

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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SPECIAL NOTICE.

The Editor has left town for a short time, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable, at present, to reply to letters of a private or personal nature.

NOTES BY THE WAY.

'The Great Hereafter'; by Rev. H. Fawcett, M.A., Vicar of Landkey (London: Elliot Stock), is a tantalising little book. The writer of it is up in arms against the old horror of eternal punishment, but he falls back upon the notion of ultimate eternal extinction for 'the lost.' He is, moreover, a firm believer in the tiresome absurdity of a resurrection of the body and of all the damaged properties of the old, old orthodox scheme of salvation. We are too tired of it to discuss it; but we fully recognise the improvement of temper and tone indicated by the revolt against the old Hell, and heartily wish good men like Mr. Fawcett a fuller emancipation.

The following 'gem from Ingersoll' is being quoted:—

If not a human being existed, the sun would continue to shine, and tempests now and then would devastate the earth; the rain would fall in pleasant showers, violets would spread their velvet bosoms to the sun, the earthquake would devour, birds would sing and daisies bloom and roses blush; volcanoes would fill the heavens with their lurid glare; the procession of the seasons would not be broken; and the stars would shine as serenely as though the world were filled with loving hearts and happy homes.

It looks all right and has a pretty music in it, but it is all wrong, and mostly moonshine. There is no light where there are no eyes,—there is no colour, no sound, no shining of stars, where there is no mind. Until somebody gets up and looks at it, there is no daydawn, no 'view,' no music of birds. It is the strange and wonderful product we call 'a human being' that translates vibrations into all Ingersoll's pretty things.

'Whither?' by W. E. Simonds (New York: J. B. Alden) is a thoughtful little volume; rather uninviting, with its 113 pages of continuous reading, without chapters, and minus any note of contents: but it will repay a quiet perusal. Its defence of reincarnation is by no means new or convincing, but it is just as well that we should know what sober-minded men of all orders have to say on this well-worn, and somewhat worn-out, topic. His presentation of God as Inmost Law we like. It is a near approach to a really scientific theology.

In one of the instructive series of Tolstoy booklets, now being published by 'The Free Age Press' (Christchurch), there is an extract from a Tolstoy letter on 'Miracles and the Miraculous.' The conclusion is noteworthy:—

That which we have indubitably ascertained concerning the super-sensuous is, that in addition to what we have come to know with our five senses—in addition to having learnt the limits of our being through contact with other beings who surround us, we are inevitably brought to the acknowledgment of the existence of something uncognisable through the senses, but undoubtedly existent; this is true to such an extent that without the recognition of this existence we cannot explain to ourselves the existence of anything (for instance, the Ether, the calculable vibrations of which give us the idea of light, warmth, electricity). There is, therefore, something besides that which our senses give us, but the existence of which we acknowledge, not because it has been shown to us by any of our senses breaking those laws concerning them which we have deduced and accepted, but on the contrary by our being brought to a recognition of the existence of this by reason; and this recognition not only does not violate the laws of relationship which we have discovered, but, on the contrary, institutes a yet more reasonable connection between these relations.

The title of this number of the series is, 'Demands of Love and Reason.'

Ursula N. Gestefeld sends forth 'A Text-Book of the Science of Being,' entitled 'The builder and the plan.' It is published by her own Company in Pelham, New York. The work contains LXIV. short Chapters with questions following each Chapter. We find the whole over-technical and over subtle. One of the writer's principal objects appears to be to contrast her own system with Christian Science teachings and dogmatisms. In so far as she stands for the spirit's freedom and predominance, as master of the human house, we go with her, but her 'system' is often very abstruse and baffling.

We plead for simplicity in Religion, and for charity. Toleration we dislike almost as much as we dislike bigotry. We do not want toleration: we want good cheer and good will. And we should have these if we understood that we are all only 'feeling after God, if haply we may find Him.' One man calls God by one name; another by another. One man expresses his faith in one way; another in another way. What does it matter? Max Müller taught us the true thought here. He said:—

If one child calls us by one name, and another by another, do we blame them? . . . What we do mind in children, even in little children, is their using words which they do not fully understand; their saying things which they do not fully mean; and, above all, their saying unkind things of one another.

That will bear a good deal of thinking about.

Messrs. Bell and Sons present, in a lovely cover, a pleasant little book by Ralph Waldo Trine, entitled 'Character-building Thought Power.' A tiny Note, struck opposite the title-page, rightly indicates the significance of the whole:—'A thought, good or evil,—an act, in time a

habit, so runs life's law—what you live in your thought-world, that sooner or later you will find objectified in your life.'

A few days ago we were reading a brief memoir of Mozart, one of the divinest masters of music that ever lived. We paused at the following:—

Just imagine Mozart, two years before his death, compelled by sheer necessity to apply for an advance of a few shillings from Hoffmeister, the music publisher of Vienna, who accompanied the loan with this insolent advice: 'Write in a more facile and popular style, or I will not print another note or pay you another kreutzer.' To which Mozart simply replied: 'Then I must resign myself to my fate, and die of hunger.'

It is certainly one of the tragic ironies of life, that the supreme spirits who pass this way to bless us are met with a dull and stupid stare. True, in time, we often learn to understand them, but usually only when it is too late to bless them. More often, we stone them while here, only to pile up stones in their memory when they are gone.

'From the dead past,' by P. J. Moro (London: Simpkin, Marshall, &c.), is a collection of five stories, more or less gruesome. They are clever, strong and exciting; but we wish these traders on the spirit-world would prospect the winsome side of it.

We forget who wrote this, but it seems very true just now:—

This world that we're a-living in
Is mighty hard to beat.
You get a thorn with every rose—
But ain't the roses sweet!

'CHRISTIAN SCIENCE.'

In your article, entitled as above, dated May 25th, you raise once again the old bugbear which I thought had long since been finally laid to rest by the law courts of the United States, *i.e.*, the theory that Dr. Quimby was the discoverer of Christian Science. The Federal Court, in taking cognisance of this claim, confirmed Mrs. Eddy's status as the author and originator of the substance and details of her text-book 'Science and Health,' and entered a decree of injunction against the would-be infringer (*Eddy v. Arens*, 1883). The whole question of originality was involved in, and disposed of by, the legal decision referred to, and the fact that Mrs. Eddy is the discoverer and founder of Christian Science is now formulated as history and acknowledged by encyclopædias, dictionaries, and biographical works.

There are, however, several features of the case which the Court decision does not take cognisance of, and these are perhaps worthy of mention:—

- (1) Dr. Quimby was an avowed mesmerist.
- (2) Christian Science and mesmerism are like polar opposites, and could not possibly proceed from the same source.
- (3) The proposition that a professional mesmerist could originate 'Science and Health,' or that the discoverer of Christian Science could also be a mesmerist, is not only inconceivable, it is impossible.
- (4) People who have examined the fragments of manuscripts which Dr. Quimby wrote, and made the examination with a view of using them to discredit Mrs. Eddy's position, have admitted that they were valueless for such a purpose.

As I am well-acquainted with your journal, and the broad-minded manner in which it is accustomed to treat the views of others, I know that your object is to get at the real truth. I therefore send you herewith a copy of 'Christian Science History,' by Judge S. J. Hanna, where you will find a complete refutation of the Quimby pretensions and full details of the trial referred to above.

Copies of this pamphlet can be obtained at 57, Bryanston-street, Marble Arch, London, W.

B. HAWORTH-BOOTH.

OLD-TIME EXPERIENCES.

(Continued from page 271.)

The 'cabinet' spirits of materialising mediums bear in some ways a strong resemblance to the 'familiar spirits' of the witches and wizards. They are half servants and half masters of the medium; and they have certain limited super-human faculties and powers. Now there is no denying that the burning question with Spiritualists at present is the identity of the spirits; and although identity seems to be satisfactorily proved in thousands of cases, there remains a very large residue of instances in which no identity has been established. I never could understand the objection which most Spiritualists have to consider the question whether some of the spirits in this residuum may not be other than human spirits. Animals have been materialised over and over again; but I mean spirits of an order closely allied to the human, but who never have had any earth experiences, at least in matter. All peoples, and all ages, with hardly an exception, have believed in the existence of such beings, and analogy warrants a belief in them, for this world contains all kinds of creatures besides man. At all events, the question is one of extreme interest.

Now the child-spirit attached to materialising mediums is very like the child that was always one of the familiars of the witch. These children do not grow older, as the spirits of mortals do who die young. Mrs. Williams's 'Bright-eyes' is the same whimsical little thing, apparently some six or seven years old in body, and any age from ten to one hundred in mind, that I remember at the beginning of Mrs. Williams's mediumship, some twenty years ago. 'Bright-eyes' is a very distinctly marked little personality, who knows everything the medium knows, and occasionally finds out things for herself, being able to go to distant places. She is apparently a pretty and very intelligent little Indian child, and is constantly round the medium. 'Bright-eyes' chatters pretty continually during the séance, in a voice that resembles the falsetto of that of the medium; and strangers, hearing this voice coming from behind the curtain where the medium is seated, are apt to think 'the whole thing a fraud,' as I have heard whispered on more than one occasion; but they change their opinion when the little creature, about two feet tall, comes out of the cabinet, walks round the circle, greeting this person or that, and then sits rocking herself in her little chair; and presently stands up, and sinks very slowly into the floor—the last thing to disappear being her hand, ringing a little bell, which rolls on the carpet, and is groped for, and taken up again by the spirit, who returns in the same order. This, 'Bright-eyes' calls her 'little trick.'

