opened at 7 p.m., and the Address will be commenced punctually at 7.30 p.m.

BEYOND.

1.

Only the fittest shall survive! If we
To life beyond the grave fit that decree,
Shall they be whelmed beneath Oblivion's tide
Who love me more than all the world beside?
My noble hound, my ever-willing steed,
Who count my least caress their dearest need?

2.

Friend after friend may lukewarm grow or cold,
Yet *they* shall pass the gates of pearl and gold;
One proves a foe, another's friendship dies,
Yet *they* shall live the life beyond the skies!
Whilst horse and hound, both faithful until death,
Shall cease to be with their expiring breath!

3.

Can this be so? Shall He whose name is 'Love'
Deny our loving friends a home above,
Whose life below is oft an earthly hell,
Who suffer more than any tongue can tell?
Nay, He who orders all things for the best,
In Paradise will surely give them rest.

F. B. DOVETON (IN THE 'WESTMINSTER GAZETTE.')

CHARLES KINGSLEY TO LORD —, ON THE DEATH OF HIS WIFE (JULY 12TH, 1857).—'But believe that those who are gone are nearer us than ever; and that if (as I surely believe) they do sorrow over the mishaps and misdeeds of those whom they leave behind, they do not sorrow in vain. Their sympathy is a further education for them, and a pledge, too, of help—I believe of final deliverance—for those on whom they look down in love.'—From 'Charles Kingsley's Letters,' &c., p. 204.

PROPOSED PSYCHO-MAGNETIC SOCIETY.

By MRS. J. STANNARD.

(Continued from page 117.)

From what I have seen and experienced in the art of magnetic healing, the nearest approach we get here to the French schools is through the mediumistic workers in our midst—those who, under control or inspiration, instinctively know how to make the magnetic passes and apply friction; but these people, through acting from a purely spiritualistic standpoint, and singly, without any sort of mutual co-operation, have frequently become lost or discredited to the outside world, whereas a little solidarity in aim and work might have started the first outlines of a magnetic association. There seems to me no reason, if a practical society comes into being for the study of all these curative methods, why one or two healers could not be engaged to attend at different times in the week and develop the magnetic section. The society would naturally have to be managed on a practical business basis, so that notes and observations of experiences obtained in the various groups of thought would form valuable data for all future work. The exponent of mental and psychical schools would, of course, treat patients in their own way; and here I do not propose to offer any suggestion, as I have no practical knowledge of these forms of work. To me the magnetic science is so rich in interest and scope that the varied opinions and theories put forward by the numerous ethical schools often become too mixed to enable those who prefer more exact methods to come to satisfactory conclusions, and this gives rise to arbitrary or dogmatic assertions. An operator attached to one of the groups of ethical or metaphysical thought, who as a rule only apply his knowledge in strict accordance with the regulations laid down by his particular school or system, and this might possibly restrict his field of usefulness. A disinclination to act independently of what has been declared best, according to certain teachings, postulated laws and modes of action, incapable of any sort of exact demonstration. One healer has, perhaps, been taught to work on certain lines of method to which another from a different school might object most strongly, with the result of hair-splitting and involved theories. These are some of the possible objections to be met with when ethical creedal tendencies influence so eclectic a branch of work, for if there is one phase of thought which requires more breadth of view, toleration, and common-sense than another it is that one which studies the curative sciences and their practical application. It seems to me rash in the extreme to hastily adopt these various forms or methods styled divination, faith, spirit, or Christian, &c., unless the individual has been through a proper course of training and his character has had opportunity to test its fitness to cope with such psychological requirements. It does not follow that because I say I am a healer on the higher spiritual planes of manifestation, I have the requisite power. The wish or claim by no means guarantees the fact. Many cures on the postulated theory of spirit and faith could more properly be traced to the will services of that Cinderella in the curative sciences, the slave who does all the real hard ground-floor work for the individual, going by the name of magnetic force.

The mind healer is very often an unconscious magnet. I do not for one moment mean to imply that all phases of mental spiritual therapeutics are useless; far from it, I know too well the immense field of work which can be got through by a capable exponent. I only desire to hint that danger lies in a superficial acceptance of postulated ethical theories in so practical a branch of work as healing the sick. The less we have of doctrines or forms in expressing the main idea the better for our work. The magnetic school in France has done what was not only wise but absolutely necessary in disassociating itself from all phases of pronounced ethics. All they ask of their assistants is honesty of character, respectability, and a real desire to learn the science of their calling. The healer who takes a pride in his profession can be quite depended upon to throw his whole energy into the desire to heal his sick.

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this subject of physiological magnetism, as expounded by great minds who have given their life work to the study and practice of this science; but I must confine myself to less historical facts, and leave such fascinating topics for a less businesslike occasion. I should, however, just like to make one or two short quotations from great writers of the past who give the result of their experiences concerning the possible nature of this force and its workings.

To begin with, the old idea which considered the magnetic current as the emission of a physical force, having its rise as an inherent phase of the operator's organism, has been abandoned. Close observation soon brought thinkers to see its workings in another light. They now universally acknowledge that it is only one of the many modes of etheric expression—a vibratory condition which the healer sets up and controls. They see that certain physical and mental conditions occasion certain manifestations or demonstrate the presence of a force in an unmistakable manner; but this radiation so far is incapable of exact scientific detection. Many attempts to construct apparatus for this purpose have been made, but, with the exception of Abbé Fortin's needle, devised nearly fifteen years ago, none have been absolutely precise enough to satisfy the materialist in science. Fundamentally, the vibratory or dynamic principle underlies all these varied phases of mind and magnetic healing. I have hurriedly scanned through a work on the various theories of great magnetisers to see if I could find any observations on the subject of possible fatigue or exhaustion resulting to the operators, but as far as I can tell now, Lafontaine, born in 1803, is the only notable exponent who comments on the matter. Being an exceedingly energetic—one might say overworked—man, he realised, perhaps, more fully than others what physical depletion meant. He did not remain in one country or locality, as so many magnetisers did before him, but travelled half over Europe, coming to England once, where he became friendly with Dr. Elliotson. Lafontaine has left an admirable record of his work and methods, and there is little doubt that he greatly assisted the views of the medical men of his time. He gives very decided expression to his opinions concerning the state of sound general health a magnetic healer should be in, if he wants to treat an average of, say, ten, twelve, or fifteen persons a day. Of course there can be no doubt that if a magnetiser wants to get through much work he must strictly observe the laws of health and respect his constitution in every way; but there is no reason for the novice or would-be healer to attempt anything like the amount of professional work Lafontaine mentions. All those who desire to study and train themselves for practical work would naturally watch their own symptoms and not attempt more than they could efficiently carry out. Some might find they could heal two or three a day; others might not be able to affect more than that number in a week. All is relative, and no two would have equal powers. Lafontaine remarks:—

'If a magnetiser is not in good health or finds that he has not the necessary forces at his command, if he is fatigued or exhausted by any kind of excess, he will produce no effects of any value, no matter how much wish or will he puts into his work. If, on the contrary, a magnetiser is full of force and health, and he magnetises in a purely mechanical manner, with intelligence, but without clearly expressing his will power, this man will certainly obtain very positive results.'

I find all great magnetisers agree in saying that there is no necessity for the operator to exercise anything more than a moderate amount of will; in fact it is best to only direct the current rightly and let it work out its own mission, which makes for equilibrium. Again Lafontaine, at a later stage, repeats:—

'Magnetism can greatly fatigue. It is a dispensing of the vital and physical forces. The man who desires to become a powerful healer should follow a special *régime* of hygiene. He should abstain as much as possible from all pleasures of the senses. The depletion and fatigue resulting from a long or laborious magnetic healing are quite similar to the feelings experienced by those who give themselves over to sensual pleasures at the expense of their physical bodies.'

Later on he admits that the practised hand in magnetising soon learns how to store or conserve his energies, and is not likely to fall into any errors of excess. With

Deleuze and Puységur, Baron du Pôtet recognises two kinds of magnetism, one material, the other finer in its essences—the fluid and the soul—but he gives the preponderance to the first quality. 'More ordinary phenomena,' he says, 'are due to the simple transmission of the force'; and those of a higher order, such as he expounds in his work 'Revealed Magic,' have more direct rapport with the higher phases and deal with lucid somnambulism, and more soul manifestations. Du Pôtet's definition of the magnetic fluid is as follows:—

'The magnetic fluid or ether is the hypothesis which explains to us all the phenomena determined by our thoughts, and the controversy which magnetisers hold relative to its existence resembles similar discussions which take place among physiologists on the hypothesis of a nervous force or current.'

Puységur, with Mesmer, admits the existence of a universal force or ether in which we are plunged. 'I believe,' he says, 'that there exists a universal fluid vivifying all nature. I believe that this fluidic force is in perpetual motion,' &c. 'Animal magnetism to-day gives the latest proof of a universal force in continual motion.' He considers electricity as one of the most particular modes of this ether, and that magnetism is but a modified form of electricity. Durville, in one of his valuable little works, says: 'One comprehends that the agent termed magnetism is only one particular form of etheric movement—movement more or less modified by the bodies through which it travels.' Professor d'Odiardi, a great investigator of the science of electro-therapeutics, sums up everything into electricity. He writes: 'If only one force holds together matter-particles, that force is electricity. Space is filled with an unknown medium called ether. Ether and electricity combined together in different modes and proportions may well be conceived as being the only constituent elements of what is called matter. There cannot be any life without electricity being present, and the disappearance of that force would cause the instant extinction of all organised life,' and so on; all investigations of the last century proving that electricity enters largely into the composition of the less tangible magnetic force, hence its power to renew vitality and cure sickness.

A few more brief remarks and I have done. A society which desired to study all the phases of magnetic and mental methods of healing would, of course, have to take hypnotism into consideration for the sake of the science, but I must, in fairness to the French magnetic schools, once more reiterate that hypnotism is not magnetic healing. Magnetisers disassociate themselves entirely from all practice of hypnotism, which in their opinion is often prejudicial to health though it may be beneficial in extreme cases—alcoholism, for instance, and other vicious traits. In no case does the magnetiser work for the sleep or unconscious condition of the patient.

Hypnotism is generally rank materialism, and was invented by Braid to explain away or expose magnetic theories. It is to this day frequently called Braidism on the Continent. Hypnotism is a purely physiological condition of brain states, and in my opinion its practice should be left to medical men. It is outside of, and unnecessary to, the magnetic treatment. The French schools have had more than one patient to treat who became a nervous wreck, with enfeebled will, after having gone through a course of hospital hypnotic treatment. Magnetism has a calming, strengthening nerve influence, and there are dozens of physical ailments that are cured by the magnetic treatment that are entirely unaffected by the hypnotic methods. I could translate for you pages of arguments and accounts of experiments establishing a distinct difference in the results of the two methods on the human system. Magnetism is a spiritualising factor as compared with ordinary hypnotism.

Another matter which I feel strongly tempted to mention is this: The science of magnetic healing did not begin and end with Mesmer, neither should the term mesmerism be given, as it conveys erroneous impressions. In France I was asked more than once why it was that all English and Americans sum up the whole of this science in the one word 'mesmerism.' I said I thought it must be because, like the good showman Mesmer was, he had made enough noise over his work; and must have penetrated through our fogs and woken up a few of our medical men on this side of the

this subject of physiological magnetism, as expounded by great minds who have given their life work to the study and practice of this science; but I must confine myself to less historical facts, and leave such fascinating topics for a less businesslike occasion. I should, however, just like to make one or two short quotations from great writers of the past who give the result of their experiences concerning the possible nature of this force and its workings.

