

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

'Mind,' for October (New York: The Alliance Publishing Co.), gives us an excellent portrait of Dr. R. Heber Newton, with a biographical sketch and an incisive Article by him, on 'The New Theology.' Another Article, by C. G. Oyston, on 'Man's infinite possibilities,' has refined thought and feeling in it. The following is somewhat new as an inference:—

In a genuine spiritual séance, all the phenomena displayed in external Nature may be illustrated and duplicated in the materialisation of spirit forms. This evidence of creative power may be displayed by *human* beings, possibly dwelling in the earth's atmosphere, who may never have ascended to the spiritual realm proper. What, then, must be the power of our human brethren who have progressed in those regions for ages?

The note of newness in this is the suggestion concerning the operators at séances, and the flavour of the phrase 'human beings' in such a connection. We often hear of 'earth-bound spirits,' with an implied inference that these are all more or less evil. Why should they be? Even 'earth-bound' may only mean at school, or at work. They can deal at first-hand with the occult forces, and are thus far advanced: but we may well ask, with hope and exultation, What must be the power of our human brethren who have advanced to the true spirit-planes?

'The Theosophist' has the following touching and instructive Note:—

Colonel Olcott having asked the respected philanthropist, Miss Clara Barton, whether imprisoned criminals as a rule read good books, or those which glorify the highwayman and burglar as heroes, she replies:—

'You speak of something I have said in some report. That may be, although I do not recollect it; still, it is very probable, and would be perfectly true, if I said I believe that even the most hardened and degraded nature leans instinctively to virtue, however far from the grasp—the dim ray is there, however clouded. I had once under my care nearly half a thousand women prisoners of all grades, from the simple dissolute life, to suspected if not attempted murder.

'They sat before me in chapel an hour each day. I did not weary them with advice—they had had a surfeit of that long before; nor correction—they were having enough of that, Heaven knows, as the weary days dragged on. I told them stories of the lives of other persons, and left them to draw their own inferences; but never one plaudid did I get from even the most hardened, for a story of successful vice or crime. They listened stolidly, or approvingly, to a tale of vice overtaken by retributive justice; but the simple story of reclamation—of one leaving, at last, the miry track and the hidden way, and learning to lead the life that God had planned—one who had found the strength to keep the path, and walk erect before the world, filled the hall with sobs, often with moans painful to listen to. I never interrupted, but let Nature have her perfect work, and studied myself,

meanwhile, the lesson I am now trying so unexpectedly and imperfectly to recite to you. The spark of virtue and of God is inborn in the human soul, or man would not be man.'

The third Part of Mr. and Mrs. Wallis' 'Guide to Mediumship' has been issued, but with no publisher's name. It can be obtained from the Office of 'LIGHT.' This Part is on 'Psychical Self-Culture,' considered under the following heads: 'The soul and its powers,' 'Mediumship and Psychical susceptibility,' 'Mystical, Occult and Magical powers,' 'Physical and Mental Culture,' 'Psychometry, Clairvoyance and Healing,' 'Practical instructions for Psychical unfoldment,' and 'The spiritual significance.' On all these subjects, these experienced mediums show, at all events, the possession of a discriminating judgment, sober sense, and sound knowledge. The little book is, moreover, a bright bit of work, and might well interest anyone apart from any special caring about the subject.

'The Metaphysical Magazine' gives us the following important reminder:—

It will be remembered that in the 'Metaphysical Magazine' for April, 1901, there was presented to our readers a prediction by Mr. Julius Erickson, in relation to the second Presidential term of Mr. McKinley, made two days after his inauguration in March. Mr. Erickson had given a similar forecast in 1897 of the previous years, which was remarkable for its correctness. The following extracts will, we think, impress readers as peculiarly significant:

'I look for marked and unusual success in all our foreign relations. But as the sun is afflicted by "Uranus," ruler of the 8th house, it denotes a very serious illness for the Executive and grave danger of death. He will be in grave danger of accident or some such event while on a long journey.

'An especially vexatious and serious time may be looked for during the early part of June, 1901.' The President will be in danger of illness or accident about that time.

'In short, the President is under aspects somewhat similar to those in operation when Lincoln and Garfield assumed office.'

With reference to the incorrectness of June as the month of danger, 'The Metaphysical Magazine' notes that exact dates are not always to be expected, and reminds us that, in consequence of Mrs. McKinley's illness, an expected journey was abandoned; this probably thwarting plots then existing.