'Patience,' the child 'familiar' of Mrs. Caffrey, was without exception the most beautiful child I ever saw. She differed somewhat in beauty from day to day, but occasionally there was a look of perfectly celestial loveliness in her face (Mrs. Caffrey herself was a very pretty woman). This beautiful child had the most discordant, hoarse and disagreeable voice imaginable, and she showed very little intelligence. Her one idea was to get the candies that the sitters used to bring her; these she took back to the cabinet, and scrunched audibly for some time while the séance went on. 'Patience's' 'little trick' consisted in making herself light or heavy. I can testify that when she made herself light, she was as easily raised as if filled with air; when she made herself heavy it was impossible to lift her. I have seen strong men straining every muscle to raise her from the ground, insomuch that some of the sitters would cry out, 'Oh, don't! you will hurt her!' Indeed, 'Patience' is said to have been on more than one occasion actually pulled apart, to the horror of the operator, but she immediately re-formed again. This power of making themselves light or heavy accounts for the difference of weight observed in the same materialised forms on different occasions. On two occasions when 'Patience' allowed me to take her on my knee, she was extremely light, although otherwise solid and substantial. It did not strike me at the time to ask her to make herself heavy.

The identity problem is complicated by the question: If the form is *not* that of the person it asserts, then who is it

that is animating it? On one occasion, half a dozen of us earnest investigators arranged for twelve private sittings with Mrs. Cadwell in New York. I used to sit beside a doctor who was much exercised about the identity question. A very graceful female spirit came out of the cabinet one evening, dressed in flowing drapery, and shading her eyes with her hand (we had a strong light) she looked in a puzzled way round the circle. The doctor, my neighbour, said, 'That is my sister Jane, I am sure!' The spirit at once extended her arms towards him; he obeyed the summons, and they were soon engaged in whispered conversation, which lasted several minutes, and was apparently very intimate and affectionate on both sides. The doctor and I walked home some distance together, and in reply to my inquiry whether that 'test' satisfied him, he told me that he never had a sister Jane, as he was an only child, and that he had merely been trying how far a spirit would accept a suggestion—he and I had been discussing the apparently great susceptibility of the spirits to suggestion. He told me that when he talked to her, she assented to all he said, but showed no knowledge of himself or of his affairs. This 'Sister Jane' came to him during the remainder of the twelve sittings, and he seemed to get quite attached to her. He told me that he would not object to have a sister like her, whoever she was, for she was a very charming and sympathetic personality, as indeed the female spirits coming through the mediumship of Mrs. Cadwell generally were. The occultists of the Middle Ages believed in the existence of just such spirits as this 'Sister Jane' might have been; spirits who never have lived 'in the flesh,' but are human in form and character, and who attach themselves to mortals, and arouse in them reciprocal feelings of affection.

(To be continued.)

'THE RELIGION OF HEALTHY-MINDEDNESS.'

'The Religion of Healthy-Mindedness' formed the subject of the fourth lecture of the series under the Gifford Trust, delivered on May 27th, in Edinburgh University, by Professor James, of Harvard University. The address was reported in the 'Glasgow Herald,' from which we extract the following passages that will be of interest to many of our readers. Professor James said that:—

'The advance during the past fifty years of Liberalism in so-called Christianity might fairly be called a victory of healthy-mindedness within the Church over the morbidness with which the old hell-fire theology was more harmoniously related. To his mind a current far more important and interesting religiously than that which set in from natural science towards healthy-mindedness was that which had recently poured over America, and seemed to be gathering force every day—he was ignorant what foothold it might yet have acquired in Great Britain—and to which he would give the title of the "mind-cure movement." It was a deliberately optimistic scheme of life, with both a speculative and a practical side, but the most characteristic feature of the mind-cure movement was that the leaders in their faith had an intuitive belief in the all-saving power of healthy-minded attitudes as such, in the conquering efficacy of courage, hope, and trust, and they had a correlative contempt for doubt, fear, worry, and all nervously precautionary states of mind. The important point for the lecturer's immediate purpose was that so large a number should exist who could be so influenced. They formed a psychic type to be studied with respect. The fundamental pillar on which the creed rested was nothing more than the general basis of all religious experience—the fact that man had a dual nature and was connected with the two spheres of thought, in either of which he might learn to live more habitually. The shallower and lower sphere was that of the fleshy sensations, instincts, and desires of egotism, doubt, and the lower personal interests. But, whereas Christian theology had always considered forwardness to be the essential vice of their part of human nature, mind-cure said that the mark of the beast in it was fear, and this was what gave such an entirely new religious turn to their persuasion.'

THE 'KEystone.'—The June number of the monthly newspaper published by Mr. T. O. Todd, of Sunderland, called the 'Keystone,' comes to us in a much more convenient and acceptable form than its predecessors. It is devoted in the main to the work of the children's Lyceums, and is much appreciated by those for whom it is published.

REINCARNATION.

Swedenborg's experiences, related in 'Heaven and Hell,' in respect to 'sirens and sorcerers,' or of other spirits fading away, and, in process of states, eventually into mere skeletons, &c., are by no means evidence of the truth of the reincarnation theory. Your correspondent, W. H. Edwards, in 'LIGHT' of June 1st, admits that 'nothing can be destroyed, only change its condition'; if so, it follows that, however much disembodied men may 'run down' and drop out into the wild, as it were, among the residuum of humanity, nevertheless a merciful provision is made for the gathering up of all these human by-products from the dumping-grounds of all past orders in the restitution of all things by the 'Great Economist,' who never expresses a single incarnate form in vain. The one Life never makes a failure in the making of a man, as is implied under coverture of the reincarnationist necessities.

Were we to work out the principles of the law of Order, which is God-life itself in operation, as laid down by Swedenborg, and apply the law of Order to its legitimate conclusion concerning the real meaning behind the two miracles (so-called) of the feeding of the five thousand and of the seven thousand, and of the gathering up of the twelve baskets full of the remains, that had dropped off as crumbs of heaven's life-bread into the lowermost state of man in outer darkness, we should understand the command of the Christ-administrator to the twelve, to 'gather up the fragments that remain, that nothing be lost.' Those spirits who were among the fallen outcasts corresponded to the atoms of the outer darkness of a dark band or background, as seen on the outside of a sun spectrum of the seven prismatic colours—so in spirit orders of the five and the seven combined in the diatonic scale of twelve tones of human life; for the law is one in nature and in spirit in relation to the proceedings of life incarnate. The fact that the incarnation is once for all is shown also from the teaching of the Christ in spirit, who is said to have preached to the lost spirits of the Noachian order who were in prison, and therefore able to gather up these fragments for His use, without any necessity for their reincarnation. The unlimited fields of spirit development of outer states called twelve baskets full, are enough to take in *all* spirits preparatory to their admission into higher orders of the spirit life-scales, in which states, as of the Octave, there is no break. For a break in the human would be into that scale of life vibrations less than human—the human once expressed is always expressed. A degraded human being may take on all the animalised aspects of spirit, and yet still be human—hence the ground for the doctrine of metempsychosis, reduced to rationality, is a very different thing from reincarnation.

Swedenborg, in 'Heaven and Hell' * (256), relates: 'And if a spirit were to speak with a man from his own memory, he would know no other than that the spirit's thoughts were his own; and it would be like the seeming recollections of a thing which had never been heard or seen. That this is the case, it has been given me to know from experience; and hence arose the opinion held by some of the ancients, that after some thousands of years they should return into their former life, and into all its transactions; and that, indeed, they had actually so returned. They believed so because occasionally there had occurred to them, as it were, a recollection of things which nevertheless they had neither seen nor heard; and this appearance was produced by spirits proceeded from their own memory into the ideas of man's thought.'

He says, further, in (257), that there are certain spirits who enter into man's 'body, and occupy all his senses, and speak through his mouth, and act by his members, knowing no otherwise than that the body and faculties are theirs.'

To our view the above experiences of the seer of perhaps more spirits than any medium of this age, cover everything as to spirits unknown who hypnotise the memory of one in the body under certain circumstances of self-illusions, so as to make believe that such an one from his own memory has lived in many past incarnate lives. Let us understand incarnation before we pretend to know of reincarnation.

TRUTH OF GOOD.

*I quote from the edition published by Jas. Spiers in 1888.

PSYCHIC POSSIBILITIES.

In August, 1900, my wife and infant daughter (eight months old) left England for Sydney, New South Wales, where they arrived early in October.

In December I was impressed to 'sit' by myself in my bedroom.

The sittings commenced on Sunday, December 9th, at 10 a.m., and since then, with only two exceptions, caused by my absence from home, have been held weekly on the same day, and at about the same hour; my wife's presence, for a period of about twenty minutes, being distinctly perceptible to me on every occasion.

My usual procedure is to ask the unseen intelligences with whom I communicate, 'Is my wife coming?' The answer is invariably 'Yes.' 'In how many minutes?' 'Five,' 'seven,' 'ten,' 'fifteen,' 'seventeen,' &c., is the reply given, and, at the end of the time stated (by table tilts), vigorous table movements announce her presence.

Certain as I have felt as to the accuracy of my perceptions in this matter, the replies to my letters on the subject have shown no corresponding perception on the part of my wife, the only allusions made by her being in a bantering vein, indicating scepticism.

On Sunday, March 10th, I saw, more, I think, by inward perception than by clairvoyant sight, an appearance on the left side of the face of some abrasion of the skin, the nature of which was not clearly revealed to me.

In my letter despatched by the mail leaving London on Friday, March 15th, I wrote reporting the incident in words to the following effect :—

'The little body who comes to me on Sunday mornings and insists that she is my wife, had last Sunday a mark on the left side of her face, which appeared to have been caused by a burn or a sore of some kind. Do you know anything of this?'

In her letter, dated April 22nd, my wife replied :—

'I am so very glad to have positive proof of my presence on Sunday at your sittings, by what you tell me about the burn. About that time I had an accident with a spirit lamp, and burnt off my hair in front; also my face was a little burnt on the left side. I had a very narrow escape, as my hat was all alight and pinned on.'

Putting aside the purely domestic aspect of these incidents—to myself pre-eminently important—many problems present themselves which seem to me very difficult to solve. These I will enumerate in the form of questions :—

1. Why is the psychic perception in this case limited to myself, my wife being to all appearance unconscious of her presence with me? As the corresponding time in Sydney is invariably between 8 p.m. and 9 p.m., it is in the highest degree improbable that week after week she is asleep at that hour. In all probability she has spent the cooler hours of the summer evening in the open air, the intense heat of the day rendering it imperative to remain indoors during the morning and afternoon.