To begin with, the old idea which considered the magnetic current as the emission of a physical force, having its rise as an inherent phase of the operator's organism, has been abandoned. Close observation soon brought thinkers to see its workings in another light. They now universally acknowledge that it is only one of the many modes of etheric expression—a vibratory condition which the healer sets up and controls. They see that certain physical and mental conditions occasion certain manifestations or demonstrate the presence of a force in an unmistakable manner; but this radiation so far is incapable of exact scientific detection. Many attempts to construct apparatus for this purpose have been made, but, with the exception of Abbé Fortin's needle, devised nearly fifteen years ago, none have been absolutely precise enough to satisfy the materialist in science. Fundamentally, the vibratory or dynamic principle underlies all these varied phases of mind and magnetic healing. I have hurriedly scanned through a work on the various theories of great magnetisers to see if I could find any observations on the subject of possible fatigue or exhaustion resulting to the operators, but as far as I can tell now, Lafontaine, born in 1803, is the only notable exponent who comments on the matter. Being an exceedingly energetic—one might say overworked—man, he realised, perhaps, more fully than others what physical depletion meant. He did not remain in one country or locality, as so many magnetisers did before him, but travelled half over Europe, coming to England once, where he became friendly with Dr. Elliotson. Lafontaine has left an admirable record of his work and methods, and there is little doubt that he greatly assisted the views of the medical men of his time. He gives very decided expression to his opinions concerning the state of sound general health a magnetic healer should be in, if he wants to treat an average of, say, ten, twelve, or fifteen persons a day. Of course there can be no doubt that if a magnetiser wants to get through much work he must strictly observe the laws of health and respect his constitution in every way; but there is no reason for the novice or would-be healer to attempt anything like the amount of professional work Lafontaine mentions. All those who desire to study and train themselves for practical work would naturally watch their own symptoms and not attempt more than they could efficiently carry out. Some might find they could heal two or three a day; others might not be able to affect more than that number in a week. All is relative, and no two would have equal powers. Lafontaine remarks:—

'If a magnetiser is not in good health or finds that he has not the necessary forces at his command, if he is fatigued or exhausted by any kind of excess, he will produce no effects of any value, no matter how much wish or will he puts into his work. If, on the contrary, a magnetiser is full of force and health, and he magnetises in a purely mechanical manner, with intelligence, but without clearly expressing his will power, this man will certainly obtain very positive results.'

I find all great magnetisers agree in saying that there is no necessity for the operator to exercise anything more than a moderate amount of will; in fact it is best to only direct the current rightly and let it work out its own mission, which makes for equilibrium. Again Lafontaine, at a later stage, repeats:—

'Magnetism can greatly fatigue. It is a dispensing of the vital and physical forces. The man who desires to become a powerful healer should follow a special *régime* of hygiene. He should abstain as much as possible from all pleasures of the senses. The depletion and fatigue resulting from a long or laborious magnetic healing are quite similar to the feelings experienced by those who give themselves over to sensual pleasures at the expense of their physical bodies.'

Later on he admits that the practised hand in magnetising soon learns how to store or conserve his energies, and is not likely to fall into any errors of excess. With

Deleuze and Puységur, Baron du Pôtet recognises two kinds of magnetism, one material, the other finer in its essences—the fluid and the soul—but he gives the preponderance to the first quality. 'More ordinary phenomena,' he says, 'are due to the simple transmission of the force'; and those of a higher order, such as he expounds in his work 'Revealed Magic,' have more direct *rapprochement* with the higher phases and deal with lucid somnambulism, and more soul manifestations. Du Pôtet's definition of the magnetic fluid is as follows:—

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It is fairly evident that, on looking back into the history of great scientists who took up the study of this human force, fine healer as Mesmer was, his methods were anything but dignified and sound. Here in England we have mainly Mesmer to thank for the prejudice and dislike with which the idea of magnetism is received by the general public. He was the Barnum of his science, the man who wanted the middle of the stage whenever he demonstrated his experiments and theories. There were great men before him as there have been superior since. Mesmer worked very largely with minerals in his treatment, and to this day in England to speak of 'mesmerism' conveys the impression of hypnotism as much as anything else.

I hope that all those interested in our proposed Psycho-Magnetic Society for the study of these exceedingly important subjects, will offer their hearty co-operation, and if they cannot enter into the practical work they will consent to join as members, and attend any lectures or meetings which might be arranged for. There is no question about the need for such an institute—it is very great. A good deal of conjecture and hypothesis in regard to these curative sciences pass for attested facts, and it seems to me that a centre in London, where all views were met and debated upon, would be extremely useful. I do not think either that the question of finance need be such a stumbling block. A couple of rooms in a central but inexpensive locality, would not run the society into any great liability. Nor do tables and chairs cost so very much, and as for our stock-in-trade, well, we all have that within us—each one brings that along with him in brains and physique.

I think that is all I have to say, and I trust that I have not trespassed too long on the time. Mr. Hallam, through whose initiative we are considering the matter at all, is here to-night and will be very glad to hear your views and impressions. He is prepared also to take down any names and addresses for future membership. (Applause.)

At the conclusion of Mrs. Stannard's remarks the Chairman (Dr. George Wyld) expressed his appreciation of her very complete, interesting, and scientific exposition of the subject. Regarding hypnotism, he recalled the fact that he had been acquainted with Doctors Gregory and Elliotson, who were amongst the earliest English practitioners of what was then known as 'Mesmerism.' He had taken a deep interest in the 'Mesmeric Institute' of those days, and had been in the habit of visiting the houses of the poor, and healing, or attempting to heal, them of their infirmities by the agency of magnetism. So much good was wrought that it surprised him that the dispensary which had then been established for the relief of poor patients on these lines should have come to an end. He thought it was due in great part to the fact that those who practised mesmerism were mostly of the humbler classes, and the regular medical practitioners thought that there could not be much in it worth their attention. Later came hypnotism, which, being wholly materialistic, was more hospitably received by the medical men, who were mostly materialists as a result of their education, which was confined to the physiological side of the human being. But after all, hypnotism was only a pretentious kind of mesmerism, the difference being that the hypnotist held that his influence was simply the result of suggestion, while the mesmerist believed that a force or power went from him to his subject. As demonstrating the validity of the mesmerists' idea, Dr. Wyld said that a mesmerist when operating was conscious of a subtle fluid passing from him. Clairvoyants saw this fluid, and the emanations from his (the chairman's) own hands had been frequently seen by mediums, who all agreed in describing them as being of a violet hue.

It seemed that the violet-coloured emanations were particularly useful in cases of neuralgia, as he had found by his own experience in healing. It was a matter of great importance that the idea of mesmeric healing should be revived in London. They wanted to establish a Psycho-Magnetic Society. The question was, how to do it. He thought they should have a club-house connected with the spiritualistic movement. Spiritualists were an extremely influential body of people in Great Britain, and they ought to have a central home. It need not be an expensive one. Many houses were available at very moderate rents, where they could have a reading-room, a library, a tea-room, a séance room, and one or two rooms for the practice of psycho-magnetic healing. As regarded the practice of healing, he agreed with Mrs. Stannard about its not being necessary to exercise a great amount of will. It was rather a question of benevolent intention. A violent direction of the will sometimes irritated the patient and did no good, but the quiet exercise of the benevolent desire effected the best results.

'The great doctrine taught by our spiritualistic phenomena,' said the Chairman in conclusion, 'is that there is in Nature a universal spiritual force that controls all forces, and hence you have the passage of matter through matter which proves that there is in this spiritual force the creative power.'

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the bitter prejudice and hostility of other medical men. They had no need to go to France for examples of mesmeric healers. He suggested that while they should form the nucleus of a society on the lines Mrs. Stannard had indicated, they should not merely have magnetic healing, but should study and practise the higher ideals of will and mind. That was why at the beginning he had discouraged the idea of uniting the society with Spiritualism. They did not want to arouse opposition, and it would be far safer to keep strictly to the lines laid down in Mrs. Stannard's paper. If the proposed institute was started and failed it would do far more harm than good, because, whether the society was started or not, magnetism was coming to the front. He strongly advocated the enlistment of practical skill and experience in starting the society, and expressed his willingness to assist.

MR. W. J. LUCKING said if he understood Mrs. Stannard's contention aright, healing was being practised by various people who adopted, or associated themselves with, various schools of thought and who could produce good results. Such people called themselves Faith Healers, Christian Scientists, and so forth. There were also mediumistic Spiritualists who practised healing and effected cures, but although working along different lines (as they maintained) and adopting different forms, the results were the same. Now Mrs. Stannard (as he understood) had suggested that a society should be formed and an endeavour made to induce other schools of healers to join the new society and work harmoniously as one body. It seemed to him, however, that they should first ascertain whether healers of these different schools would condescend to join the society. Had Mrs. Stannard ascertained this? He had a strong opinion that all these schools of healers used one force. They employed different methods and called the force employed by different names, but it was the same force.

MR. ARTHUR HALLAM thought that if the proposed society remained independent it could draw its supporters from Spiritualists, Theosophists, and other schools interested in the matter. But if it allied itself definitely with Spiritualism it would drive away many possible adherents.

Mrs. STANNARD considered that it would be inadvisable for the proposed society to be allied with Spiritualism, as that would tend to narrow its sphere of activity. She had merely introduced the subject in connection with Spiritualism because she had met Spiritualists who were good magnetisers. The healers of the projected society could each work from his or her own group or standpoint. But the society itself should not be labelled as belonging to any particular school of thought. As a Psycho-Magnetic Society the whole effect of their work would be lost were that to be done.

MR. H. BODDINGTON referred to the inroads made upon Spiritualism by other organisations who appropriated to themselves some of its facts and discoveries. The development of suitable persons as magnetic healers had been a part of the work of Spiritualism. Apparently this portion of the fabric of Spiritualism was also being 'nibbled away' by outside agencies, and presently they might be told that Spiritualism has nothing to do with the development of magnetic healers. Quite apart from the various questions raised by previous speakers, he would like to see Spiritualism have its own school or institute of magnetic healing.

MR. BLACKWELL hoped the meeting would not separate without some practical result. He suggested that persons willing to join the proposed society should notify the fact.

MADAME MONTAGUE deprecated the desire, for reasons of policy, to dissociate the proposed society from Spiritualism. To the earnest soul it would matter very little whether the name and associations of the projected movement were popular or not.

MISS MACK WALL thought the meeting should not close without evoking an expression of opinion by voting on a resolution which might be cast in this form: 'That in the opinion of this meeting it is desirable that a Psycho-Magnetic Society should be formed in connection with the London Spiritualist Alliance.'

To this motion MR. ARTHUR LOVELL moved an amendment to leave out the words 'in connection with the London Spiritualist Alliance,' which was seconded by MR. HALLAM.

After considerable discussion, in which the Chairman, Mr. E. W. Wallis, Captain Montague, Mr. J. J. Smith and others took part, the original resolution was put to the meeting in due form and carried by an overwhelming majority; the proposed amendment meeting with but small support.