On this same subject, 'The Banner of Light' prints the following:—

Dear Editor,—Reading in your last 'Banner' of 'Political Predictions' makes me feel that I must tell you that during the last Presidential campaign I spent an evening at the house of a friend here. There was also present a trance medium, a lady of our acquaintance; she passed into a trance condition and we asked many questions. One was, 'Will McKinley be elected President?' The answer was, 'Yes, but he will not live to serve his next term out. He will be assassinated as I was.' I asked the control if he would give us his name and he said 'Garfield.'

San Diego, October 1st.

THOS. A. WHITE.

Another paper says:—

Dr. L. D. Broughton, President of the American Astrological Society, predicted in 1896 as follows: 'Mr. McKinley's horoscope indicates danger of assassination nearly as much as General Garfield's or Abraham Lincoln's.'

It is certainly interesting to see how opposites meet. Herbert Spencer, the anti-Theosophist, is the apostle of the Unknowable: and here is F. M. Parr, the Theosophist, who stands up for the Inconceivable. The passage (in 'The Theosophist') is a fine one. He is discoursing of 'Matter and its Higher Phases':—

Perhaps the last popular stage of reason deals with the physical atom. Few indeed are there who would dare to reason beyond this mighty obstacle.

Presumption! they would say; absurd and ridiculous to suppose that there could be a state of matter more attenuated than this atom!

To suggest that an atom in its turn is as complex a thing as a planet, would be such a strain upon the reasoning powers of the average man as to make him suppose you were really mad. And why does this idea of the physical atom, as the ultimate of matter, hold so strongly in the popular mind to-day? If one speak of infinitude as stretching shoreless in all directions, and then treat of the atom as the finest state of matter, we have immediately a contradiction in terms, and no other conclusion can be arrived at, than that either there is no such thing as infinitude, or the atom is *not* the finest state of matter. If infinitude does obtain, then the physical atom is built up of material finer still than itself; and this reasoning will carry one back and back until one reaches—the unthinkable.

By this line of procedure we may logically reason back towards the inconceivable; and the fact that intellect can convey but a shadowy idea of matter rarer than the atom, does not serve to deny that such states of matter exist.

By using the same line of argument, we may also infer that intellect is not the highest form of consciousness in the realms of infinitude.

There is an indication of keen thinking in that. Driven home, it might help the Agnostic, but it would make an end of the Atheist—and perhaps of the Theosophist.

A publication of simply unspeakable importance is 'Unseen faces photographed; Report of Dr. H. A. Reid' (Los Angeles, Cal., B. R. Baumgardt and Co.). Of course it is only testimony, but it is testimony of very high value, and we have reasons for treating it seriously. The booklet contains sixteen full-size reproductions of 'spirit photographs,' and nearly all of them contain as many as three recognisable faces, about the same size as that of the sitter. In every case, full and clear details of the conditions are given, with sitter's name and address. This is a subject of enormous importance, and ought to be keenly pursued. We have communicated with the author, and expect to receive a supply of his valuable booklet shortly. Its arrival will be duly announced in our advertising columns.

We are glad to hear that experiments in this fascinating field are being tried by some of our friends, and in some cases with clear prospects of success. We should like to hear from those who get any results, however small. There is no department of our work which could equal this in interest and convincing value, if results could be secured under right conditions. Much is to be learnt, and much to be done here.

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Oh, we loved each other so,
In the sunshine and the snow,
We together knew no woe.

Little Blossom, when you died,
How I wept, and how I sighed;
You no longer by my side,
All the world so cold, so wide.

Little Blossom, I am sad,
Rack'd with pain and almost mad,
I shall never more be glad,
God has taken all I had.

Little Blossom, while I stay,
In this world, oh, come what may,
Love me still, let one sweet ray
Of thy memory guide my way.

Little Blossom, fond and dear,
When death calls me, hover near;
Then my trembling heart would cheer,
Cast out every shade of fear.

Little Blossom, we don't sigh
For grand mansions up on high,
One wee nook in yon blue sky,
Made Heaven by *love*, would satisfy.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday, November 21st, when

THE REV. J. PAGE HOPPS

Will give an Address on

'Professor Hyslop's Record of Observation with Mrs. Leonora Piper.'

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, it has been decided to hold a DRAWING ROOM MEETING in the *French Room*, St. James's Hall, Piccadilly, on Thursday, November 28th, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by *ticket only*. Tickets will be sent to all Members and Associates.