2. Is it unconscious telepathy?

Telepathy, in the ordinary sense of the word, it cannot be, there being no desire to convey the intelligence of the burn to me. This is proved by the omission to inform me by letter of the incident at the time of its occurrence.

3. Why was the *result* of the accident, viz., the mark on left side of face, shown to me, without any intimation as to the *cause* being given?

4. How far are unseen intelligences, known among Spiritists as guides, called by Theosophists astral bodies, and generally termed (incorrectly in my view) spirits, concerned in these experiences?

5. If it is merely a thought form that is present, how is it that I get a correct impression of a present physical condition of which I am in ignorance?

Pleasing as it is to have the assurance given to me on a recent occasion by my wife that she is 'rosy and well,' one would like some explanation of the *modus operandi* by which the intelligence was conveyed.

A Spiritist myself—forced to be one by experience, while heartily wishing at times that it was in my power to repudiate any connection with so illusive and unsatisfactory a science—I feel an ever-increasing inclination to attribute

much of what is commonly ascribed to the action of 'spirit friends,' to the undeveloped and not yet understood powers within ourselves, and I would look in every possible direction for an explanation of the incident to which I have referred in this paper, feeling that the more the scope of inquiry is enlarged the greater the chances of a satisfactory solution of the puzzle become.

THOMAS ATWOOD.

LONDON PSYCHO-THERAPEUTIC SOCIETY.

ITS POSITION AND PROGRESS.

I think it may fairly be stated that the London Psycho-Therapeutic Society has 'come to stay.' Although its progress is slow, it is not by any means unsatisfactory, considering the circumstances under which it was formed; and there are indications that in time it will develop into an important and most useful organisation. Already the fact of its establishment has aroused no small amount of interest in many quarters, and inquiries from the provinces are quite as numerous as those from residents in town. This is noteworthy, as it shows how generally felt is the need for such a society; and it is the intention of the executive committee to satisfy this need as far as it is possible to do so. It is a significant fact, too, that on the Continent the formation of the society is viewed with satisfaction. Letters are to hand from both France and Germany approving the movement, Dr. Max Dessoir and Dr. Baraduc being amongst the first to convey their congratulations; whilst at home those who wish the society success include Sir William Crookes, Dr. J. Milne Bramwell, Dr. George Wyld, and Mr. W. T. Stead. Dr. Wyld, by the way, whose friendly interest gave the first impetus to the movement, was one of the earliest to subscribe to the society on its formation; he has, moreover, promised to render it any assistance which his many years' experience may enable him to give. In the Press, also, the movement has been favourably commented upon, and although the 'Lancet' vigorously condemns the project in the bigoted way which was expected, seeing that the society is not the entire creation of orthodox medical men, it is satisfactory to note that the 'Medical Times' may be numbered amongst the journals which consider it the undoubted duty of the medical faculty to take up the serious investigation of those subjects with which the Psycho-Therapeutic Society intends to deal.

These facts are particularly gratifying to the members of the executive committee, who are naturally anxious that the society should become as comprehensive and as useful as possible; and in order to facilitate the carrying out of its objects, they have acquired the use of central headquarters for meetings, interviews, and the receipt of correspondence. In future, therefore, all communications intended for the hon. secretary should be addressed to him at Trafalgar-buildings, Northumberland-avenue, Charing Cross, London, W.C., where the new headquarters of the society are situated. Here the first general meeting of members will shortly be held, and the committee hope also to be able to arrange for the commencement, at an early date, of a series of meetings and lectures, and for the issue to provincial and foreign subscribers of detailed reports of the society's proceedings. In this way will the practical work of the organisation be entered upon, and if the sincerity of those who are responsible for the movement is of any avail, then, indeed, will the London Psycho-Therapeutic Society prove itself well worthy of consideration and support.

ARTHUR HALLAM,
Hon. Sec. *pro tem.*

Trafalgar-buildings,
Northumberland-avenue,
Charing Cross, W.C.

THE 'SPIRITUAL REVIEW.'—Mr. J. J. Morse provides 'a rich and varied number' in the June issue of the 'Spiritual Review.' Mr. William Oxley and Mr. R. Cooper, in reminiscent mood, relate striking personal experiences. Mr. H. R. Rumford describes some curious phases of Chinese occultism; Mr. E. W. Wallis deals with problems affecting spiritualist societies, and the editorial comments and extracts from foreign journals are of more than ordinary interest.

FLOATING OR LEVITATION DURING SLEEP.

To dream that one is floating is, I believe, not an uncommon experience. Various explanations have been given of the phenomenon, according as it is viewed from the material or spiritual plane. Darwinians say it is an unconscious remembrance of the power to fly, which some of our ancestors possessed before the human species, or even the anthropoid apes, were evolved. Some Theosophists say it is an unconscious remembrance of an experience in the spirit-world between succeeding lives on the earth plane. But some other theory is needed to explain all that can be said on the subject of floating, or levitation, during sleep.

I cannot remember the time when I had my first dream of being able to float in the air, or walk without touching the ground (or only occasionally, as 'H. R. G. M.' describes). With more experience of this special dream I began to realise while dreaming that it was but a dream, yet so real and easy did it seem that I used to wonder how it was I could not float when awake. And during one dream I remember saying to myself, with a feeling of great determination, 'I will remember how to do this when I awake.' Needless to say the will-power failed, as it must always do when the impossible is attempted.

The dream of floating has always been accompanied with a feeling of happiness. On one occasion I thought I was in an immense concert hall; at first I was sitting amongst the audience, but soon I rose in the air, higher and higher, till eventually I touched the ceiling. And as I rose the feeling of joy became more and more intense. The concert was to be the most remarkable that had ever been given on earth, for the artists were angels, permitted on this one occasion, for the conversion of man to the fact of their existence, to sing some of the songs of Heaven! But the concert itself I did not hear, much to my disappointment when I awoke; the feeling of such interise joy breaking the spell, as fear does eventually in night-mare.

In later experiences I have had much more freedom in the floating, and have, without difficulty, risen above the tops of the houses. At the time of dreaming I felt this to be an achievement, as if it were a real fact—as now I think I have reason to believe that it was.

In one dream, while floating with the greatest ease, feeling serenely happy and restful, I saw a woman toiling slowly along in the old-fashioned way of walking. Though I did not recognise her clearly, yet in some way I seemed to know her. Seeing how weary she was, I offered to show her how to float. 'It is so easy,' I said, 'and makes life joyous and beautiful.' I took hold of her hands, feeling sure she would at once realise the *modus operandi* of floating. But greatly to my surprise, instead of helping her, the power left me. When I awoke the dream was still vivid in my mind, as if a message were intended, and the interpretation I gave was this; that I should fail in an attempt I was making to convince a friend on the subject of Spiritualism, to whom I had just written, sending also a book to back up my arguments; and this proved to be the case, whether the dream had anything to do with it or not.

I have also while awake had the experience of floating. Du Prel would, I suppose, say that all such things were merely day-dreams. Whatever it might be, the sensation was very real. The first 'day-dream' (to use Du Prel's term) of floating occurred when I was only about twelve years old. But these have already been related in 'LIGHT,' so I will pass on to what seems to me some proof that these experiences are something more than dreams; and that is, waking from the dream to the material life without any break of consciousness—my spirit still being where the dream represented it, my body asleep in bed. The last dream I had of this kind I was having a most enjoyable time, dancing with spirit friends. As I became conscious of the reality of this life I was also aware that a cloud-like sensation was blotting out the remembrance of life in the spirit world. I was evidently making an effort to remember those with whom I had been dancing, as if trying to obey a suggestion, and this came more particularly from someone who held me by the hand, and who gave me power to realise life in this and the spirit world at one and the same time. This lasted only for a moment, when, be-

coming conscious of my material body, lying asleep as if it were another person, I felt a power drawing me to it, when the spirit world vanished from my sight and the normal alone was visible to me.

And that is not the only occasion when I have, on waking, found the spirit and body apart, but as the consciousness of life on the earth-plane increased an irresistible magnetic attraction drew the spirit to the body, and I experienced the phenomenon (in spirit) of floating while awake.

But it would not do to give way to the inspiration to float when in the normal state, unless one had had experience of levitation under safe conditions, as related in the lives of some mediums, as well as saints and nuns in the Roman Church. Realising the danger, I one time resisted the *almost* irresistible temptation which came over me once, like a powerful control, when coming downstairs. So strong was the impulse that I seized hold of the banister in order to keep my footing. Possibly some friend with whom I had associated in the spirit world was near me inspiring the thought, but without realising that the time was not favourable.

W., ILFRACOMBE.

CAN DOGS SEE SPIRITS?

The following, from the 'Autobiography of Joseph Jefferson' ('The Century Magazine,' Vol. XL, p. 141), is of interest in relation to this question, which has frequently engaged the attention of investigators into the phenomena of Spiritualism:—

Says an old shepherd to Jefferson: 'Are you superstitious?'

'Well, I think I am a little,' replied Jefferson. 'Most people are, if they would own it.'

'I didn't use to be,' said the old man, 'but since I've lived here I seem to have become so, and it's all Jack's fault.'

The dog 'Jack,' not looking up, beat his tail on the ground gently, as if to say: 'Yes, blame it all on me; it's all my fault.'

'I have never seen anything ghostly or mysterious myself,' continued the old man, 'but I think Jack does sometimes. When we're alone—and God knows that's often enough—he'll start up and look around slowly, as if his eyes were following something in the hut; at these times he will give a low strange kind of moan, and putting his tail between his legs seem to be frightened, peering up into my face with an inquiring stare, as if he said: "Don't you see it too?"'

The dog during this recital kept slowly beating time with his tail, as if he were endorsing every word his master said.