MR. E. DAWSON ROGERS (the President), in seconding a vote of thanks to Mrs. Stannard, moved by Mr. E. W. Wallis, pointed out, with reference to the discussion on the resolution, that the proposition for the establishment of a Psycho-Magnetic Institute had apparently a very intimate connection with the London Spiritualist Alliance, since one of the Members of the Alliance had opened the discussion, while another had occupied the chair! He had recognised when the proposal was first mooted that they had no Member more capable of giving effect to it than Mrs. Stannard.

The vote of thanks to Mrs. Stannard was then cordially adopted, and the meeting terminated.

[In reply to suggestions which have reached us we can only say, at present, that while the decision of the meeting, as reported above, should, of course, have due consideration, it cannot be taken as in any way binding the action of the Council of the Alliance. The Council will no doubt carefully consider the question in all its bearings, and decide upon the course best calculated, in their opinion, to further the interests of the proposed Psycho-Magnetic Society.—ED. 'LIGHT.']

TRANSFIGURATIONS.

Allow me to draw the attention of your readers to the following: During the course of a conversation with Mr. Alfred Peters at his residence on Friday evening, the 1st inst., I noticed a gradual change in his features, which subsequently became fixed in an expression altogether foreign to Mr. Peters' usual appearance.

I informed him of this, and on his asking if I could recognise the features, I replied that they reminded me of the late Henry Ward Beecher. Upon this Mr. Peters handed me a magazine ('Review of Reviews,' February 15th, 1901), wherein appeared an engraving of a likeness which I immediately recognised as a facsimile of the one I had seen depicted on Mr. Peters' face. On reference to the foot of the engraving I found the words, 'The late Rev. H. R. Haweis.'

Later on, the spirit of this gentleman controlled Mr. Peters, and discoursed upon several of the topics which had formed the conversation in the earlier part of the evening. Judging from the difficulty with which he spoke through the medium I should infer that the late rev. gentleman had been a sufferer, when in this life, from asthma. Can you inform me if I am correct in my inference? I may say that up till that evening I had no knowledge that such a gentleman had ever existed.

This is not the only case of its kind, as I, together with several other sitters, have distinctly seen the likenesses of Napoleon, Dante, Disraeli, &c., portrayed on Mr. Peters' face.

With regard to Mr. Peters' abilities as a clairvoyant and psychometrist I cannot speak too highly, as, during an acquaintance extending over a period of two and a-half years, I know of no instance, apart from descriptions, &c., in which his statements were not subsequently verified: sometimes in a remarkably detailed manner.

THOMAS DYSART.

134, Victoria Park-road, N.E.

'LIGHT' SUSTENTATION FUND.—We gratefully acknowledge the receipt of the following additional contributions: J. D. Hugo, £1 9s.; Miss Phillipps, 10s. 6d.

THE REV. H. R. HAWEIS.—In 'The Sermon,' a monthly magazine, edited by the Rev. B. F. Austin, and published in Toronto, Ont., Canada, we find the following: 'The Rev. Dr. Haweis, late preacher in Westminster Abbey, in a sermon delivered there some months before his death, paused and pointing down the aisle, said: "William Ewart Gladstone is standing there and says . . ." and then went on placidly with his discourse.' Can any of our readers tell us of any incident which can have possibly given rise to such a statement?

the bitter prejudice and hostility of other medical men. They had no need to go to France for examples of mesmeric healers. He suggested that while they should form the nucleus of a society on the lines Mrs. Stannard had indicated, they should not merely have magnetic healing, but should study and practise the higher ideals of will and mind. That was why at the beginning he had discouraged the idea of uniting the society with Spiritualism. They did not want to arouse opposition, and it would be far safer to keep strictly to the lines laid down in Mrs. Stannard's paper. If the proposed institute was started and failed it would do far more harm than good, because, whether the society was started or not, magnetism was coming to the front. He strongly advocated the enlistment of practical skill and experience in starting the society, and expressed his willingness to assist.

MR. W. J. LUCKING said if he understood Mrs. Stannard's contention aright, healing was being practised by various people who adopted, or associated themselves with, various schools of thought and who could produce good results. Such people called themselves Faith Healers, Christian Scientists, and so forth. There were also mediumistic Spiritualists who practised healing and effected cures, but although working along different lines (as they maintained) and adopting different forms, the results were the same. Now Mrs. Stannard (as he understood) had suggested that a society should be formed and an endeavour made to induce other schools of healers to join the new society and work harmoniously as one body. It seemed to him, however, that they should first ascertain whether healers of these different schools would condescend to join the society. Had Mrs. Stannard ascertained this? He had a strong opinion that all these schools of healers used one force. They employed different methods and called the force employed by different names, but it was the same force.

MR. ARTHUR HALLAM thought that if the proposed society remained independent it could draw its supporters from Spiritualists, Theosophists, and other schools interested in the matter. But if it allied itself definitely with Spiritualism it would drive away many possible adherents.

MRS. STANNARD considered that it would be inadvisable for the proposed society to be allied with Spiritualism, as that would tend to narrow its sphere of activity. She had merely introduced the subject in connection with Spiritualism because she had met Spiritualists who were good magnetisers. The healers of the projected society could each work from his or her own group or standpoint. But the society itself should not be labelled as belonging to any particular school of thought. As a Psycho-Magnetic Society the whole effect of their work would be lost were that to be done.

MR. H. BODDINGTON referred to the inroads made upon Spiritualism by other organisations who appropriated to themselves some of its facts and discoveries. The development of suitable persons as magnetic healers had been a part of the work of Spiritualism. Apparently this portion of the fabric of Spiritualism was also being 'nibbled away' by outside agencies, and presently they might be told that Spiritualism has nothing to do with the development of magnetic healers. Quite apart from the various questions raised by previous speakers, he would like to see Spiritualism have its own school or institute of magnetic healing.

MR. BLACKWELL hoped the meeting would not separate without some practical result. He suggested that persons willing to join the proposed society should notify the fact.

MADAME MONTAGUE deprecated the desire, for reasons of policy, to dissociate the proposed society from Spiritualism. To the earnest soul it would matter very little whether the name and associations of the projected movement were popular or not.

MISS MACK WALL thought the meeting should not close without evoking an expression of opinion by voting on a resolution which might be cast in this form: 'That in the opinion of this meeting it is desirable that a Psycho-Magnetic Society should be formed in connection with the London Spiritualist Alliance.'

To this motion MR. ARTHUR LOVELL moved an amendment to leave out the words 'in connection with the London Spiritualist Alliance,' which was seconded by MR. HALLAM.

After considerable discussion, in which the Chairman, Mr. E. W. Wallis, Captain Montague, Mr. J. J. Smith and others took part, the original resolution was put to the meeting in due form and carried by an overwhelming majority; the proposed amendment meeting with but small support.

MR. E. DAWSON ROGERS (the President), in seconding a vote of thanks to Mrs. Stannard, moved by Mr. E. W. Wallis, pointed out, with reference to the discussion on the resolution, that the proposition for the establishment of a Psycho-Magnetic Institute had apparently a very intimate connection with the London Spiritualist Alliance, since one of the Members of the Alliance had opened the discussion, while another had occupied the chair! He had recognised when the proposal was first mooted that they had no Member more capable of giving effect to it than Mrs. Stannard.

The vote of thanks to Mrs. Stannard was then cordially adopted, and the meeting terminated.

[In reply to suggestions which have reached us we can only say, at present, that while the decision of the meeting, as reported above, should, of course, have due consideration, it cannot be taken as in any way binding the action of the Council of the Alliance. The Council will no doubt carefully consider the question in all its bearings, and decide upon the course best calculated, in their opinion, to further the interests of the proposed Psycho-Magnetic Society.—ED. 'LIGHT.']

TRANSFIGURATIONS.

Allow me to draw the attention of your readers to the following: During the course of a conversation with Mr. Alfred Peters at his residence on Friday evening, the 1st inst., I noticed a gradual change in his features, which subsequently became fixed in an expression altogether foreign to Mr. Peters' usual appearance.

I informed him of this, and on his asking if I could recognise the features, I replied that they reminded me of the late Henry Ward Beecher. Upon this Mr. Peters handed me a magazine ('Review of Reviews,' February 15th, 1901), wherein appeared an engraving of a likeness which I immediately recognised as a facsimile of the one I had seen depicted on Mr. Peters' face. On reference to the foot of the engraving I found the words, 'The late Rev. H. R. Haweis.'

Later on, the spirit of this gentleman controlled Mr. Peters, and discoursed upon several of the topics which had formed the conversation in the earlier part of the evening. Judging from the difficulty with which he spoke through the medium I should infer that the late rev. gentleman had been a sufferer, when in this life, from asthma. Can you inform me if I am correct in my inference? I may say that up till that evening I had no knowledge that such a gentleman had ever existed.

This is not the only case of its kind, as I, together with several other sitters, have distinctly seen the likenesses of Napoleon, Dante, Disraeli, &c., portrayed on Mr. Peters' face.

With regard to Mr. Peters' abilities as a clairvoyant and psychometrist I cannot speak too highly, as, during an acquaintance extending over a period of two and a-half years, I know of no instance, apart from descriptions, &c., in which his statements were not subsequently verified: sometimes in a remarkably detailed manner.

THOMAS DYSART.

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SATURDAY, MARCH 16th, 1901.

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THE EVER-BROODING SPIRIT.

Once again, delicate throbs and whispers just begin to suggest to observant eyes that Nature is once more astir for us, to repeat her ever-old and ever-new miracles in field and garden, orchard and wood. Each tiniest touch of bud or green is a greeting to us.

It is a token
That the marble sleep is broken,
And a change has passed on things.

'The world rolls round,' said Emerson, 'mistrust it not.'

Befalls again what once befell:
All things return, both sphere and mote,
And I shall hear my bluebird's note,
And dream the dream of Auburn dell.

What is the deep mystery of these unbroken punctualities of Nature? Who or what is it that keeps these appointments throughout all time? We may be as agnostic as suits us, but here is some thing or some one who smiles on us behind these changeful masks, and forever whispers: 'Pass on! I remain. Thou canst not comprehend. I know.' The Spiritualist is neither agnostic nor over-anxious. The Spirit of the Universe is, for him, the greatest fact of the Universe. He does not care whether men call it 'God' or 'Jehovah,' 'Lord' or 'Father.' It is there, and it is there as the supreme fact. One could sooner doubt the reality of all that Spring seems to produce than the presence of the manifesting Intelligence which reveals itself in this under-world of symbols.

Jesus said: 'My Father worketh hitherto,' and that was not rhapsody: it was sober sense. Emerson put it in another way when, writing of the mysterious warmth which brings round again the rebirth of Nature's children:—

What god is this imperial Heat,
Earth's primal secret, sculpture's seat?
Doth it bear hidden in its heart
Water-line patterns of all art,
All figures, organs, hues and graces?
Is it Dædalus? is it Love?
Or walks in mask almighty Jove,
And drops from Power's redundant horn
All seeds of beauty to be born?

'My Father worketh hitherto.' Assuredly. Douglas Jerrold was right when he said of a lovely Spring day:—

Did God ever walk the earth in finer weather? How gloriously the earth manifests the grandeur of The Presence! It sparkles in the myriad flowers, consuming itself in sweetness. Every little earth-blossom is as an altar, burning incense. . . In all, man hears and sees a new and deep significance.