On December 5th Mr. A. P. SINNETT will give an Address on 'The Relations of Theosophy and Spiritualism.'

On December 19th Mr. W. J. COLVILLE is expected to be present and to speak on a subject to be chosen by the audience.

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., and will be pleased to meet any friends who may wish for an interview.

PROGRESS OF THE LONDON SPIRITUALIST ALLIANCE.—At the Council meeting of the London Spiritualist Alliance held on October 30th, ten new Members and twenty-eight new Associates were elected, their subscriptions being taken for the remainder of the present year and the whole of 1902. To meet the need for increased accommodation at the fortnightly meetings, the Council have engaged the Regent Saloon, St. James's Hall, which is on the ground floor and is entered from Regent-street.

SILVER WEDDING.—Mr. William Richmond and his wife, Mrs. Cora L. V. Richmond, celebrated their silver wedding at their home in Rogers Park, Ill., U.S.A., on October 12th. A numerous company of friends, from far and near, assembled to testify their earnest good wishes, and many letters were read from absent friends expressing regret at their inability to be present. A large number of valuable and beautiful presents were received, and interesting speeches were made by several of Mrs. Richmond's co-workers in Chicago, and 'nothing was lacking that might add to the joy of the occasion.'

It is certainly interesting to see how opposites meet. Herbert Spencer, the anti-Theosophist, is the apostle of the Unknowable: and here is F. M. Parr, the Theosophist, who stands up for the Inconceivable. The passage (in 'The Theosophist') is a fine one. He is discoursing of 'Matter and its Higher Phases':—

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ABOUT HYPNOTISM.

(Continued from page 519.)

X.

When anything from which much was expected disappoints the hopes of its friends, it is taken for granted by the world that its intrinsic demerits caused its failure; and it soon becomes a 'chose jugée,' and is dismissed to the limbo of forgotten things. For that reason it is important to understand the whole conjunction of adverse circumstances that led to the virtual suppression of the mesmerisers; for it will then be perceived that, however excellent the magnetic treatment of disease, such a combination of causes could not but create an opposition to Animal Magnetism which nothing short of a miracle would have enabled it to overcome. At the risk, therefore, of appearing tedious, I must continue the enumeration of those causes.

Among the hindrances to the progress of Magnetism, Deleuze reckoned the exaggerations of the magnetisers, which caused the facts to be scouted without examination, as utterly impossible, and caused the name of Mesmer to be coupled with that of Cagliostro, whom the public in general looked on as a charlatan. Deleuze takes trouble to point out how different the behaviour of Mesmer was from that of the mystery-loving, pretentious Italian wonder-worker. Cagliostro posed as a unique personality; Mesmer's great wish was to explain his system to those competent to pronounce on it, so that others might learn to do what he did; and even the enemies of the magnetisers gave them credit for openness and fairness, acknowledging that their cry was always 'Come and see; go and try.' Nevertheless, Magnetism suffered from being mixed up with things with which it had no necessary connection, and saddled with their sins.

A conspicuous instance of this was the incorporating into Magnetism of the struggling 'science' of Phrenology; which was effected in England chiefly under the auspices of Drs. Elliotson and Engledue. Not only did the surprising claims made for Phreno-magnetism prejudice the public against Magnetism itself, but they were a cause of division among magnetisers, many of whom looked upon Phrenology as a pseudo-science. The chief reason for the prejudice against Phrenology was that it was regarded as 'atheistic,' a belief in it being thought by many people to lead infallibly to materialism; and the fact that Drs. Elliotson and Engledue were known to be pronounced materialists, did not tend to weaken that idea. Not only did Phreno-magnetism create a side issue, to the detriment of Magnetism, but the alliance also injured Phrenology. Whether Gall himself was really a materialist or not, he sought to establish Phrenology upon a basis of pure observation, as completely independent of corroboration from adventitious sources such as Animal Magnetism, as it was free from bias through religious or metaphysical theory. During many years, with infinite labour, Gall collected thousands of instances of the simultaneous existence of an 'organ' and a faculty, in excess, or in deficiency; and those correspondences of faculty and brain substance were the data on which he relied; but when Magnetism became decadent, Phrenology suffered with it, as the two things had become linked together in the public mind; for the world had forgotten that Gall, the great anatomist of the brain, had used only the strictest scientific method in locating the faculties in its different parts. Of course, when Phreno-magnetism came gradually to be first doubted, and then disbelieved, by many magnetisers who had at first accepted it, Magnetism itself was thought by the public to have been in a great measure 'disproved' and abandoned, and this, too, gave it a decided set-back.