'After noticing this with the dog,' said the shepherd, 'I called to mind the strange look I used to see in the beautiful face of my baby when she was only six months old. The little thing would sometimes stare at vacancy, and then smile sweetly and turn its head around as if it were following something—just as that dog does. What's your opinion of this sort of thing? Do you think the spirits of those we loved in life can return and stand beside us?'

Jefferson's answer was of a 'non-committal' kind.

'Well,' said the shepherd, 'if they *can* come, I know who it is that the dog sees when we're alone.'

D. G. F.-G.

MR. MATTHEWS FIDLER.

The news of the decease of Mr. Matthews Fidler, of Sweden, was received with deep regret in the North of England, where Mr. Fidler was widely known. At a large gathering of Spiritualists in St. Cuthbert's Hall, Bensham, Gateshead, on Sunday evening, June 2nd, Mr. John Rutherford, of Roker-by-the-Sea, who was the lecturer on the occasion, moved a vote of condolence with Mrs. Fidler in her sad bereavement. He pointed out the earnest work Mr. Fidler did for Spiritualism and mesmeric healing when residing in their midst; and they all knew that he continued these labours even more assiduously in the land of his adoption. Mr. Joseph Stevenson, in an eloquent and feeling speech, seconded the motion. He said that at one time Mr. Fidler resided in Gateshead, and secured the love of all who came into personal relations with him. He took great interest in the welfare of the newsboys. It was mainly through the instrumentality of Mr. Fidler that Mrs. d'Esperance had accomplished so much for the cause. The chairman, Mr. Dixon, having given his testimony, the audience rose to their feet while the motion was carried.

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HEART SEARCHINGS IN AMERICA.

We like the honest plain-speaking of 'The Banner of Light,' though we note occasionally that it does not entirely escape the plain-speaker's penalty,—the attitude of the scold. A late number contains a long Paper on 'The next step,' the beginning of which strongly suggests that our friends in America are losing ground. We are sorry to hear it: and we are still more sorry to hear the reasons for it. Almost the first words of this Paper are, 'Local societies are everywhere struggling for existence, and interest in them is certainly on the wane.' 'The Banner of Light' ought to know, but, as we have already said more than once, this is not the impression we have received from the spiritualist newspapers generally, and from visitors. If it is correct, we would suggest that consolation might perhaps be found in the fact that the decline of interest in spiritualists' meetings is only part of a general decline in religious and closely kindred subjects. Unless we are greatly mistaken, the merely material interests and the passions excited by warlike adventures are drawing people away from 'the green pastures and the still waters' of both religion and philosophy. It is so to some extent in this country, though, we are glad to say, our London Alliance is going on 'conquering and to conquer.'

But the special interest of 'The Banner of Light's' Paper is that it goes into particulars, and tells us why the societies are only 'struggling for existence.' Repeating its 'tale of woe' and, at the same time, giving its reasons, it says:—

Wherever Spiritualism has had a hearing for a number of years, it is next to impossible to awaken a general interest in it on the part of the people. The ground seems to have been burned over with such a scorching flame as to prevent the growth of further vegetation. This fire was produced in part by the mediocre talent that was exploited from the platform, but its chief feeder was the counterfeit medium who has scorched every community with the blight of his presence.

Truly this is 'a tale of woe': but we do not think the illustration an apt one. 'Mediocre talent' does not usually produce fire, though it may make the ground very dry. As a rule, it is fire that we want,—the glow, the ardour, of fine feeling and brilliant thought. But 'mediocre talent'! Well, yes, that is bad for any Society—especially if people attend the Society as they attend a concert or a theatre;—to be entertained with 'talent.' Is 'The Banner of Light' quite sure that it has got the right bit of humanity by the ear? The word 'talent' is suspicious. We should be the last to depreciate ability of any kind—especially the precious gift of winsome and convincing speech: but we

protest that we have heard from comparatively illiterate men and women—even at the street corners at Salvation Army meetings—simple outpourings of experience or hope that have made the heart beat fast, and brought tears to the eyes. No: it is not exactly 'talent' that we want.

In another direction 'The Banner of Light' sees a second reason for the alleged decline of interest in the American Societies: and it is a reason which surprises us in one way, though not in another. It appears to be the general custom, with some exceptions, to give personal tests or messages at the Societies' meetings; and, says 'The Banner of Light,' 'with very few exceptions, it is now noticed that the majority of messages from the platform go to Spiritualists of many years' standing, or to their immediate friends. The investigators and sceptics are either ignored or else given glittering generalities that would apply to one hundred persons equally well.' If this is so, we need not go much farther to find 'the next step,'—the step, that is to say, which leads from the platform towards the street. Comparisons are odious, but we must say that, so far as we know, the opposite of what is said to occur in America happens here. Certainly, on our Alliance platform, we have continuously noted how the well-known Spiritualists are ignored when tests and messages are given; and, in private circles, we have frequently noticed the same. We know prominent friends who have attended for years who have never once received a public message or test.

But we have our doubts about the value, on the whole, of these public exhibitions. Undoubtedly, they are frequently strangely impressive and, to some, convincing, but we are of opinion that if Societies persistently try to attract audiences with the offer of personal tests and messages, to be given in public, they bid for the very thing 'The Banner of Light' is lamenting. We do not say that experiments of the kind should never be attempted, but we do say that to attempt to build up a Society on them is precarious indeed.

There is a deep and serious longing for spiritual communion in the average man, and still more in the average woman; but it is quite misleading to regard this as necessarily a longing for personal tests and messages, especially in public. In a multitude of cases these, unless overwhelmingly clear, will only lead to restless craving, whereas, what is really wanted is heart-communion with lofty thoughts, pure aspirations and cheerful hopes. That means worship, faith, hope and love. We ask, then, how can this deep and serious longing, this heart-hunger and thirst, be satisfied with, perhaps, harsh attacks on 'orthodoxy,' tilts at the Bible, crude descriptions of a luscious heaven, or cruder attempts to set forth the latest scientific or philosophical vagaries upon the earth: followed by tests that satisfy well-known Spiritualists or messages that would do for anybody? At various times we have gathered that both in this country and America this kind of thing is too common. We do not believe that it represents what is usually offered here, and we must leave those who know to say how far it is true in America. All we say is that in so far as true worship, and the uplifting of the spirit through aspiration, faith, hope and love, are neglected in favour of the crude séances we have indicated, no one must wonder if there are no 'green pastures,' and if the 'talent' is thought to be poor. But few would think about that if the object were, not entertainment, but 'the communion of saints.'

The 'Banner of Light' we have no doubt understands this, and, indeed, it just indicates it in a remark which it might have profitably amplified and strengthened. It says:—

If our séances were made hours of communion with our spirit friends, instead of incentives to the curious to gratify their desire for amusement, the next step, the most needed

step, would be taken. Let us make our communion hours sacred, and reverently approach them with an earnest desire in our souls to receive a message of comfort from our loved ones. . . . If we do this, and religiously hold steadfastly to our purpose, people will seek Spiritualism of their own volition for the purpose of receiving comfort from its teachings. Let us tell the world that the man or woman with malice, avarice, hatred, intolerance, sensuality, vice and sin in the heart, cannot enter the sanctuary of the spirit. When we make that sanctuary the abiding place of love, of kindness, of tenderness, and of sweet goodwill, our people will take the next step without questioning what it is or why they are taking it.

No thoughtful Spiritualist can possibly doubt the truth of this; and we commend the ideal to all. 'The Banner of Light' notwithstanding, we hope the American outlook is brighter than its criticisms and lamentations suggest. That there is a brighter side we feel sure. If, for a moment, there is a feeling of weariness and unrest, that probably only indicates a longing for something better. In due time that something better will come. The deep human needs that are always with us, and the guidance of the unseen people, will see to that.

MR. MASKELYNE AND SPIRITUALISM.

I think 'A Searcher after Truth' who proposes to take so much trouble to convince Mr. Maskelyne of the genuineness of the materialisation of spirits, is wasting time, energy and money on a thankless subject. What particular reason is there for wishing to convert this clever showman; and how can anyone desire to take his living out of his hands? He has, to my knowledge, for twenty-two years been assuring the public that he can do all the phenomena which Spiritualists assert take place at séances; and he has, I hope, made a good living by his ability to entertain his audiences. But what great gain can it be to convince Mr. Maskelyne? The class of persons who are willing, in such an interesting and important matter, to take the opinion of a conjurer as to whether it is true or not, can add no additional strength to the cause of Spiritualism. For the conjurer makes his living by a clever deception of the senses, and it is his boast and his pride that he can do this so skilfully as to escape detection. What an idiotic public it must be who wish for his opinion of occult phenomena, when his very existence, as far as making a living goes, depends on his deceiving them. It would amount to cruelty to oblige this poor fellow to stultify himself and shut up his business. Let him alone. He affords amusement to a certain class of people, and those whom he can satisfy we can do without. We only want the more intelligent and thoughtful of the public, and surely we cannot suppose that such are led by Messrs. Maskelyne and Cook!

Imagine what the class of people must be *intellectually* who would accept the authority of Mr. Maskelyne rather than Sir William Crookes. What a misfortune for Spiritualism if they invaded our ranks! We are going ahead quite fast enough; during the twenty-two years which have elapsed since I had the great satisfaction of proving the truth of psychic phenomena, a vast change has taken place in the views of cultured people, and the tone of better class literature; and we can afford to be patient with those whose advance has been delayed, realising that no one can accept any truth until the mind is ready for it. We must be content to 'make haste slowly' in matters that are so recondit and that require well-balanced heads to deal with them; knowing as we do, that true spiritual life is within the reach of all who are honest and loving in their daily lives.

ALICE GORDON.