That would have just suited Jesus. This earth is one of the 'many mansions' (or many homes) of which he spoke. It is said that upon a certain spirit's arrival in the new home, it asked, after a time, 'But where is God?' He was told that he had never ceased to see God since he came. It is the same here: only the flesh hinders. But, of this, one said well:—

You say if God be absolute beauty, how ineffably happy will we be to behold him. I say, open your eyes and you see that very loveliness which is his presence. If God be truth you say how wonderful will it be to hear his voice teaching us as our Father. I say, open your ears and you will hear the divine voice of truth in all hours and places. If God be goodness, you say let us long for the time when we shall enter into his mansions. I say, reach out your hand and take what his goodness crowds upon you now.

The sad thing is that we have so few chances of seeing the glorious God at work, or of seeing what He has done. Alas, how small a portion of His world we see! And yet we know that if we could pause from our daily drudgery, and have opportunity to turn our eyes His way, this world would seem to us a thousand times lovelier than we deem it now, with all the evidence we need to show the presence of the ever-brooding and ever-working spirit.

It is good for us to bear in mind that well-known, but not too well-known, confession of Professor Tyndall:—

We are surrounded by wonders and mysteries everywhere. I have often in the spring-time watched the advance of the sprouting leaves, and of the grass, and of the flowers, and observed the general joy of opening life in Nature, and I have asked myself this question: 'Can it be that there is no being or thing in Nature that knows more about these things than I do? Do I in my ignorance represent the highest knowledge of these things existing in this universe?' The man who puts that question fairly to himself, if he be not a shallow man, if he be a man capable of being penetrated by profound thought, will never answer the question by professing that creed of atheism which has been so lightly attributed to me.

Of course we cannot fathom it: we can only draw the splendid inference from what we see and feel: and the inference we draw is that this Spirit who works through Nature knows what it is about. And more: it knows what we are about. Its greatest characteristic is 'awareness': and, as Herbert Spencer teaches us, it is this great Reality which manifests itself diversely everywhere and in everything. It is not a blind force, a mere 'stream of tendency.' It reaches out through countless centuries to a foreseen end: and it is this Reality, this Spirit of the Universe, which manifests itself in Man as in the tree or sky. Here it is sap; there blood: here a blossom; and there a child: here a skylark's song; there a Gounod's Solemn March: here a crescent moon; there a Christ.

Here is a bright and broadly illuminating thought concerning all the Theisms and Theosophies, the Philosophies and the Religions of the world. Did not this brooding and creative Spirit call into life all of them? every one according to its possibility, and every one after its kind, just as the various races of men were evolved:—the same with Theology as with Ethnology. Did not the Father do all work as best He could in evolving all the thoughts of men? and did He not also say: 'I have many things to show unto you, but ye cannot bear them now'?

The theory of a 'closed Revelation,' then, must never to return. 'When the Spirit of Truth is come, it will guide you into all truth.' Quite so; but it also says 'And he will show you things to come.' The Spirit of the Universe never had 'a chosen people,' to the exclusion of others, any more than He ever had a chosen orchard, for a field. All He does is to grow symbols and manifestations according to climate, culture and soil: and all along ages He evolves psalmists, prophets and saviours.

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SOCIETY FOR PSYCHICAL RESEARCH.

The Psychical Research Society has done a wise thing in securing Professor Oliver Lodge as President in the place of our lamented friend Mr. Myers. Dr. Lodge is essentially a man in earnest—simple, thorough, and fearless, with as good

ON PRE-EXISTENCE AND REINCARNATION.

A REPLY TO DR. GEORGE WYLD.

BY PRINCESS KARADJA.

I read with much pleasure a few weeks ago, the clever article of Miss Bates on Reincarnation, and wish to publicly thank her for it, as I fully endorse the opinions she expresses.

The theosophical theory of a *fixed number* of reincarnations has always repulsed me very much. Life then seems like a sort of *wheel*, hopelessly swinging round during ages. For me life appears like a *ladder*—we are compelled to remain on each step till we are fit to advance. Consequently it depends on ourselves (and not on blind fatality) whether we are obliged to return to this earth or not.

In his article on 'Spiritualism and Theosophy,' my friend, Dr. G. Wyld, says that the question of Reincarnation 'is the only question which divides Spiritualists and Theosophists.' This remark only applies to British Spiritualists, as all those I have met in France, Belgium, Germany, Sweden, and Denmark believe in the possibility of Reincarnation.

Dr. Wyld's statement that 'Jewish monotheism does not contain a trace of it,' and that 'Christ and his followers utterly ignore it, and no Christian mystic or saint has ever had any conception of it,' surprises me exceedingly.

A friend of mine, a learned Jewish rabbi, has often told me that the doctrine of Reincarnation was widely spread in Palestine several hundred years before the birth of Christ. In several places the Talmud refers to it.

Philo, the great Neo-Platonian philosopher in Alexandria, who lived at the same time as Christ, taught this doctrine in his work 'De Gigantibus.' In the Gospels we find several traces of it; for instance, Matt. xi. 13-15, Matt. xvi. 13, Matt. xvii. 10, Mark vi. 14-15, Mark viii. 28, Luke ix. 7-9.

If the disciples had not believed in Reincarnation they would not have asked Christ, 'Who has sinned—*this man* or his parents, that he should be *born* blind?' How could he have sinned before being born, unless he had had a previous existence? In his reply, Christ does not show that he finds the question preposterous, as he would certainly have done if his followers had been mistaken.

In the first three hundred years of the Christian Era, the doctrine of Reincarnation was almost universally recognised by the Church. Such great men as Clemens, of Alexandria († 216 A.C.), and Origenes († 254) used all their eloquence in defending it. When Origenes was (by the disgraceful tactics of his enemies) declared to be a heretic, this doctrine was swept away, with many other truths that this noble heart had fought for. The condemnation of such a low creature as Bishop Theophilus is certainly not sufficient to crush for ever an unpalatable truth.

Cyril, one of the founders of Orthodoxy, was compelled to acknowledge that the ninth chapter of St. John can only be explained through the theory of pre-existence.

In the first Christian Church the origin of the soul was explained in three different ways:—

1. The Traducian theory (supported by Dr. Wyld) was started by Tertullian († 220). The thought that the child's spirit is a product of the parents suited Augustine, who wished to establish the dogma of our from Adam inherited sinfulness; but it was condemned later on by Anselm of Canterbury and Thomas Aquinas, who pointed out that *spirit* cannot be a product of *matter*, and that the life-principle emanates from God and is joined to the embryo at conception. This is (2) the Creatian theory, which was generally acknowledged in the fifth century. Hieronymus († 420) and Leo († 461) declared that 'God manufactures souls ever day.' Though there are a great many objections to this theory, it has reigned supreme since the utter extinction of the ancient Greek culture. (3) The theory of Pre-existence is the only one which is in full harmony with the doctrines of St. John and St. Paul, as they are developed in the Gospel. Joannes Scotus Erigena († 875) was the last of the brilliant defenders of this theory, which was gradually extinguished in the dark ages of clerical degeneration.

For my own part, I firmly believe in Pre-existence, as I think it impossible that a *just* God should not give all His children an *equal chance*. One child is intelligent, another



From a photograph by Barraud, Ltd.,

[Oxford-street, W.

PROFESSOR OLIVER LODGE.

a right as Sir William Crookes to advance the claim that he has 'a mind to let.' We are not over-anxious about labels, and it matters little to us whether any man takes or refuses the name of 'Spiritualist'; but we always feel very much at home in Dr. Lodge's company, and his racy Spiritualist Alliance Address left little doubt in my mind that he saw his way very well to accept the essential things in our testimony. We are more than willing, we are thankful, that the Psychical Research Society should prospect and dig for gold in its own way, and we are confident that under Dr. Lodge's guidance its onward course, so greatly aided by Mr. Myers, will not be in any way hindered.

SAVED BY PRESENTIMENTS, OR BY SPIRIT GUIDANCE?

Referring to the terrible disaster to the ocean liner 'Rio de Janeiro,' which, while attempting to enter the harbour at San Francisco on February 22nd last, struck upon a rock and sank within fifteen minutes, carrying down about one hundred and thirty persons to a watery grave, the 'Philosophical Journal' says, that Colonel Olcott was a passenger upon that boat, but fortunately left it at Honolulu for a few days, and finished his journey by the next one. Mr. and Mrs. Spencer, of Los Angeles, had also engaged their passage on the ill-fated ship, but, owing to a strong presentiment that something would happen, Mrs. Spencer protested against going by that vessel, and Mr. Spencer accordingly bought tickets for the 'Warrimoo,' which sailed next day, and thus, in all probability, their lives were saved.

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By PRINCESS KARADJA.

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The theosophical theory of a *fixed number* of reincarnations has always repulsed me very much. Life then seems like a sort of *wheel*, hopelessly swinging round during ages. For me life appears like a *ladder*—we are compelled to remain on each step till we are fit to advance. Consequently it depends on ourselves (and not on blind fatality) whether we are obliged to return to this earth or not.

In his article on 'Spiritualism and Theosophy,' my friend, Dr. G. Wyld, says that the question of Reincarnation 'is the only question which divides Spiritualists and Theosophists.' This remark only applies to British Spiritualists, as all those I have met in France, Belgium, Germany, Sweden, and Denmark believe in the possibility of Reincarnation.

Dr. Wyld's statement that 'Jewish monotheism does not contain a trace of it,' and that 'Christ and his followers utterly ignore it, and no Christian mystic or saint has ever had any conception of it,' surprises me exceedingly.

A friend of mine, a learned Jewish rabbi, has often told me that the doctrine of Reincarnation was widely spread in Palestine several hundred years before the birth of Christ. In several places the Talmud refers to it.

Philo, the great Neo-Platonian philosopher in Alexandria, who lived at the same time as Christ, taught this doctrine in his work 'De Gigantibus.' In the Gospels we find several traces of it; for instance, Matt. xi. 13-15, Matt. xvi. 13, Matt. xvii. 10, Mark vi. 14-15, Mark viii. 28, Luke ix. 7-9.

If the disciples had not believed in Reincarnation they would not have asked Christ, 'Who has sinned—*this man* or his parents, that he should be *born blind*?' How could he have sinned before being born, unless he had had a previous existence? In his reply, Christ does not show that he finds the question preposterous, as he would certainly have done if his followers had been mistaken.

In the first three hundred years of the Christian Era, the doctrine of Reincarnation was almost universally recognised by the Church. Such great men as Clemens of Alexandria († 216 A.C.), and Origenes († 254) used all their eloquence in defending it. When Origenes was (by the disgraceful tactics of his enemies) declared to be a heretic, this doctrine was swept away, with many other truths that this noble heart had fought for. The condemnation of such a low creature as Bishop Theophilus is certainly not sufficient to crush for ever an unpalatable truth.

Cyril, one of the founders of Orthodoxy, was compelled to acknowledge that the ninth chapter of St. John can only be explained through the theory of pre-existence.