Another matter with which Animal Magnetism became mixed up to its detriment was Reichenbach's 'Odyle' or 'Od force.' The magnetisers thought that they had found a powerful ally in Reichenbach; but that very fact put the men of science against Reichenbach's theories, and they refused to verify his facts; or, rather, they made a burlesque pretence of trying to do so. For thirty years Baron Reichenbach, a man whose scientific reputation was world-wide, had experimented with hundreds of extreme sensitives; and yet, everybody thought himself justified in pool-

pooling Reichenbach's labours and ideas, because, forsooth, he himself did not meet with the same results during half an hour's trial with two or three people taken at random.

Another instance of this distraction from the main issue was furnished by Rutter's 'Magnetoscope,' a little instrument from which the most wonderful results were expected, and which was taken up warmly by Dr. Ashburner, Theodore Leger (the 'Psychodunamist'), and other magnetisers. This instrument was a development of the very old fortune-telling device of a ring suspended by a thread which is held in the hand, the ring answering questions by tapping on a glass, inside of which it hangs. In Rutter's instrument, the pendant hangs from a fixed support, and any unconscious propulsion of it by the operator is thus prevented. Rutter devoted much time to experimenting with this little machine, a bob and graduated card replacing the ring and glass; and he drew up elaborate tables showing the different movements of the suspended bob when the operator held different substances in one hand, and placed the other on the machine. Suffice it to say that the inventor believed that his magnetoscope would solve most of the problems of chemistry, of electricity, and of our vital mechanism. But after a time it was found that the apparatus gave different results with different people: so it dropped out of sight and out of memory, although its curious behaviour was never satisfactorily explained.

Again: Magnetism, in its struggle with the doctors, found itself in unsought alliance with other novel systems of treating disease, in so far that they also were fighting against the tyranny of official Medicine. Foremost among these was Homœopathy, to be coupled in any way with which was no help to Magnetism. The magnetisers were trying to supplant the old mode of treatment by Magnetism, and the homœopaths were endeavouring to do the very same thing by means of Homœopathy; and although Hahnemann himself is said to have had some belief in Magnetism, still the 'globule' and the 'pass' were rivals for public favour; and both of them aimed at universal sovereignty. It became a three-cornered duel, in fact, in which each of the adversaries attacked the other two. Homœopathy and Magnetism, however, wasted very little ammunition on each other; and between them they gave orthodox Medicine so severe a shaking that it could no longer uphold its absolute authority, even by calling in the help of the law; and a system of 'go-as-you-please' then sprang up in the cure of disease, which has become to-day a veritable jubilee of patent medicines and curative fads of all kinds—some of the most noxious of these fads, be it said, being innovations by 'regular' practitioners.

But it was not the competition of these unorthodox systems that injured Magnetism, so much as the discredit into which it fell by being associated in the public mind with what was popularly regarded as charlatanism—a discredit which seemed to be justified in a measure, for the domain of Magnetism was invaded by quacks and pseudo-clairvoyants, the public being unable to tell true Magnetism from false. Teste mentions a typical case of this kind to which he was called in. The patient, he says, had previously been treated 'by one of those somnambulists who live privately on the credulity of fools, or of hopeless invalids, and who sometimes make us blush at being magnetisers'; 'a more strange, complicated, and barbarous treatment could not be devised,' he thinks; and no wonder, for that treatment consisted of 'live pigeons with their throats cut' applied to the feet; plasters all over the body, and 'drugs, tisan, and mixtures such as no apothecary ever made up.' This reads much more like the orthodox treatment of that day than like Animal Magnetism; but it was by such outrages on common-sense that Magnetism was often judged.

A very telling slander, but one which it is difficult for us now to take seriously, was that magnetic cures were accomplished by the aid of the Devil. To deny this was declared to be the same thing as asserting that they were done with the assistance of God: and that was affirmed to be equivalent to saying that Christ's miraculous healing was nothing but Animal Magnetism; which, of course, was looked on as rank blasphemy. Having presented the friends of Magnetism with this dilemma, their enemies proceeded to impale them on one of its horns, by declaring that the magnetisers were

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(Continued from page 519.)

X.