A PRIMAL TASK.—Your first step toward character-culture must be the resolution to put every evil thought out of your mind and to keep it out. So you bar the door upon every evil wish, every unholy imagination, every wicked desire. Will any noble form of soul arise around a being while its mind is soiled and stained with such presences? No light task this, certainly—but the first primal and fundamental task of the man who would build a character. As the rustic said: 'Yeou cayn't help heaven' but thoughts come into your head, but yeou haven't no need fur ter set 'em a chair.'—
REV. R. HEBER NEWTON in 'Mind.'

TRIBUTE BY DR. OLIVER LODGE TO THE MEMORY OF MR. F. W. H. MYERS.

A pathetic interest attaches to the eloquent 'commemorative address,' by Dr. Oliver Lodge, in memory of Mr. F. W. H. Myers, delivered at the general meeting of the Society for Psychical Research, on March 8th, and published in the 'Proceedings' of the society for May, together with similar addresses by Professor W. James, Professor Charles Richet, Mr. Frank Podmore, and Mr. Walter Leaf. It was his opening address as President, and Dr. Lodge himself drew attention to the fact that 'the last communication which my predecessor made was in memory of Henry Sidgwick; my own first communication must be in memory of Frederic Myers.'

This address was worthy of the occasion and the man. It was a fitting and a well-merited tribute to, and a glowing eulogy of, one whose strenuous and conscientious labours during many years had contributed largely towards 'laying the foundation for a cosmic philosophy, a scheme of existence as large and comprehensive and well-founded as any that have appeared.'

Dr. Lodge mentioned the fact that Mr. Myers has left behind two unpublished volumes on 'Human Personality and its Survival of Bodily Death,' which 'represent for all time his real life work, that for which he was willing to live laborious days; they represent what he genuinely conceived to be a message of moment to humanity; they are his legacy to posterity; and in the light of the facts contained in them he was willing, and even eager, to die.'

Referring to the termination of his life, which was 'physically painful owing to severe attacks of difficult breathing which constantly preceded sleep,' Dr. Lodge said:—

'His bearing under it all was so patient and elevated as to extort admiration from the excellent Italian doctor who attended him; and in a private letter by an eye-witness his departure was described as a 'spectacle for the gods'; it was most edifying to see how a genuine conviction of immortality can make a man indifferent to what to ordinary people is so horrible.'

Surely the strength, service, consolation and blessing which a knowledge of Spiritualism can afford both to those who depart and those who still remain, could not be more happily demonstrated!

The attitude of Mr. Myers towards the final change which we call 'death' was referred to by Mr. Podmore, who said that 'he spoke of himself as looking forward to the great change, and "disposed to count the days till the holidays"'! Dr. Lodge also said of him:—

'Death he did not dread. That is true; and his clear and happy faith was the outcome entirely of his scientific researches. The years of struggle and effort and systematic thought had begotten in him a confidence as absolute and supreme as is to be found in the holiest martyr or saint. By this I mean that it was not possible for any one to have a more absolute and childlike confidence that death was a mere physical event. To him it was an adversity which must happen to the body, but it was not one of those evil things which may assault and hurt the soul.'

'An important and momentous event truly, even as birth is; a temporary lapse of consciousness, even as trance may be; a waking up to strange and new surroundings, like a more thorough emigration than any that can be undertaken on a planet; but a destruction or lessening of power no whit. Rather an enhancement of existence, an awakening from this earthly dream, a casting off of the trammels of the flesh, and putting on of a body more adapted to the needs of an emancipated spirit, a wider field of service, a gradual opportunity of re-uniting with the many who have gone before. So he believed, on what he thought a sure foundation of experience, and in the strength of that belief he looked forward hopefully to perennial effort and unending progress:—

"Say, could aught else content thee? which were best
After so brief a battle an endless rest,
Or the ancient conflict rather to renew,
By the old deeds strengthened mightier deeds to do?"

'Such was his faith: by this he lived, and in this he died. Religious men in all ages have had some such faith, perhaps a more restful and less strenuous faith; but to Myers the faith did not come by religion: he would have described himself as one who walked by sight and knowledge rather than by faith, and his eager life-long struggle

for knowledge was in order that he might by no chance be mistaken.

'To some, conviction of this kind would be impossible—they are the many who know not what science is; to others, conviction of this kind seems unnecessary—they are the favoured few who feel that they have grasped all needed truth by revelation or by intuition. But by a few here and there, even now, this avenue to knowledge concerning the unseen is felt to be open. Myers believed that hereafter it would become open to all.'

In confirmation of what we said in 'LIGHT' of January 26th regarding the extreme caution exercised by Mr. Myers, and the difficulty he experienced in obtaining 'positive knowledge,' we may cite the following:—

'Not that he believed easily: let no man think that his faith came easily and cost him nothing. He has himself borne witness to the struggle, the groanings that could not be uttered. His was a keenly emotional nature. What he felt, he felt strongly; what he believed, he believed in no half-hearted or conventional manner. When he doubted, he doubted fiercely; but the pain of the doubt only stimulated him to effort, to struggle; to know at least the worst and doubt no longer. He was content with no half knowledge, no clouded faith, he must know or he must suffer, and in the end he believed that he knew.'

How thoroughly Mr. Myers was imbued with this 'knowledge,' and how deeply it moved him and coloured his thoughts and expectations, was brought out by Mr. Walter Leaf, when he said: 'His ever-growing faith in man's life beyond the grave raised him higher and higher above the petty discouragements which to Ruskin seemed to make all his preaching hopeless even while it was being uttered. Myers worked with all his heart for men in the sure and certain hope that his labours, however slow advance may seem, would not in the end be in vain'; and Dr. Lodge bore similar testimony:—

'I never knew a man so hopeful concerning his ultimate destiny. He once asked me whether I would barter, if it were possible, my unknown destiny, whatever it might be, for as many eons of unmitigated and wise terrestrial happiness as might last till the fading of the sun, and then an end.

'He would not! No limit could satisfy him. That which he was now he only barely knew,—for to him not the whole of each personality is incarnate in this mortal flesh, the subliminal self still keeps watch and ward beyond the threshold, and is in touch always with another life,—but that which he might come to be hereafter he could by no means guess: *οὐδὲν ἱκανοῦσθαι τι ἰσχυέσθαι*. Gradually, and perhaps through much suffering, from which indeed he sensitively shrank, but through which nevertheless he was ready to go, he believed that a being would be evolved out of him,—"even," as he would say, "out of *him*,"—as much higher in the scale of creation as he now was above the meanest thing that crawls.'

Like a true Spiritualist, Mr. Myers 'could conceive no end of time, or space, or existence, nor development':—

'Infinite progress, infinite harmony, infinite love, these were the things which filled and dominated his existence: limits for him were repellant and impossible. Limits conditioned by the flesh and by imperfection, by rebellion, by blindness, and by error,—these are obvious, these he admitted and lamented to the full; but ultimate limits, impassable barriers, cessation of development, a highest in the scale of being beyond which it was impossible to go,—these he would not admit, these seemed to him to contradict all that he had gleaned of the essence and meaning of existence.

'Principalities and Powers on and on, up and up, without limit now and for ever, this was the dominant note of his mind; and if he seldom used the word God except in poetry, or employed the customary phrases, it was because everything was so supremely real to him; and God, the personified totality of existence, too blinding a conception to conceive.'

We are sorely tempted to make other and longer extracts from this appreciation by Dr. Lodge of his friend and co-worker, but must content ourselves with the closing passages, the sentiments of which, we feel sure, will be fully endorsed by the readers of 'LIGHT':—

'To how many a sorrowful heart his words have brought hope and comfort, letters, if ever published, will one day prove. The deep personal conviction behind his message drove it home with greater force, nor did it lose influence

because it was enfranchised from orthodox traditions, and rang with no hollow professional note.

'If he were right, and if his legacy to the race is to raise it towards any fraction of his high hopes and feeling of certainty in the dread presence of death: then indeed we may be thankful for his existence, and posterity yet unborn will love and honour his memory, as we do now.'

CONCERNING 'COAL SCUTTLES'—AND 'DRY HUMOUR.'

I am much pleased and somewhat amused by 'Bidston's' remarks upon my short paper in your issue of June 1st; pleased because I find we are practically of one mind in the matter, and amused by his (?) inability to see this fact. My paper plainly indicates how heartily I endorse his view of the value of intellectual development and the necessity for it in the all-round evolution of a soul. Again, 'Bidston' repeats exactly what I said of the love and wisdom of the 'Great Father of spirits' in allowing us to learn by experience and thus gain the discipline of life, instead of being so hedged round and guarded from all possibilities of disaster that we should become, under such conditions, practically automata and not men and women. This, however, does not make it incumbent upon us to spend our whole lives in stumbling and falling.

As the spiritual consciousness awakens, and we come by degrees into some knowledge of the action of law on the spiritual plane of consciousness, we *do*, as a matter of fact, learn to avoid coal scuttles and colds also. This is not a dogmatic assertion but a definite fact, to which hundreds of people can testify. These results are obtained *according to our faith*. When we fulfil the spiritual conditions we obtain the definite spiritual result. I have proved this over and over again, both by failure and by success, and I am therefore not dogmatising about a theory but simply stating facts within my personal experience; and I cannot separate Deity from Spiritual Law.

As regards Mr. Harte's criticism of my paper, I must confess my inability to follow his strictures entirely. I think, however, the confusion lies rather in his misapprehension of my meaning than in my want of perception, as regards the personal and impersonal aspects of Deity.

The orbit of a planet is necessarily influenced by the attraction of the sun. *Ca va sans dire*. I was not speaking of 'a God' who might or might not 'interfere with Deity.' Such a conception would be, to me, a mental impossibility. I was speaking of Deity itself, which includes, of course, all laws of gravity, attraction, and everything else which exists in this or any other universe, and cannot be divorced from these even in thought.

The Personal God is merely another way of expressing the *human conception of Deity so far as it has yet penetrated*, and this conception must of necessity, in a world of evolution, be a continually changing and progressing ideal. It must, therefore, differ in each individual and in each race. A Personal God does not represent a fixed and definite quantity which can be handed round like a pound of butter. Pope said, 'An honest man's the noblest work of God,' and someone has very truly added, 'An honest God's the noblest work of man.' This shows what I meant by the Personality of God, and I cannot understand how Mr. Harte could have supposed I meant anything else.