In the first Christian Church the origin of the soul was explained in three different ways:—

1. The Traducian theory (supported by Dr. Wyld) was started by Tertullian (†220). The thought that the child's spirit is a product of the parents suited Augustine, who wished to establish the dogma of our from Adam inherited sinfulness; but it was condemned later on by Anselm of Canterbury and Thomas Aquinas, who pointed out that *spirit* cannot be a product of *matter*, and that the life-principle emanates from God and is joined to the embryo at conception. This is (2) the Creatinian theory, which was generally acknowledged in the fifth century. Hieronymus (†420) and Leo (†461) declared that 'God manufactures souls ever day.' Though there are a great many objections to this theory, it has reigned supreme since the utter extinction of the ancient Greek culture. (3.) The theory of Pre-existence is the only one which is in full harmony with the doctrines of St. John and St. Paul, as they are developed in the Gospel. Joannes Scotus Erigena (†875) was the last of the brilliant defenders of this theory, which was gradually extinguished in the dark ages of clerical degeneration.

For my own part, I firmly believe in Pre-existence, as I think it impossible that a *just* God should not give all His children an *equal chance*. One child is intelligent, another

is stupid; one is born among honourable parents, another in the dens of vice. Have these children an equal chance? Certainly not! If this short life would be the beginning of our race towards heaven, all those who are mentally, morally, and socially disinherited would have every right bitterly to complain; but if the more or less favourable circumstances of our birth are a result of our previous exertions, it is perfectly just and fair that the spirit who has struggled hard to perfect himself, occupies a higher step on the ladder than the spirit who has neglected previous chances. I believe that through the law of affinity the spirit who is to be incarnated is attracted to its future parents (this can account for certain characteristics remaining in the same family). For me, this earth-life is just like a class in a school; we enter and leave it through the gates of birth and death. I believe that those men who obstinately refuse to learn their lesson—which is to say, 'Thy will be done!'—will have to re-enter the same class over and over again till they are fit for higher tuition in semi-material worlds, where the spirit clothes itself in a fitting garb by materialisation and not by the unpleasant necessity of birth.

I utterly fail to see that Dr. Wyld's argument of *number* can in any way shake the doctrine of Reincarnation! There may exist myriads of human beings on myriads of other planets; they are incarnated on our earth when they need passing this class of the big school. If God thinks a thousand scholars, or 1,500,000,000, fit to receive the tuition offered on earth, is He not at liberty to send them here? If they learn their lesson in one life, so much the better! In that case they are certainly not compelled to return here!

With all my heart I agree with Dr. Wyld's last sentence, that 'the idea of Reincarnation for thousands or millions of years appals me as the fearful doctrine of an insane form of nightmare.' Quite so! What loving father would keep back his child in a lower class than he is fit for? But what wise father would allow his child to escape learning thoroughly the rudimentary lessons which are to be the basis of his future education?

A good and true man like Dr. Wyld need have little fear of being sent back to this dreary school! I hope, indeed, to meet him again, in a higher class, when we have both learned in every circumstance of life to whisper 'Thy will be done.'

Berlin.

MARY KARADJA.

M. CAMILLE FLAMMARION ON THE EXISTENCE OF THE SOUL.

'Annales des Sciences Psychiques' (January-February) publishes a response by M. Camille Flammarion to an article in 'La Nouvelle Revue' by M. A. Camille Saint-Saens. The latter, commenting on M. Flammarion's book 'L'Inconnu,' had said that whilst accepting the authenticity of the facts, they did not, in his opinion, denote the existence of the soul, but only that 'the unknown force which produces thought is capable of projecting itself beyond the limits of the body, and that a brain can operate at a distance upon other brains; it does not follow that this force is spiritual in its nature or independent of the brain.'

This statement of M. Saint Saens the author of 'L'Inconnu' discusses at length in his article. He states that in his own opinion the balance of probabilities inclines increasingly in favour of a psychic and spiritual interpretation of the phenomena which these studies reveal. 'I cannot,' he says, 'regard such facts as explicable by anatomy, animal physiology, or organic chemistry.'

M. Flammarion cites one or two cases of apparitions coincident with deaths (one occurring eighteen hours after the decease), and with the graceful courtesy in which French gentlemen are adepts, challenges his correspondent to find a rational explanation of the facts which does not involve the opening up of the psychic problem. 'I do not claim to explain it,' he says. 'Science has not reached so far. To admit and to explain are two different things. We are forced to admit the facts whether we can explain them or not. . . No, indeed, that which we call matter and its properties do not suffice to explain these facts, and there-

fore they belong to another order, an order which may be rightly termed "psychic," and which leads us to admit the existence of the soul, of spirits, of beings intellectual and spiritual, which are not merely cerebral functions.'

Further on he continues: 'Seems it not that the brain is the instrument of the will? I would no more expect the brain to think than I would expect a telescope to see Saturn.'

At various points in the article stories illustrative of different forms of psychic experiences are introduced. Among them there are several instances of dream previsions. One of these, signed Amédée Basset, notary at Vitrac (Charente) was curiously fulfilled in minute detail. The notary in his dream had seen himself upset by a dog crossing the road along which he was bicycling, with the result that the pedal of his machine was broken. Having related this dream to his mother, she begged him not to go out that day, and he had consented, but receiving news subsequently of the illness of his sister, he, without remembering his dream, left the house quickly on his bicycle to inquire for her. When he reached the spot where he had dreamed of his upset, his dream recurred to him, and

almost at the same moment a big dog ran out of a field near by, trying to bite his leg; whilst attempting to do so, him the notary lost his footing and fell, breaking the pedal of his machine.

He adds: 'This was, at least, the hundredth time I had made this journey and had had no accident.'

The incident is trifling, but the exactness of the prevision is not the less remarkable for that.

The article concludes with the following paragraph:

'The most precise and positive conclusions of science are only established by deductive reasoning; astronomy, that queen of sciences, is based on the theory of gravitation of which Newton, who propounded it, says simply: "It occurs as if celestial bodies attract each other directly proportional to their mass and inversely proportional to the square of the distances." Well, in the presence of phenomena of telepathy, and of the facts of mental vision at a distance, without the aid of sense organs; in view of yet more mysterious and incomprehensible facts of prevision of the future by mental apprehension, I say: "It occurs as if in the human organism a psychic, spiritual, being exists, endowed with faculties of perception independent of the brain. This being, this soul, this spirit, acts and receives by means of the brain, but is not itself a function of a material organ." These appear to me conclusions unavoidable by those who pursue their conclusions by scrupulous and severe methods of examination.'

The other articles of interest in this journal are: 'Investigation of Materialisation of Phantoms,' by Gibier, being extracts from a paper which he introduced at the Psychological Congress at Paris; and by Colonel de Rochas on 'The Levitation of the Human Body.'

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THE MEDIUMSHIP OF MRS. MELLON.

(Continued from page 113.)

Many times I have seen 'Cissie' dance vigorously, and with such evident enjoyment of her own performance that I have not hesitated to gratify her by 'lilting' for her—no one else in the room apparently being able or willing to do so—a favour which she apparently appreciated and remembered; for when, on my arrival in London in 1897, I paid my first and only visit to Mr. Vango one Sunday morning, 'Cissie' seems to have taken the trouble of accompanying me, or at least, of 'turning up' at the meeting. I was a stranger to Mr. Vango, who did not even know where I came from; nevertheless, among the 'spirit friends' described as near me was one corresponding exactly to this control of Mrs. Mellon's, and from her was given to me the message, sorely enough needed, 'Don't be disheartened or disappointed; search and you will find, persevere and you will be rewarded.' The medium described her as throwing me 'white flowers'; and his evident puzzle as to what these were was in itself testimony to the value of the test by which Mrs. Mellon's control wished to establish her identity. 'They're not dahlias,' he said, 'but something like them, raggy white flowers. I don't know what they are, but she's throwing them at you.'

He did not know, but I did; they were white cosmoses, of which they have many in Sydney, but which as yet seem to be little known to people in England. In appearance they are a kind of etherealised Japanese anemone, and the outer edges of the petals, when somewhat tossed, might not inaptly be described by the word 'raggy.' The last time I was present at a séance of Mrs. Mellon's I had a little bunch of these flowers in my waist-band, which I threw to 'Cissie,' by whom they were caught, and doubtless the throwing a dream flower of the same kind at me on my arrival in London was a sign by which to establish her identity.

Speaking of Mr. Vango reminds me of a materialisation which appeared for me more than once during my earlier attendances at Mrs. Mellon's séances. It was that of an old lady, the description of whom I did not at first recognise (perhaps because the person was so far from my thoughts and had so long passed out of my life), and whom, owing to my short sight, I did not see clearly enough to identify when she came out of the cabinet. On the second or third night of her appearance, however, Mrs. Mellon, in replying to my questions as to what she looked like, said something which gave me a clue, and I asked, 'Can it be Mrs. L.?' The medium said: 'Ask her when she comes out again.' A second or two later the form appeared once more outside the curtains, at my end of the circle, and when I put the question 'Is it Mrs. L.?' it bowed assent three or four times with a characteristic gesture and very evident satisfaction at being recognised. Receiving permission to approach, I went quite close to the form, which was apparently very anxious to speak to me, for the words came rushing out, but so quickly and so much in undertone that it was impossible for me to catch their import. That evening I was guilty of a discourtesy which I should certainly not have committed had I grasped the idea that the unseen and the unheard are not necessarily the unseeing and unhearing. As I left the séance-room someone asked me if I had 'enjoyed the evening,' and I said 'No.' Truth to tell, I was sore at heart, as another opportunity had gone by, and still I seemed no nearer to obtaining that for which I hungered. 'But that was a very successful materialisation which appeared for you?' 'I suppose so,' I replied, 'but it was not what I wanted; I didn't care in the least about seeing that old lady.' The words were, it must be confessed, ungracious, and of course would not have been spoken had it occurred to me that they would have been heard. Whether they were or not I cannot, of course, divine; only this I know, that never again at any of Mrs. Mellon's séances did this particular form appear for me. On my going to Mr. Vango some months later, however, he described to me an old lady whom I again failed to recognise (misled as to the social status by something in the dress), until, just as Mr. Vango was about to pass on from

me to the next person in the circle, he turned back to tell me of a man's name written up over my head. (Mr. Vango's was a séance for clairvoyant descriptions.) This name was an unusual one, and owned only by one man of my acquaintance, and it at once gave me the clue as to who the old lady was, the owner of the name being her only grandson, whom I had not seen for many years, but expected shortly to meet. Inquiries made afterwards elicited the fact that the little peculiarities in the dress which had prevented my recognising her ought rather to have led me to do so, since they were always present, owing to certain physical delicacies, and therefore the more characteristic of her usual appearance. I had, however, in the lapse of years forgotten them. Several times at Mrs. Mellon's séances I was told of a spirit present who was intensely eager to manifest, but could not; he 'always seemed to tumble to pieces'; I have since been told that this was due to the fact that he had been a long time in the other world, and found it difficult now to assume our 'muddy vesture of decay.' Had I been able to continue my attendance at those meetings long enough he might have been able to do so in time, for on my first visit to Cecil Husk I saw what I recognised afterwards to be his face, though I failed to do so till my eye caught his photograph later in the day, probably because there was white drapery drawn round the lower features—a partial veiling which might perhaps be explained by the circumstance that death had resulted from an accident, and the body when found was discovered to be much cut about the lower part of the face. I only learned this when looking through some old letters afterwards.