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Another matter with which Animal Magnetism became mixed up to its detriment was Reichenbach's 'Odyle' or 'Od force.' The magnetisers thought that they had found a powerful ally in Reichenbach; but that very fact put the men of science against Reichenbach's theories, and they refused to verify his facts; or, rather, they made a burlesque pretence of trying to do so. For thirty years Baron Reichenbach, a man whose scientific reputation was world-wide, had experimented with hundreds of extreme sensitives; and yet, everybody thought himself justified in

poohing Reichenbach's labours and ideas, because, forsooth, he himself did not meet with the same results during half an hour's trial with two or three people taken at random.

Another instance of this distraction from the main issue was furnished by Rutter's 'Magnetoscope,' a little instrument from which the most wonderful results were expected, and which was taken up warmly by Dr. Ashburner, Theodore Leger (the 'Psychodunamist'), and other magnetisers. This instrument was a development of the very old fortune-telling device of a ring suspended by a thread which is held in the hand, the ring answering questions by tapping on a glass, inside of which it hangs. In Rutter's instrument, the pendant hangs from a fixed support, and any unconscious propulsion of it by the operator is thus prevented. Rutter devoted much time to experimenting with this little machine, a bob and graduated card replacing the ring and glass; and he drew up elaborate tables showing the different movements of the suspended bob when the operator held different substances in one hand, and placed the other on the machine. Suffice it to say that the inventor believed that his magnetoscope would solve most of the problems of chemistry, of electricity, and of our vital mechanism. But after a time it was found that the apparatus gave different results with different people: so it dropped out of sight and out of memory, although its curious behaviour was never satisfactorily explained.

Again: Magnetism, in its struggle with the doctors, found itself in unsought alliance with other novel systems of treating disease, in so far that they also were fighting against the tyranny of official Medicine. Foremost among these was Homœopathy, to be coupled in any way with which was no help to Magnetism. The magnetisers were trying to supplant the old mode of treatment by Magnetism, and the homœopaths were endeavouring to do the very same thing by means of Homœopathy; and although Hahnemann himself is said to have had some belief in Magnetism, still the 'globule' and the 'pass' were rivals for public favour; and both of them aimed at universal sovereignty. It became a three-cornered duel, in fact, in which each of the adversaries attacked the other two. Homœopathy and Magnetism, however, wasted very little ammunition on each other; and between them they gave orthodox Medicine so severe a shaking that it could no longer uphold its absolute authority, even by calling in the help of the law; and a system of 'go-as-you-please' then sprang up in the cure of disease, which has become to-day a veritable jubilee of patent medicines and curative fads of all kinds—some of the most noxious of these fads, be it said, being innovations by 'regular' practitioners.

But it was not the competition of these unorthodox systems that injured Magnetism, so much as the discredit into which it fell by being associated in the public mind with what was popularly regarded as charlatanism—a discredit which seemed to be justified in a measure, for the domain of Magnetism was invaded by quacks and pseudo-clairvoyants, the public being unable to tell true Magnetism from false. Teste mentions a typical case of this kind to which he was called in. The patient, he says, had previously been treated 'by one of those somnambulists who live privately on the credulity of fools, or of hopeless invalids, and who sometimes make us blush at being magnetisers'; 'a more strange, complicated, and barbarous treatment could not be devised,' he thinks; and no wonder, for that treatment consisted of 'live pigeons with their throats cut' applied to the feet; plasters all over the body, and 'drugs, tisan, and mixtures such as no apothecary ever made up.' This reads much more like the orthodox treatment of that day than like Animal Magnetism; but it was by such outrages on common-sense that Magnetism was often judged.

A very telling slander, but one which it is difficult for us now to take seriously, was that magnetic cures were accomplished by the aid of the Devil. To deny this was declared to be the same thing as asserting that they were done with the assistance of God: and that was affirmed to be equivalent to saying that Christ's miraculous healing was nothing but Animal Magnetism; which, of course, was looked on as rank blasphemy. Having presented the friends of Magnetism with this dilemma, their enemies proceeded to impale them on one of its horns, by declaring that the magnetisers were

condemned out of their own mouths, for they constantly quoted the doings of the sorcerers and the witches in corroboration of their own phenomena. And, besides, did not everybody know that 'The Devil is an expert physician'? Did not St. Chrysostom tell us that 'It were better for a man to remain sick all his days, yea, he had better die, than to go to the Devil for health'? Did not old Burton, in his 'Anatomy of Melancholy,' say that in his time many cures were done in every village by the sorcerers, 'but it were better to die than to be so cured'? Did not Sennert, a physician of the sixteenth century, who accused Paracelsus of commerce with the Devil, tell his professional brethren that 'It is better for them to acquiesce with resignation in the death of their patients, than to save their lives by such impious means as the use of medicines recommended by Paracelsus,' and the Devil?