As to the definite care of the Personal God for His children, well, this again is a matter of individual experience, and no amount of assertion or argument can convince anyone of this truth until it has come within his own horizon. Emerson wisely says that we can only get out of books or out of men and women 'that which belongs to our own spiritual estate,' and that no one can prevent our getting just so much and no more. This is a profound philosophical truth.

I cannot see, by the bye, why Mr. Harte should consider it a 'thwarting' of natural law that anyone should be saved from falling over coal scuttles! Is it, on the contrary, a natural law that we *must* fall over coal scuttles? Surely not!

'Bidston' credits Mr. Harte with 'dry humour' as regards the coal scuttle, and I credited him with sufficient perception to understand (without dotted i's and crossed t's) that in

carrying on his illustration I was merely using the word as symbolical of any obstacle or difficulty from which he would think it beneath the dignity of Omnipotence or Omniscience to shield us.

I see that he allows now that 'God no doubt equally notices (presumably without loss of dignity) that hundreds of little song birds get their eyes burned out, &c.' This appears to me a distinct advance upon his position of last week, even if somewhat illogical from the latter point of view.

I entirely agree with Mr. Harte's remarks upon the Fatherhood of God being insisted upon, to the exclusion of the idea of Motherhood. The Father-Mother-hood would doubtless be more accurate but it is also more clumsy, which probably accounts for many of us not using it even when we accept the underlying idea. The point, however, is not the essential Fatherhood or Motherhood, or both combined; but whether we have in our lives received indubitable proof of protection and help even in 'small personal interests,' and 'little joys and sorrows,' in response to our appeal to the Supreme, whether we spell God with one o or with two.

Finally: I have little doubt that Mr. Harte is perfectly right in suggesting that I do not perceive very clearly 'all that is implied in the terms "personal" and "impersonal," "conditioned" and "unconditioned."' Did I, or did he, very clearly perceive this 'all,' we should not be groping within our present finite limitations.

Mr. Harte's papers on Christian Science have given me much pleasure and interest. Perhaps he will some day give me the further pleasure of a friendly chat, when I have little doubt we should find more points of agreement than disagreement.

E. KATHARINE BATES.

'FINITE AND INFINITE.'

Mr. Richard Harte writes that he finds Bible texts 'worse than useless if we wish to form a conception of God, as a fact in the Cosmos.' If any conception at all of this infinite fact is to be attempted presumably it can only be by deductions drawn from finite facts, for these are included in the All; that which is contained in a part must exist in the whole. Hence we venture to think that we are justified if we appeal, not to Bible texts, but to a fact in his own experience and in ours for help in forming a conception (necessarily inadequate, of course) of 'God as a fact in the Cosmos.' The fact to which we appeal is the pity for the 'hundreds of little song birds' which exists within the consciousness of Mr. Harte, as this one line of his article conclusively proves; and not in his alone but in countless other consciousnesses in the Cosmos.

Upon this pity, written indelibly in human consciousness, we are content, for the present, to rest our conception of the character of the Infinite in whom we have our being.

We are grateful to Mr. Harte for the unconscious testimony his words give to the tenderness of the Infinite Soul of which we individually are but partial manifestations. Whether we talk of the Fatherhood of God or the Motherhood of God matters comparatively little, provided only that we recognise that every throb of pity in humanity is a witness that cannot be gainsayed, that sympathy of a transcendent kind exists in the Infinite Source whence we have sprung into manifestation.

H. A. D.

Mrs. MELLON.—On Monday last Mrs. Mellon paid a pleasant visit to this office and was looking extremely well after her voyage from Australia. She received a warm welcome at the 'social meeting' of the Marylebone Association of Spiritualists in the French Salon, St. James's Hall, the same evening, and has since proceeded with her family to the North of England to visit her friends.

THE NEW SPIRITUALISM.—Spiritualism is still in its infancy. All its spiritual treasures have not been given to humanity. Its evolutionary phases are as endless as eternity. Its phenomena will now take on a universal character and take place in the full light of day (the darkness—as in all growth—having been merely necessary in its germinating stage), so that people of even the least intelligence will have to acknowledge the source from whence they emanate.—LUCY A. MALLORY.

'SOULS IN NEED OF HELP.'

The number of 'LIGHT' for April 20th contains an interesting extract on the subject of earth-bound spirits, taken from an article by Mr. Hudson Tuttle. Mr. Tuttle says of that numerous class of invisible beings, 'They may be awakened from the terrible hypnotism into which they have fallen by coming into a circle'; but he deems 'the idea that they can be reached only through and by mediums a strange error of one versed in the spiritual philosophy to fall into.'

I know not to what particular system of 'spiritual philosophy' Mr. Tuttle here refers, whose teachings concerning the conditions of life in the invisible world are to be accepted as authoritative; indeed, I candidly confess that I know of no spiritual philosophy whose interpretations of spiritistic phenomena are to be looked up to as final. I do not believe the time has come when any arbitrary 'Thus saith'—whether of man or book or spirit, or even of philosophy, however high its claims or convincing its arguments—may be offered as an authoritative interpreter of modern revelation. Spiritualists are prone to speak vigorously against certain infallible books and infallible systems of religion. Infallible 'spirits' and infallible 'philosophies' may become equally disastrous to the successful pursuit of truth and the unfoldment of man's apprehension of truth.

The facts of modern mediumism comprise a most precious revelation of the conditions of life in the Beyond; but they are not sufficiently comprehensive or sufficiently definite to justify the forming of broad generalisation as to the character of that world into which innumerable myriads, of infinite sorts and conditions, have been pouring since death gained its first victory over mortal man. There are mysteries hidden within the vast depths of spirit life far beyond the grasp of the most advanced Spiritualist—nay, far beyond the grasp of any soul coming into relation, direct or indirect, with mortal mind. There are, moreover, mysteries connected with the details of life, even in the states immediately succeeding the earth-plane, regarding which Spiritualism affords only vague hints. What, for example, are the methods of the spirits who, as Mr. Tuttle well says, 'work with the zeal of missionaries' in behalf of their less-developed brothers? No one knows with any degree of precision how the vast horde of unprepared souls that linger on the threshold of the spiritual world are reached and delivered from their many and peculiar states of undevelopment or perversion.

My own experiences, and the experiences of many earnest and intelligent men and women, indicate most clearly, if not with absolute certainty, that certain conditions of spirit-life can indeed be overcome only by means of material magnetism and a material organiser. Not, be it understood, that mediums by their own efforts are able to aid the darkened or the helpless denizens of the Borderland—though in certain ways this also may be possible; but that the missionary spirits to whom Mr. Tuttle refers often find it necessary to make use of physical means in pursuing their work among unspiritualised invisibles. Especially is this true of those who, through some mischance, have carried with them the semi-material body—the 'shell' of the Theosophists—which in the natural process of death is sloughed off with the physical body. This class of spirits have to die again, as it were, by means of contact with the organism of a medium, or even through contact with the temporary form built up—often for that very purpose—at materialising séances. I am convinced that most well-developed mediums, whether they are aware of the fact or not, are used in this most important work by their invisible attendants.

The dissemination of spiritual enlightenment by means of the human voice is another means whereby mortals can be of immense service to the unprogressed and ignorant in spirit-life, whose ears are not attuned to the vibrations of the inner world and whose thoughts are rigidly fixed on the things of the material life. I feel justified in holding the conviction that there are states in the spirit-world easily reached by the magnetic—so-called—forces of earthly men which are impervious, because of their grossness and utter lack of harmony with truth, to the inspirations and refined

influences of advanced spiritual beings. Once the opening is made, however, through the agency of physical forces, the altruistic missionaries from the higher life can enter and proceed with their work of upliftment.

At any rate, this is a 'working hypothesis' which many have found to be fruitful of significant revelation, and, if mediumistic experience is at all trustworthy, of valuable service to souls sorely in need of help.

New York.

HENRY FORBES.

THE AISSAOUAS—CONJURING? OR ELEMENTARIES?

BY DR. BERKS HUTCHINSON, OF CAPE TOWN.

Under this heading, in 'LIGHT,' of March 16th, appeared an account of the doings of three men belonging to 'a Mahomedan sect, called after their founder, Ben Aissa,' and who in many respects resemble the fakirs of India, and are known as belonging to 'the Aissaouas.' Also in 'LIGHT,' of the 23rd, a more detailed and explicit account appeared, written by an eye-witness, Mrs. Effie Bathe.

The weird and extraordinary doings of the three Aissaouas proved highly interesting to all those occultists (or students of the mysterious) who had the great privilege of being present at the late Paris Exhibition. Being myself possessed of a psychic gift which enables me easily to get *en rapport* with the mind of writers at a distance, when such persons are not 'cloaking' their thoughts in diplomatic terms, I had no difficulty in 'visualising' the whole performance of the said Aissaouas, and which, to me, appeared *quite natural*, although far from æsthetic in character.

The Malays at Cape Town.—Having resided at Cape Town for nearly forty years, and being, like all electrobiologists, greatly interested in practical magic, whether *white, red, or black*, I made a point of getting *en rapport* with many of the Malay priests, and then attending their social, as well as their religious ceremonies, which latter were on very similar lines with those performed by 'the Aissaouas' under consideration, because both of these sects, although ethnologically quite distinct, have a common faith—Islamism or Mahomedanism.