It is difficult to give an altogether faithful account of a medium's work without entering into matters which are too private to be given to strangers; but I have endeavoured in the foregoing to indicate the general features of Mrs. Mellon's séances. I have been to her for clairvoyant sittings as well as to the materialising meetings above described. I do not say that all her predictions have come true, or that her materialising meetings are a royal and invariable road to speech with the dear ones passed into the silence, but I do say that both her gifts of clairvoyance and the occurrences to be witnessed at her séances, are abnormal phenomena, deserving, and, indeed, demanding, honest and unprejudiced examination, as do all phenomena which seem to be in contravention of the ordinary course of nature, since, as a well-known scientist has told us, it is by observation of such apparent breaches of ordinary law that mankind has ever been led to the discovery of new truth. I have heard many explanations put forth to account for the manifestations produced at Mrs. Mellon's house—ventriloquism, trap-doors, puppets moved by wire, and so on; but I do not see how anyone who had examined the house and room could for a moment entertain such an idea; and as to the wires it would need to be very highly elaborated machinery indeed which would enable a puppet to be manipulated in such a manner that every change of time in the voice of a stranger 'lilting,' should be accompanied by the easily discerned sound of the thud of bare feet on a linoleum floor. In conclusion I must repeat what I said before, I have no personal motive in writing; my inclinations go rather in the other direction, since there are several ways in which I should have preferred to spend the time devoted to this little narrative. I have only known Mrs. Mellon in her professional capacity as a medium; I have not heard anything of her since I left Australia, and it is quite likely that I shall not meet her again; but seeing the announcement that she was coming to England, it seemed to me right that I should bear testimony to the remarkable manifestations of which I had been witness at her séances. I might mention that I have on one and the same evening seen the two little child forms before alluded to, and which appeared together; a towering figure which appeared to be six and a-half or seven feet in height, and said to be a 'guide' of my own; two forms, thought to be the late Dr. Bowie Wilson, of Sydney, and a friend, which appeared simultaneously; a lad and a woman form, which were claimed as relatives by someone else in the circle; and lastly 'Cissie' and 'Geordie.' At the close of some of these meetings I have seen Mrs. Mellon look so exhausted, the purple circles under her eyes extending quite half way down the cheek, that I have felt full of compassion and pity for her, realising at what a cost to the medium the members of the circle had been enabled to examine into these mysteries. I enclose my card.

H. B. G. M.

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Speaking of Mr. Vango reminds me of a materialisation which appeared for me more than once during my earlier attendances at Mrs. Mellon's séances. It was that of an old lady, the description of whom I did not at first recognise (perhaps because the person was so far from my thoughts and had so long passed out of my life), and whom, owing to my short sight, I did not see clearly enough to identify when she came out of the cabinet. On the second or third night of her appearance, however, Mrs. Mellon, in reply to my questions as to what she looked like, said something which gave me a clue, and I asked, 'Can it be Mrs. L.?' The medium said: 'Ask her when she comes out again.' A second or two later the form appeared once more outside the curtains, at my end of the circle, and when I put the question 'Is it Mrs. L.?' it bowed assent three or four times with a characteristic gesture and very evident satisfaction at being recognised. Receiving permission to approach, I went quite close to the form, which was apparently very anxious to speak to me, for the words came rushing out, but so quickly and so much in undertone that it was impossible for me to catch their import. That evening I was guilty of a discourtesy which I should certainly not have committed had I grasped the idea that the unseen and the unheard are not necessarily the unseeing and unhearing. As I left the séance-room someone asked me if I had 'enjoyed the evening,' and I said 'No.' Truth to tell, I was sore at heart, as another opportunity had gone by, and still I seemed no nearer to obtaining that for which I hungered. 'But that was a very successful materialisation which appeared for you?' 'I suppose so,' I replied, 'but it was not what I wanted; I didn't care in the least about seeing that old lady.' The words were, it must be confessed, ungracious, and of course would not have been spoken had it occurred to me that they would have been heard. Whether they were or not I cannot, of course, divine; only this I know, that never again at any of Mrs. Mellon's séances did this particular form appear for me. On my going to Mr. Vango some months later, however, he described to me an old lady whom I again failed to recognise (misled as to the social status by something in the dress), until, just as Mr. Vango was about to pass on from

me to the next person in the circle, he turned back to tell me of a man's name written up over my head. (Mr. Vango's was a séance for clairvoyant descriptions.) This name was an unusual one, and owned only by one man of my acquaintance, and it at once gave me the clue as to who the old lady was, the owner of the name being her only grandson, whom I had not seen for many years, but expected shortly to meet. Inquiries made afterwards elicited the fact that the little peculiarities in the dress which had prevented my recognising her ought rather to have led me to do so, since they were always present, owing to certain physical delicacies, and therefore the more characteristic of her usual appearance. I had, however, in the lapse of years forgotten them. Several times at Mrs. Mellon's séances I was told of a spirit present who was intensely eager to manifest, but could not; he 'always seemed to tumble to pieces'; I have since been told that this was due to the fact that he had been a long time in the other world, and found it difficult now to assume our 'muddy vesture of decay.' Had I been able to continue my attendance at those meetings long enough he might have been able to do so in time, for on my first visit to Cecil Husk I saw what I recognised afterwards to be his face, though I failed to do so till my eye caught his photograph later in the day, probably because there was white drapery drawn round the lower features—a partial veiling which might perhaps be explained by the circumstance that death had resulted from an accident, and the body when found was discovered to be much cut about the lower part of the face. I only learned this when looking through some old letters afterwards.

It is difficult to give an altogether faithful account of a medium's work without entering into matters which are too private to be given to strangers; but I have endeavoured in the foregoing to indicate the general features of Mrs. Mellon's séances. I have been to her for clairvoyant sittings as well as to the materialising meetings above described. I do not say that all her predictions have come true, or that her materialising meetings are a royal and invariable road to speech with the dear ones passed into the silence, but I do say that both her gifts of clairvoyance and the occurrences to be witnessed at her séances, are abnormal phenomena, deserving, and, indeed, demanding, honest and unprejudiced examination, as do all phenomena which seem to be in contravention of the ordinary course of nature, since, as a well-known scientist has told us, it is by observation of such apparent breaches of ordinary law that mankind has ever been led to the discovery of new truth. I have heard many explanations put forth to account for the manifestations produced at Mrs. Mellon's house—ventriloquism, trap-doors, puppets moved by wire, and so on; but I do not see how anyone who had examined the house and room could for a moment entertain such an idea; and as to the wires it would need to be very highly elaborated machinery indeed which would enable a puppet to be manipulated in such a manner that every change of time in the voice of a stranger 'lilting,' should be accompanied by the easily discerned sound of the thud of bare feet on a linoleum floor. In conclusion I must repeat what I said before, I have no personal motive in writing; my inclinations go rather in the other direction, since there are several ways in which I should have preferred to spend the time devoted to this little narrative. I have only known Mrs. Mellon in her professional capacity as a medium; I have not heard anything of her since I left Australia, and it is quite likely that I shall not meet her again; but seeing the announcement that she was coming to England, it seemed to me right that I should bear testimony to the remarkable manifestations of which I had been witness at her séances. I might mention that I have on one and the same evening seen the two little child forms before alluded to, and which appeared together; a towering figure which appeared to be six and a-half or seven feet in height, and said to be a 'guide' of my own; two forms, thought to be the late Dr. Bowie Wilson, of Sydney, and a friend, which appeared simultaneously; a lad and a woman form, which were claimed as relatives by someone else in the circle; and lastly 'Cissie' and 'Geordie.' At the close of some of these meetings I have seen Mrs. Mellon look so exhausted, the purple circles under her eyes extending quite half way down the cheek, that I have felt full of compassion and pity for her, realising at what a cost to the medium the members of the circle had been enabled to examine into these mysteries. I enclose my card.

H. B. G. M.

THE PROCESS OF MATERIALISATION, AS AN EXPLANATION OF ITS DEFICIENCIES.

By F. W. THURSTAN, M.A.

The incomplete presentation of Henry Ward Beecher at Mrs. Cadwell's séances, as narrated by Miss Lilian Whiting, has brought up for discussion the problem that meets, at the threshold, every earnest investigator of this special branch of the subject, and makes one anxious to get to the bottom and discover the cause of this incompleteness.

To lightly assume that it is due to the process being caused unconsciously by the sitters themselves, as some sort of exuviae from them, is certainly not to go very deep into the matter, and to assume that all failures on the part of the spirit artists to demonstrate identity are caused by the fact that in this phenomenon they are generally playfully impersonating returning spirits, is a somewhat painful explanation if there were no other possible one. To get to the bottom of the matter one must discover the process that is going on behind the scenes. Unfortunately in this matter, as in spirit photography, the investigator can get no real elucidation of the subject from the spirit operators. Either they are unscientific themselves, or they are ignorant themselves, or they are in a sleepy trance themselves, or we have not words in our language by which they can make the process understood—in any of which cases we must not expect much help from them.

As the result of five years' study of the subject in private experiments in my own rooms and in reading the various published accounts of experiments by others, I should like—not authoritatively as one who has discovered any certainty, but tentatively for corroboration—to put forward what at present seems to me to be the general *modus operandi* on the unseen side of materialisation circles. The first fact to clearly grasp, when we are witnessing a materialised form in our midst, is that we are witnessing an animated plastic statue made of a substance that is still in a state of constant flux or viscosity, and consequently that it is still being held in its form by a mould, which mould, remaining invisible to our eyes, has hitherto been ignored. Suppose, for comprehension's sake, that we have ready a quantity of stuff, like molten paraffin, and that we have the mould of a form made in glass, invisible to the spectators, and that we commence to pour our molten flux into the mould; if the mould remained unshattered, gradually, as the plastic stuff cooled, there would appear a form where before no form was apparent; but if the mould itself were unstable and shattered or melted in the process, the shape of the appearing form would either fall to pieces or become distorted. Now what is the nature of these unseen unstable moulds that keep materialised forms in shape? It is only the new conception of the nature of thought and imagination that has arisen in the last few years which will enable us to grasp the answer to this question.

The invisible mould is the imagination of the form, conceived in the manifesting spirit's cerebration and held in the medium's cerebration by an effort of concentration or will. Now we can begin to realise the difficulties of the process. Nor is this all. A spirit wishing to appear to old friends as a recognised material apparition has not to hold tight an imagination of itself *as it is* at the moment—that is easy because natural; we are all doing that always—but of itself *as it once was*.

Now let Miss Lilian Whiting, or any other 'learners honestly seeking truth,' conceive themselves as they once existed, say in some old photograph, and see how long without wavering they can keep this mental picture true and unshifting. They will find it even with practice a strain. Suppose while this is being done by us before a party of friends, one of them begins bombarding our mind with questions to test our recollection of our personality at that time. To answer these questions would require a concentration of our brain in another direction, but we cannot change our concentration without letting go the 'imago' we are holding fast—so we cannot answer any more than, if we were reading a difficult piece of music at sight, we could answer what we had for dinner the day before yesterday without stopping the music. But if we knew beforehand

that somebody intended asking us that particular question, we might prepare our mind as to what answer it was to give, and then it need not disturb itself when asked in the midst of the playing music, but it could answer mechanically. This is the process that goes on when we ask a materialised stranger about itself.

As we all know from experience that what requires concentration at first to maintain becomes, after daily practice, automatic and mechanical, we can understand how it is that those who are practised hands in the art of materialising—such as cabinet spirits—can keep up this concentration mechanically and so can answer questions, just as Blondin can answer questions and eat his dinner on the tight rope, which we would fail to do on first trial.

Now, at a promiscuous circle, where strangers are seeking to meet old friends passed over, there must naturally be a crowd of weak novices among the spirits thronging round the cabinet, who are longing to show their forms, but who cannot hold tight their thoughts long enough. The bodies of such would be seen to come and go like the flashes on an unstable water. Such novices are often helped good naturedly by the cabinet spirits, who, getting by thought-transference the imagination of the mould required, take the novice's place and hold on to the conception while the form builds itself. Of course, in such cases also questions of identity would fail to be correctly responded to.

This difficulty of the mould to be kept up is only one of the many difficulties of accomplishment. There is a special difficulty, for instance, arising from the nature of the plastic matter used to fill the moulds.

In studying electricity and magnetism an uninitiated mind requires a careful education to understand that these fluids do not 'flow' in the same way as liquids and gases. Now, this aura extracted from the blood and nerve current of the sitters, and appearing as a luminous cloud to our practised eyes, and to the spirit-operators as a glutinous transparent fluid, belongs to the etheric state of matter, and seems to be endowed with qualities very different from those of molten matter. It cannot be taken from one receptacle and poured into another by a ladle. Apparently it can only be moved from one space to another by shifting one of the magnetic poles round which it clings. The medium's psychic body is one of these poles: the thought form or imagination in the medium's mind is the other. The collected aura for materialisation follows, in point of space, the shifting of the medium's psychic body, and it shapes the 'imago' in the mind.

Now, it follows from this that if the process of materialisation be begun by the spirit-operator while the medium 'double' is still inside the medium's material body, and the operator begin holding the 'imago,' say, of himself in the medium's mind—which he controls with or without loss of self-consciousness on the medium's part in proportion to the control is total or partial—in such a case the polarised aura would condense into his shape around the medium's body.

Now, if this condensation be only incipient or weak, so that the resulting atoms have not yet become molecular enough to appear substantial to any but clairvoyant eyes in the circle, the spirit operator, if a tyro, often makes a mistake fatal to the medium's reputation. For, seeing his own body clearly with his own eyes, and forgetting that it is still invisible to the circle, he begins demonstrating his presence, say, by shaking hands with one of the circle. The member so greeted sees only the medium's hand grasp him, and, an ignoramus, imagines the medium to be necessarily a fraud. But if the condensation be sufficiently complete to be visible, then the phenomenon takes place of transfiguration—the medium's body entirely disappearing out of mortal sight, being 'clothed upon.' It follows that for the phenomenon of true materialisation, when the apparition body and the medium's body are seen and felt as distinct, it is necessary to project the medium's double from his material body. Every mesmerising operator knows this is done by sinking the medium deeper and deeper into a mesmeric trance—he knows, moreover, the difficulty of the operation until the operator has constantly controlled the medium's mind to this object in view.

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Now let Miss Lillian Whiting, or any other 'learners' honestly working truth, observe themselves as they once existed, say in some old photograph, and we how long without winking they can keep this material picture true and undistorted. They will find it even with practice a strain. Suppose while this is being done by us before a party of friends, one of them begins questioning our mind with questions to test our recollection of our personality at that time. To answer these questions would require a concentration of our brain in another direction, but we cannot change our concentration without losing the 'image,' we are holding fast, so we cannot answer any more than, if we were reciting a different poem of some old night, we could answer what we had for dinner the day before yesterday without expressing the names. But if we knew beforehand

that somebody intended asking us that particular question, we might prepare our mind as to what answer it was to give, and then it need not disturb itself when asked in the midst of the playing music, but it could answer mechanically. This is the process that goes on when we ask a materialised stranger about itself.

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Now, if this condensation be only imperfect or weak, so that the resulting atoms have not yet become numerous enough to appear substantial to any but clairvoyant eyes in the circle, the spirit operator, if a type, often makes a mistake fatal to the medium's reputation. For, seeing his own body clearly with his own eyes, and forgetting that it is still invisible to the circle, he begins demonstrating his presence, say, by shaking hands with one of the circle. The medium, so greeted with only the medium's hand grasp him, and, if an egotism, imagines the medium to be necessarily a fraud. But if the condensation be sufficiently complete to be visible, then the phenomenon takes place of transfiguration: the medium's body entirely disappearing out of mental sight, being 'checked upon.' It follows that for the phenomenon of true materialisation, when the apparition body and the medium's body are seen and felt as distinct, it is necessary to project the medium's double from his material body. Every mesmerizing operator knows this in detail by sinking the medium deeper and deeper into a mesmeric trance, and knows, moreover, the difficulty of the operation until the operator has completely controlled the medium's mind with this object in view.

Again, therefore, we see how difficult it is for any new user in a spirit materializing séance room to demonstrate his presence apart from the medium. No wonder, then, the leading constant operator is obliged to occupy the medium's mind and act for the would-be aspirants, without intending any fraudulent or mischievous impersonation, any more than the street letter-writer of Beville is committing forgery.

This detachment of the medium's double requires deep entrancement in the case of any new operator, but the deeper any one operator acts on any one subject the easier and readier this detachment takes place. Hence spirits which are constantly appearing from a certain cabinet do not require to deeply entrance their medium.

Difficulties again arise from the fact we have already alluded to, that the shape of the resultant materialization depends on the 'image' or mould held in the medium's mind. This process of forcing the medium's mind to correctly visualize a required 'image' is in anything but easy to a beginner in these experiments. A memorial or hypnotist can appreciate this difficulty and knows how it depends on the caliber, timbre, and culture of the medium's mind and on the constant suggestion that has been applied.

This hypothesis explains many things. It explains how the same materializing spirit must appear differently through different mediums, and how he can never quite appear as he wishes to idealize himself. It explains also why a likeness in the medium's personality is constantly cropping up. Naturally, in the medium's mind the 'image' of his own personality is a very fixed idea, so when endeavour is made to put on this pedestal another 'image,' the previous idea remains fixed itself partly or wholly, as in a composite portrait, with the new 'image.'

Again, it explains a phenomenon that anyone who is seriously experimenting with regular materializing mediums cannot fail to notice, how ideas of shapes, actions and words that are required to be brought into objectivity at a séance are made by unseen operators to be running in their heads, day for days, beforehand. For example, in my own experience with a medium now being trained for materialization under my supervision, a certain spiritual visitant has been persistently lately to demonstrate a material counterpart of himself, and to prove his identity by making that counterpart play on the harp as he used to play in the flesh. This he has succeeded constantly in doing the instrument resting on my lap, playing skillfully enough to be heard and to repeat airs whistled, the medium being utterly unable to play on the instrument, and to one but used and the medium being present in the room. But whenever this has been achieved the medium has remarked time that all day long the sound of a twanging harp has been ringing in her head, and her fingers have been automatically clutching at something.

Again, in the experiments with Mrs. T. as reported in 'Lawn,' I have noted that when a principle was to be demonstrated the smell and action of it was all day in her head, with another occasion when a ring with a blue stone was brought as an 'object,' the vision of it was ever coming before her eyes, as that of the Holy Grail before the knights.

The source of the difficulties involved in the process of bringing out of being, is corroborated by remarks made by operators at various reported materialization sésances.

I am writing this while on a visit to India, away from much and reference, but, if I recollect aright, corroborations of my theory will be found in the records of the circle in America which published the first 'Life of John and Katie King, and in the reports of General Lippitt's experiments as published in 'Lawn' some years ago.

The more difficulty may be mentioned for completeness. It is that the norms are of different densities or grades of vibration, and will no more combine into a homogeneous substance than oil and water. I have been told authoritatively by the other side that there are materializations of every different phase of spirit grade. Whenever a new medium has been brought together, the members of the circle, being of a high grade of psychic refinement, then select a material of a different class, occur, inasmuch as the operators select are then well luminous instead of requiring material to become manifest, and therefore at present are in no physical phase.

FREDERICK THURMAN, M.A.

THE GERMAN PSYCHICAL JOURNALS.

This is a review—Conjuring? or 'Elementaries' etc.?

Dr. Nagel, in the 'Vaterländische Welt,' gives an account of the Altesse, who exhibited at the Paris Exhibition last summer. These men, three in number, are members of a Mohammedan sect called after their founder, Ben Aissa, and in many respects resemble the Indian fakirs. They attribute their powers to the co-operation of 'Elementaries,' but Dr. Nagel leaves it to the reader to form his own opinion whether their performances are really due to occult powers or to clever conjuring. He confines himself to the description of a séance which he witnessed and to the reproduction of a series of illustrations. The Altesse sat on cushions on the floor, which was covered with a white cloth; a similar one being spread on the wall behind them, so that, with a strong light thrown upon them, every feature and movement was clearly seen. About thirty persons were present, among whom were Herrs. Chabaud and Baralt, placed so that they could closely watch the movements of the performers. Several photographic cameras were arranged by which twenty-eight photographs were taken, reproductions of which we accompany the narrative. A very full description is given of the nature of the performances, which, whatever we may think of the medium operated, was very wonderful, and at the same time repulsive. It consisted mainly in driving large thick nails or words into the different parts of the body, notably the eye and tongue, as well as branding the flesh with red hot iron, or burning it in a flame without the usual marks of burning being apparent. Some of the wounds examined by the doctors were deep and bloody, but having been anointed with oil from the mouth of the performers quickly closed and healed up. If 'elementaries' or earth-bound spirits assist at such performances, surely they might employ their powers to better purpose.

The Chemnitz Flower Medium.

Some controversy is going on at the present time both in 'Psychische Studien' and the 'Spiritistische Rundschau' regarding the so-called 'flower medium,' Frau Anna Kothke, of Chemnitz. It seems that the genuineness of this lady's mediumship has been called in question by Dr. Kiemann, a recent student of occultism, and Dr. John, a young man who has had but little personal experience. The latter has published some 'critical remarks' on Frau Kothke's mediumship in the journal 'North and South.' He appears to have been present at one or two sésances with her, when, as he was not convinced that the phenomena were produced by spirit power, he came to the conclusion that they must necessarily be due to fraud; and several suspicious circumstances have been revealed. These public attacks on Frau Kothke have brought forward zealous defenders of her in Herr Jentach and Professor Kellin. Herr Jentach is Frau Kothke's manager, or 'protector,' as he prefers to call himself, who arranges the sésances she consents to give; for he emphatically denies that she is a professional medium. It seems from an article by Dr. Maier, editor of 'Psychische Studien,' in the January number of that journal that he was appealed to in the matter by Herr Jentach; but he declined to express any opinion on the subject till competent experts had closely investigated the question of the lady's mediumship. Professor Kellin and Professor Willy Reichel, both very experienced investigators, willingly consented to undertake the task, and a séance with Frau Kothke, at which they were to be present, was arranged by Herr Jentach to take place on December 18th. On the 18th Dr. Maier received from Professor Kellin a letter with a short account of the incidents at the séance, and with which he was perfectly satisfied, giving his opinion that 'Frau Kothke is truly a very strong physical and trance medium'; and in a paper in the February number he supplies a detailed account of this séance. Some questions which have arisen as to the genuineness of the sésances, he says 'I purposely leave unanswered till I have spoken on the subject with Frau Kothke herself, and have had another séance with her at the house of some old friends of mine in Chemnitz, where I am going on the 12th (January). Herr Jentach willingly

* There may be more at the office of 'Lawn.'