Freemasonry and Mahomedanism.—Every erudite and recondite Royal-Arch and Master Mason knows quite well that 'Exalted' and 'Cross' Masonry is of hierarchal constitution, and consequently amongst its numerous ramifications or orders are to be found 'High Priests,' *i.e.*, Hierophants or Expounders of 'The Sacred Mysteries,' whether lay or otherwise; and who are to 'Brothers of the Mystic Tie,' what Kings and Emperors would be to military men; or Bishops, Cardinals, and Popes are to members of the Holy (embracing the Roman) Catholic Church (the Anglican and Greek branches of Catholicism do not have Cardinals or Popes, for various cogent reasons). The writer of this communication having, nearly thirty-five years ago, first seen the light of the Masonic world at Cape Town, in the Joppa Lodge 864, and subsequently the British Royal Arch Chapter, 334, and joined in the public or exoteric Masonic festivals, generally held on June 24th—the summer solstice in the South and winter in the North—it was not long before he became well-known to the Malay priests and people as being 'a great Freemason,' and consequently one who was looked upon with awe and reverence by the lay as well as the clerical (priestly) portion of the Malay population, because, as I have already stated, in the higher order of Masonry there are Priests, High Priests (Hierophants), and Popes, only the latter are designated by another name, as in the case of the Llama, or Pope, in Thibet.

Most tourists who have visited Cape Town during the period when the 'Kalifa,' or religious ceremony, of the Malays was 'on,' must have witnessed the strange and weird public performances which took place generally in the gardens attached to the Grand and Unique Masonic Lodge ('de Goode Hoop'—the Good Hope) of the Dutch Freemasons at Cape Town. If they did they would have witnessed a strange scene, where the Malay priests, with their numerous attendants in connection with their magical performances, were in 'full swing.'

Mesmerism, alias Hypnotism, &c.—To the practical student of occult science mesmerism is the true and only *mystical* key to open the door into the occult sciences and arts, and of which key the ancient Hierophants of India, Persia, Arabia, Egypt, Greece, Rome, Mexico, Peru, &c., were fully cognisant, for without it no performance or 'miracle working' could take place.

Strange but True.—On the Cape Town stage of the 'Good Hope Lodge' hall, the 'subjects' of the Malay priests in connection with the 'Kalifa,' were made to *jump* on to the razor-like edge of a sword, held several feet above the ground; to walk over or on the sharp edges of several swords, with their bare feet, without difficulty, flinching, or being supported by another person. They also grasped the sword with their naked or bare hands, and threw their bare bodies (naked at the waist) on the edge, and played 'see-saw,' for quite a long time.

Walking through Fire.—This feat has been witnessed by myself and thousands of other spectators over and over again; and, although apparently astounding, could easily be performed by a resolute and intelligent subject, *not* under hypnotic control.

The Priests of Baal (?), so the Old Testament tells us, *hacked* themselves with knives, &c., &c., *ad nauseam*, and as a practical mesmerist (I also possess the highest certificate given in practical and theoretical occult or hypnotic science) I can vouch for the *bond fide* character of the experiments performed by the Cape Town Malay priests. For instance, when I saw the subject literally run through the cheeks, ears, hands, &c. (a very simple feat to old hypnotic operators—I have often done it to Christian 'subjects'), I was convinced that the subject was under the control of the priest, and that the parts lacerated or cut through were not vital parts or rich in arteries, veins, and nerves (or sheaths of sensation). I knew this because I possess the certificate of the Royal College of Surgeons as well as the American Degree of Doctor of Dental Surgery, which includes all the associated parts of the face, &c.

Being anxious to test the reality of this strange feat, without the aid of physical, *i.e.*, chemical, anaesthetics, I asked the priest to permit me to *skewer*, or pierce, with the same knife he used, the cheek, &c., of his subject. Having ascertained who I was, and obtained the subject's voluntary (?) consent, I was permitted to, and actually did, run the weapon through his cheeks, &c. During the ensuing winter I hope to be in a position to give practical demonstrations in occult or magical feats connected with physico-hypnotic science, as a proof of what I have stated.

London, May 25th, 1901.

MRS. ADA FOYE IN AUSTRALIA.

Mrs. Ada Foye, one of America's oldest and most remarkable 'test' mediums, has been lecturing and giving tests in Australia. A correspondent in the 'Harbinger of Light,' for April, gives the following illustration of the good effect of one of Mrs. Foye's 'tests.' He says:—

'On one occasion Mrs. Foye advised her audience to consider not "what Spiritualism has done for others; but what has it done for you?" And this leads me to tell a very pretty story: At the conclusion of one of Mrs. Foye's meetings at the Lyceum Hall, a young man whose face showed him to be both refined and intelligent, came up to the lecturer, shook her by the hand, and said: "Mrs. Foye, I thank you, for you have made me a better man. At one of your meetings you read a name in the air which I acknowledged. You said: "It is your mother's name," and I answered, "It is." You gave me the message: "I am helping you, my son, to be strong. Remember where you go I go with you." Mrs. Foye, I was a drunkard before you gave me that message, and scarcely ever passed an hotel without entering it. When I was going home that night I was about to enter an hotel when I saw your face before me, and I remembered the message. I turned into the street, for I would not take my dear mother with me into that place, and I gave up my drink that night—the first time for many years, and now some time has passed and I have not entered an hotel. I respect and love my departed mother too well to have her go with me there." He was much affected. This is what Spiritualism had done for him, and he is not the only one to whom Mrs. Foye, by God's grace, has brought comfort, peace, and joy. She has earned the thanks of the angels of the earth; she will receive the immortal crown from the angels of the heavens.'

I. K.

SPIRITUALISM IN THE CHURCHES.

Spiritualism, like a leaven, is slowly but surely permeating the whole realm of thought as represented in literature, science, philosophy, and religion. In a thoughtful article in a recent issue of the 'Banner of Light,' Mrs. Cora L. V. Richmond very wisely drew attention to the tendency of the churches in our direction :—

'Having afforded existence to "Christian Science," "Psychic Research," "Theosophy," and a score or two of other movements it would indeed be inconceivable if Spiritualism, even as a name, could cease to exist. As a pervading force it must abide, for it is eternal. In fact it seems to more and more pervade every department of human thought. 'Judge Edmonds said forty years ago, when asked his idea in reference to the building of a church for Spiritualists in New York: "It will not be long before Spiritualism will be preached in every church in the land." Surely there are indications that this was a true prophecy, for the sermons of Minot Savage, Heber Newton, and many other clergymen all over the land are pervaded by the spirit, and often by the name, of Spiritualism. In the next forty-four years, if its work is to be at all commensurate with the past, there should be no church in which Spiritualism is not an accepted and welcome name; no philosophy in which its attestation of a future personal existence for the human race, and the intercommunion between the spirit realm and this is not included; no classified arrangement or statement of psychic facts that does not include its phenomenal revelations concerning the power of disembodied spirits over material substance, organic and primal.'

LETTERS TO THE EDITOR.

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

Reincarnation.

SIR,—I have read with interest the letters which have appeared in 'LIGHT' referring to the above subject. When the theosophical teachings were first brought to my notice, I was somewhat antagonistic in my attitude towards them; but (and here is the keynote to the antipathy of so many) I was antagonistic chiefly because the doctrines appeared distasteful to me. After some thought I realised that it was wrong to ask—'Is such and such a doctrine distasteful, or seemingly unpleasant in its aspect?' but rather the question should be, 'Is it true?' and a study of theosophical teachings soon transformed all my feelings of negation and antagonism into something more resembling affirmation and approbation.

To be in a position to deny or affirm the truth of any doctrine, needs personal investigation and study, of a persevering and painstaking kind, giving a firm mental grasp of the doctrine which the student is either to affirm or deny. Each one must unflinchingly thrash out the question for himself.

Spiritualists, above all people, should have learnt the value of an open mind: for they are not without their opponents. Above all may we avoid the attitude of A. K. Venning, who writes: 'Mediums should shun the psychological influences of mortals or spirits who proclaim such fallacious doctrines (as reincarnation).'

'There is no religion higher than Truth.' Let us remember that no one has a monopoly of that much abused virtue, and that all earnest and honest seekers after truth are entitled to that amount of toleration and respect which is such a marked characteristic of all spiritually-minded people.

With regard to the statement of W. H. Edwards, in last week's 'LIGHT,' where he says, 'I have had my peace invaded by spirits whom I had held in high esteem, only to find them much worse as spirits than they were as mortals,' and again, 'I have known one who was very dear to me in earth life do such things as a spirit as I am certain would never have been done in the body,' is he certain that these entities were 'spirits'? In a book entitled 'The Astral Lane,' by C. W. Leadbeater, which I would recommend your correspondent to read, is this passage: 'When the separation of the principles is complete, the astral life of the person is over, and, as before stated, he passes into the evachanic condition. But just as when he dies to this lane he leaves his physical body behind him, so when he goes to the astral plane he leaves a disintegrating astral body behind him.' These astral 'shells,' as they are termed, are often seized upon and inhabited by 'elementals,' and an elemental inhabiting one of these shells 'may manifest through a medium, and by masquerading as some well-

known friend, may sometimes obtain an influence over people upon whom it would otherwise have little hold.'

To form any adequate idea on this subject the books dealing with it should be perused.

In conclusion, I would ask all those who discredit the teachings of Theosophy to keep an open and unbiased mind, and to seek by fair and studious methods to prove the fallaciousness and falsity of its doctrine. I ask no more.

Highgate, N.

G. W. GUYENETTE.

Christian Science.