March 16, 1901.]

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This detachment of the medium's double requires deep entrancement in the case of any new operator; but the oftener any one operator acts on any one subject the easier and readier this detachment takes place. Hence spirits which are constantly appearing from a certain cabinet do not require to deeply entrance their medium.

Difficulties again arise from the fact we have already alluded to, that the shape of the resultant material apparition depends on the 'imago' or mould held in the medium's mind. This process of forcing the medium's mind to correctly visualise a required 'imago' is anything but easy to a beginner in these experiments. A mesmerist or hypnotist can appreciate this difficulty and knows how it depends on the calibre, timbre, and culture of the medium's mind and on the constant suggestion that has been applied.

This hypothesis explains many things. It explains how the same materialising spirit must appear differently through different mediums, and how he can never quite appear as he wishes to idealise himself. It explains also why a likeness to the medium's personality is constantly cropping up. Naturally, in the medium's mind the 'imago' of his own personality is a very fixed idea, so when endeavour is made to put on this pedestal another 'imago,' the previous idea remaining fuses itself partly or wholly, as in a composite portrait, with the new 'imago.'

Again, it explains a phenomenon that anyone who is scientifically experimenting with regular materialising mediums cannot fail to notice, how ideas of shapes, actions and words that are required to be brought into objectivity at a séance are made by unseen operators to be running in their heads, often for days, beforehand. For example, in my own experience with a medium now being trained for materialisation under my supervision, a certain spiritual visitant has been practising lately to demonstrate a material counterpart of himself, and to prove his identity by making that counterpart play on the banjo as he used to play in the flesh. This he has succeeded constantly in doing—the instrument resting on my lap, playing skilfully enough to use chords and to repeat airs whistled, the medium being utterly unable to play on the instrument, and no one but myself and the medium being present in the room. But whenever this has been achieved the medium has remarked to me that all day long the sound of a twanging banjo has been ringing in her head, and her fingers have been automatically clutching at something.

Again, in the experiments with Mrs. T. as reported in 'LIGHT,' I have noted that when a pineapple was to be materialised the smell and notion of it was all day in her head; so on another occasion when a ring with a blue stone was brought as an 'apport,' the vision of it was ever dancing before her eyes, as that of the Holy Grail before Sir Galahad's.

This scheme of the difficulties involved in the process of becoming out of being, is corroborated by remarks made by operators at various reported materialisation séances.

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FREDERIC THURSTAN, M.A.

THE GERMAN PSYCHICAL JOURNALS.

The Aissauas—Conjuring? or 'Elementaries'?

Dr. Nagel, in the 'Uebersinnliche Welt,' gives an account of the Aissauas, who exhibited at the Paris Exhibition last summer. These men—three in number—are members of a Mahomedan sect called after their founder, Ben Aissa, and in many respects resemble the Indian fakirs. They attribute their powers to the co-operation of 'Elementaries,' but Dr. Nagel leaves it to the reader to form his own opinion whether their performances are really due to occult powers or to clever conjuring. He confines himself to the description of a séance which he witnessed and to the reproduction of a series of illustrations. The Aissauas sat on cushions on the floor, which was covered with a white cloth; a similar one being spread on the wall behind them, so that, with a strong light thrown upon them, every feature and movement was clearly seen. About thirty persons were present, among whom were Doctors Chabaud and Baratt, placed so that they could closely watch the movements of the performers. Several photographic cameras were arranged by which twenty-eight photographs were taken, reproductions* of which accompany the narrative. A very full description is given of the séance or performance, which, whatever we may think of the *modus operandi*, was very wonderful, and at the same time repulsive. It consisted mainly in driving large thick nails or swords into or through different parts of the body, notably the eye and tongue, as well as branding the flesh with red-hot irons, or burning it in a flame without the usual marks of burning being apparent. Some of the wounds examined by the doctors were deep and bloody, but having been anointed with saliva from the mouths of the performers quickly closed and healed up. If 'elementaries' or earth-bound spirits assist at such performances, surely they might employ their powers to better purpose.

The Chemnitz Flower Medium.

Some controversy is going on at the present time both in 'Psychische Studien' and the 'Spiritistische Rundschau' regarding the so-called 'flower medium,' Frau Anna Rothe, of Chemnitz. It seems that the genuineness of this lady's mediumship has been called in question by Dr. Riemann, a recent student of occultism, and Dr. Bohn, a young man who has had but little personal experience. The latter has published some 'critical remarks' on Frau Rothe's mediumship in the journal 'North and South.' He appears to have been present at one or two séances with her, when, as he was not convinced that the phenomena were produced by spirit power, he came to the conclusion that they must necessarily be due to fraud; and several suspicious circumstances have been revealed. These public attacks on Frau Rothe have brought forward zealous defenders of her in Herr Jentsch and Professor Sellin. Herr Jentsch is Frau Rothe's manager, or 'protector,' as he prefers to call himself, who arranges the séances she consents to give; for he emphatically denies that she is a professional medium. It seems—from an article by Dr. Maier, editor of 'Psychische Studien,' in the January number of that journal—that he was appealed to in the matter by Herr Jentsch; but he declined to express any opinion on the subject till competent experts had closely investigated the question of the lady's mediumship. Professor Sellin and Professor Willy Reichel, both very experienced investigators, willingly consented to undertake the task, and a séance with Frau Rothe, at which they were to be present, was arranged by Herr Jentsch to take place on December 16th. On the 18th Dr. Maier received from Professor Sellin a letter with a short account of the incidents at the séance, and with which he was perfectly satisfied, giving his opinion that 'Frau Rothe is truly a very strong physical and trance medium'; and in a paper in the February number he supplies a detailed account of this séance. Some questions which have arisen as to the genuineness of the *apports*, he says 'I purposely leave unanswered till I have spoken on the subject with Frau Rothe herself, and have had another séance with her at the house of some old friends of mine in Chemnitz, where I am going on the 13th (January). Herr Jentsch willingly

* These may be seen at the office of 'LIGHT.'

has given his consent to this séance, at which *he will not be present.*

In an appendix to this article Dr. Maier writes that he has received a letter from Professor Sellin, written before the latter left Chemnitz, telling him that he had been acquainted with all the particulars of Frau Rothe's medial development during the last eight years, and giving a hasty sketch of the séance on January 14th. He says that it could not properly be entitled a séance, for he simply asked his friends—who are people of position in Chemnitz, and totally unknown to Frau Rothe and Herr Jentsch—to allow him to spend the evening with them, and to invite Frau Rothe to join them. These friends, a gentleman and his wife, had some slight acquaintance with Spiritualism, but had never witnessed any physical phenomena. The little party of five, including the medium, sat round the supper-table chatting, when some manifestations took place; the medium's controls joining in by raps, and many *apports* of flowers taking place. Professor Sellin walked home with Frau Rothe, who suddenly, while on the way, passed under control, when some flowers were placed in his hand. Altogether, he expresses his strong conviction of the genuineness of this medium's gifts and of her perfect candour and truthfulness.

In 'Spiritistische Rundschau,' late 'Psyche,' both in the January and February numbers are several articles dealing with the same subject, Frau Rothe finding ardent champions in Herr Kuhaupt, Dr. v. Gaj and others. The most interesting of these gives an account of a 'test séance' with the medium, which took place in the house of Frau Müller, at Charlottenburg, in December last, occupying two hours, from 6 p.m. to 8 p.m. Being a test séance, the medium and the room were closely examined before the sitting commenced, no flowers or other objects being found. The *apports* of flowers and branches of evergreens, as well as fruit, which apparently came down from the air, were unusually numerous; somewhere about a hundred blossoms and sprays being brought, apparently freshly gathered, some of the flowers being very sweet smelling, while before the séance no scent of flowers was perceptible in the room. There were eleven persons present, besides the medium, among whom were Professor Sellin, Dr. med. Lindtner, Dr. Zinke, who acted as manager, and Dr. med. von Soltan. The latter drew up the report, which was read over and signed as being correct by every one of the sitters. I omitted to mention that the room was brilliantly lighted with several lamps, as well as a number of candles. Professor Sellin does not consider this form of mediumship a very high-class one, but hopes that Frau Rothe may later on develop some more valuable phases.

M. T.

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SIR,—Will you kindly allow me to say that I have received instructions from 'D. C. K.' to mail his sixpenny pamphlet, 'Thought-Power: What it is, and What it does,' free to any of your readers on receipt of a post-card with name and address?

RICHARD HARTE.

4, Ann-street, Worthing.

Mr. Robert Cooper's Clairaudience.

SIR,—With your permission I will make a few explanatory remarks respecting my letter referred to in 'LIGHT,' of March 2nd. The manifestations commenced by my hearing voices before it was light, apparently in the next house. I afterwards heard them when in my sitting-room, more distinctly, but could not distinguish what was said as the talking was so quick. It was only now and then that I could catch a word. My attention was next attracted to voices in the street, which were faint, and as I could see no street singers I took no further notice of them at the time. It was not till the evening that the singing assumed a definite shape, and I was struck with the beautiful quality of the voices and the culture indicated in their management. On Sunday the performances began in earnest. At first I noticed the sound of bells, which I thought came from the Old Parish Church (a mile distant), and as I have never noticed them at any other time, and as they continued a much longer time than usual when chiming for church, I doubt, after my subsequent experience, whether they were what I then

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The Transition of Queen Victoria.

SIR,—Some cuttings from 'LIGHT' with reference to 'passing over' of our beloved Queen have recently been sent to me.

Being in Switzerland when the sad affair took place in the case of numerous others of my countrymen and women, greedily scanned every paragraph of the English papers (which of course only reach us a day after issue) in connection with Her late Majesty's illness. After reading the account in the 'Daily Telegraph' of January 1st I took up my pencil, for more than two years since I have developed automatic writing, and constantly receive beautiful messages addressed to myself and others from friends whose identity I consider in most cases thoroughly established. In this particular instance (it was then 10 p.m., Continental time, and I had retired to bed the night), after being assured that my guide was present, I asked: 'How goes it in South Africa?' to which the answer came, 'All say you must have patience, for the Traitor will end to the agreeable surprise of England. Boers will try to treat soon.'

I then remarked 'What a pity the poor old Queen cannot live to see it.' 'Yes,' came the reply, 'She is in Spirit land and the people are all heavy-hearted in England. You will read it in the evening paper to-night. She is the Prince Consort and she is glad she quietly went to rest. And so God gives rest—for the Queen was weary.'

I should add that I was unable to prove the truth of the above the same evening, but when dressing next morning the chambermaid entered my room with a message from the proprietor of the hotel to say 'Queen Victoria died to-night.' And so my friends in spirit land had added another good test to the many previously received.

Before closing I should also like to say that I have received messages and also a sign purporting to come from Miss Rowan Vincent, one of whose addresses I have in the Cavendish Rooms.

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