SIR,—The letter from Cicely C. Kenworthy, in your issue of June 1st, induces the query, Is there no division of labour on the other side? Modern Spiritualism, I understand, answers yes, and further, that to our own circle of loved ones gone before, our personal protection from dangers 'ghostly and bodily' is relegated. But it is a protection not of Omnipotence. The lady says: 'Surely it ought not to be difficult to believe that God does look after our small personal interests?' This is most difficult of belief, although it may be easier to realise from the lesson, 'Inasmuch as ye are of more value than many sparrows,' that there is a more Omnipotent protection over those whose safety is, for any special object, important to the welfare of humanity in or out of the flesh. The Great Teacher whose mission was of eternal value and importance to the world, had special protection, for we read, 'He shall give His angels charge concerning thee, and on their hands they shall bear thee up, lest haply thou shalt dash thy foot against a stone.' But a special cohort of angels could hardly be expected to surround ordinary citizens in their daily life, for, sad to say, the majority of mankind do not fulfil the highest missions, and where, too often, they might appear to be so doing, increased knowledge and discernment would probably reveal them as propagators of error—'blind leaders of the blind.' Hence although the towers of old may not have fallen on the worst of mankind, nor are they sinners above others who are victims of plagues and famines, railway accidents, shipwrecks, colliery disasters, &c., yet the absence of special Omnipotent protection is evident by the fact of the occurrence of such calamities, possibly for the ultimate and perhaps speedier spiritual purification of the victims. In the letter on Reincarnation (following the one I am more particularly dealing with), W. H. Edwards speaks of 'spirits animated by every malevolence.' These continually may be the cause of disaster, by overcoming undeveloped, disorganised, yet well intentioned protecting spirits, to whose protection are relegated those whose careers in the world are not epoch making.

A departed naturalist might be the guardian spirit of the sparrows, but I can only conceive of his invoking the intervention of the Divine Father, not every time a pugnacious sparrow falls to the earth, but when the cause of the fall indicates a possible cause of destruction of the sparrow community, ultimately destructive of the protection of cereal life against insects, against whose depredations the food of man must be protected. From such analogies the extremes rushed into by those troubled by too great apprehension of 'the absurdity and the incongruity, not to say the impiety, of attributing directly to Deity trifling events,' and by those survivals of old school theology who would represent Deity as leaving no work for our spirit friends, may be avoided; at least such has been my desire in penning so long a letter.

W. M. SUTHERLAND.

What Do We Mean by the 'Soul'?

SIR,—God is Spirit. The Cosmos is God or Spirit manifested to intelligence; substance. The energy that underlies and forms substance is Spirit, or what we call God.

The Soul is individualised Spirit or God, the Ego.

The Soul or Ego functions through a spiritual or ethereal body in the spheres, and through a fleshly body on the material plane. Hence we have material body, spiritual body, Soul and Spirit.

It seems to me that the confusion on this subject arises from calling the ethereal body, spiritual; it would be more correct to call it the Soul body, and spirits, souls. And the same error is responsible for the so-prevalent ideas about the next life, that it is a misty, shadowy sort of existence, the fact being that the body the Ego functions through on any plane is a real, substantial body to all on that plane.

It is surely in accordance with reason to think that the higher the plane of being the more real the body; for the more potent the Soul or individualised mind and the more refined its vehicle, the more real to itself it and its environment become.

Spiritualism is the science of the Cosmos and the energy that underlies it, and the name is therefore correct; to call it Soulism would be to limit it.

A. K. VENNING,

Los Angeles, Cal., U.S.A.

Evidences of Identity.

SIR,—Mr. Bick's experience, as reported in 'LIGHT' on page 275, is clearly within the limits of thought-transference and mind-reading. Did his grandfather tell him something which Mr. Bick did not know, but found on subsequent inquiry to be correct? Nothing short of this is evidence of spirit identity, or even of a communication from the other world.

The clairvoyance I have seen on London platforms consists apparently of vague mental pictures, without even an attempt to give full names, dates, or any real evidence.

At Lyric Hall, New York, last month, the mediums, instead of relying on silly descriptions of nameless imaginary persons, did really offer evidence which was not obtainable through the minds of their audience. I would it were so in this country.

M.

Palmistry.

SIR,—It has often struck me as most incongruous on the part of the police to pitch upon palmists as a species most worthy of prosecution. If palmists as a class are to be dealt with by the law as 'rogues and vagabonds,' merely because they profess to tell the character, antecedents, and, to a certain extent, the future of the consultant by the lines on the palm of the hand, &c., then to be logical, every form of sensitiveness, such as clairvoyance, psychometry, &c., ought to be proceeded against in like manner. On the whole there are more bad than good palmists, and a person who has come across a bungler in the art will probably conclude that palmistry is charlatanism of the purest water. All the more reason, therefore, that those who have encountered a genuine 'exhibition of the art' should testify to the fact that the hand does unmistakably record the main incidents of the individual's past life, as well as the character. Of this I have had several proofs, and none more convincing and straightforward than at a hand-reading recently given at the rooms of a well-known West End palmist. I consider palmistry a phase of sensitiveness, for without intuition or clairvoyance, the palmist, however 'scientific,' is apt to stray far from the fact. This accounts for some people having very good results with a certain palmist, while others get hardly anything worth mentioning. There must be a *rapport* established, otherwise the sensitive is all at sea.

ARTHUR LOVELL.

5, Portman-street, W.

'X-Ray Sight.'

SIR,—Your issue of May 4th has just reached me, and I notice among its contents the story of the Texas boy with the 'X-Ray sight.'

This story originally appeared in the 'St. Louis Globe-Democrat,' a paper that seems to make it one of its 'features' to publish, every now and then, some impossible stories from Texas that have no foundation in fact. These stories are skilfully told, with real names and localities, but there is no truth in them. When I was living in Texas I made it my business to try and verify some of them, but invariably found them to be baseless. On one occasion it told the story of a negro girl who was a clairvoyante and prophetess, and who gathered crowds of people in the streets of Houston. I was living in Houston, Texas, then, and upon inquiry among the coloured people there I found that a girl of that name lived there, and that she had some mediumistic power in a quiet way, but never exhibited in public. On another occasion I read in that same 'St. Louis Globe-Democrat' about a wonderful invention of a powerful explosive by a Texas physician, far more powerful than dynamite, and that negotiations to sell the secret to the Government were then in progress. It gave the name of the inventor and quite an extensive biographical sketch. The supposed inventor happened to be a friend of mine. The biographical sketch was correct in every particular, but he had in reality given no attention to explosives, and had made no discoveries in that line.

Now, I have not investigated the story of the alleged Texas 'X-Ray' boy, but from the above experience and the internal evidence of the story itself there is hardly room but for one conclusion, that it is a fake.

The so-called wonderful facts, scientific or otherwise, that you find in our daily papers must not be taken too seriously. They are frequently not facts at all, but simply what is called 'Journalism.'

These papers have an implied contract with their subscribers to furnish them with so many pages of reading matter daily during the week, and much more on Sunday, and if the world, large and interesting as it is, does not supply enough real happenings, what is there to do but invent them?

ALPHONSE.

Portland, Oregon.

SOCIETY WORK.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last a large circle received interesting phenomena and a good address by Mr. Millard on 'Love and Spirit Development.'—E. B.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. Geo. Cole gave another excellent address on 'The Science of the Spiritual Life' to a crowded audience. We had a large after-circle. Meeting on Sunday next, at 6.30 p.m.—C.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last, the vice-president, Mr. Henry A. Gatter, speaking upon 'What is Death?' delivered an address tending to dispel the popular dread of death. Mr. Gatter afterwards gave, normally, several clairvoyant descriptions, the majority of which were recognised. On Sunday next, at 7 p.m., Mr. John C. Kenworthy (author and reformer) will deliver an address in the above hall.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreadie gave twenty-three clairvoyant descriptions, nineteen of which were recognised, much to the interest of the crowded audience assembled. A solo, 'Consider the Lilies,' sung by Miss Florence Morse, 'by special request,' and a few suitable remarks by the chairman, Mr. A. J. Sutton, brought to a close an interesting and enjoyable meeting. On Sunday next, at 7 p.m., Mr. E. W. Wallis will reply to written questions from the audience.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions, W.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Many questions were answered regarding spirit obsession and personation at the morning circle, and advice given as to the method of dealing with such cases. Great interest continues to be manifested in the series of addresses upon 'Jesus—After Death,' and on Sunday, at 6.30 p.m., 'The "Ascension,"' from a Spiritual Standpoint, will be dealt with. The morning circle meets each Sunday, and the doors are closed at 11.15 a.m. prompt.—W. E. LONG.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—Good addresses were given by Mrs. Boddington and Mr. Adams last Sunday evening. Mrs. Boddington remarked that Spiritualists have discovered the law by which we are governed, the law of God or goodness, and God's will must be done. Mr. Adams, speaking of the effect it has upon us as moral beings, claimed that life is better understood by a knowledge of Spiritualism and remarked that Spiritualists are the least superstitious people on the face of the earth. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meetings will be held in Battersea Park and on Clapham Common; at 7 p.m. the usual workers. On Tuesday, at 6.30 p.m., Band of Hope, and on Thursday, at 8.30 p.m., public séance.—YULE.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—On Sunday last Mr. J. J. Morse answered written questions from a large audience in a logical and brilliant manner; the ground covered was very extensive, and the replies were especially helpful to the investigator. Mr. Morse also contributed a poem by Ella Wilcox. On Sunday next, at 7 p.m., clairvoyance will be given by Mr. J. A. White. On Wednesday, June 19th, a meeting for members and associates only will be conducted by our esteemed vice-president, Mr. H. Belstead. On Sunday, June 23rd, at 7 p.m., Mr. J. J. Morse will again be the speaker. At the Tottenham Branch, in the Public Hall, Forster-road, Mr. E. W. Wallis gave an address, followed by answers to written questions from a good audience, in a brilliant and instructive manner, and useful information was given to inquirers. On Sunday next, at 7 p.m., Mr. Edward Whyte will deliver an address on 'The Gospel.' On Sunday, June 23rd, an inspirational address on 'Spirit Spheres and Spirit People' and clairvoyance will be given by Mrs. M. H. Wallis. The Spiritualist papers are on sale at both halls.—ALFRED CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, N.

LONDON SPIRITUALIST ALLIANCE.—We are requested to state that one or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., when they will be pleased to meet any friends who may wish for an interview.

ARGUMENT UNNECESSARY.—We have attained to something like a certainty concerning the continuance of life after the incident of death. The time for argument has passed, and, while all regard immortality as a possibility and many look upon it as a glorious and alluring probability, the great majority have a faith which cannot be shaken.—GEORGE H. HEPWORTH.