The clergy could not well display less piety than the doctors; so they, too, raised the cry of 'Satanic agency,' and warned their flocks against Magnetism; although some Protestant clergymen were among its ardent advocates and defenders against this and other charges. The Rev. George Sandby, for instance, devotes a considerable portion of his excellent treatise on Mesmerism to proving that the cures operated by the magnetisers are *not* Satanic, and that the miraculous healing of Christ was *not* magnetic. It has always been a difficult thing for pious people to distinguish between the hand of God and the paw of the Devil in the causing or curing of disease; and the Church of Rome was circumspect enough to refuse to issue a general Anathema against Animal Magnetism. On several occasions applications have been made to the Holy See by high dignitaries of the Church, praying it, for the information of the clergy, to pronounce on the legality of Magnetism; but it always refused to do more than give judgment on the particular cases that were referred to it, accepting the facts of each case as set forth by the petitioners. These curious documents, which are too prolix to quote here, ended by asking whether it endangered the salvation of the faithful to magnetise, or be magnetised, for the cure of disease, or to consult a medical clairvoyant. In stating their cases, the petitioners throw a curious sidelight on Magnetism at this time; for they fully recognise the reality of all the phenomena, and, perhaps, even add a little embellishment from the doings of the sorcerers and witches. In the absence of any comprehensive condemnation of Magnetism by the Sacred Penitentiary, every Catholic priest was practically at liberty to form his own opinion, and the judgment of the lower clergy was almost always an unfavourable one; although Magnetism had a few brilliant defenders among the higher. Father Lacordaire, for example, declared in the pulpit of Notre Dame, that 'Magnetism is a Divine preparation to humble the pride of the materialists'; and the venerable Father Almaguana wrote:—

'It is not we who work these wonders, but the grace of the Lord, the divine goodness, the omnipotence of the Eternal, who has been pleased to make use of us, beings weak and imperceptible in the eyes of the world, in order to confound the mighty, and the pretended philosophers of the earth.'

EXPERTO CREDE.

(To be continued.)

MR. G. E. BISHOP, of 31, Caversham-road, N.W., wishes us to state that he is at present in Londonderry, carrying out some successful work as a healer, in the treatment of paralysis and sciatica, and that he will not be back in London till the New Year.

'EVERYBODY'S ASTROLOGY' is a well-written little work, containing an excellent introduction to the study of astrology. It is the first of a series of astrological manuals edited by Alan Leo. In all there are fourteen chapters. The first twelve deal with the Zodiac: the character and general fortune of all persons born under each of the signs being clearly defined and described. The remaining chapters treat of the planets and their significations. The title of the second manual will be 'The Horoscope,' and its aim will be to give plain instructions, free from abstruse calculations, for the casting of horoscopes. We can readily imagine that the series will be cordially welcomed by persons interested in the subject. The price of each of the manuals is one shilling, and they may be obtained of L. N. Fowler and Co., 7, Imperial-arcade, E.C.

THOUGHTS ON REINCARNATION.

I have been discouraged, perhaps unwisely so, from continuing to treat of the question of reincarnation, by the sense that the doctrine was profoundly, and as it appeared to me, hopelessly, misunderstood by the majority of the writers who discussed it recently in your columns. I am, however, tempted by the letters of 'J. A.' and Mr. Guyenette to ask your permission to say a few more words on the subject.

The view propounded by 'J. A.' in 'LIGHT,' of October 19th, is precisely that advanced by both Eastern and Western teachers of the doctrine, and which I endeavoured, though apparently without success, to lay before your readers a few weeks ago. The theory is that successive incarnations have to take place until the individual has gone through all the experiences, learned all the lessons, and attained all the excellencies, that incarnate life can afford him; and for this purpose he is embodied many times, in both sexes, and under all sorts of conditions. His task accomplished and his object reached, he is liberated from the necessity of re-birth and proceeds on his course through the spiritual spheres. The saviours of the world are they who, having passed through all the re-births necessary for their own perfection, voluntarily renounce for a while their well-earned bliss, and return to earth for the benefit of their less advanced brethren.

It may interest some of your readers to hear how the teaching came to me, and the narration may serve to prove that I can, at any rate, sympathise with those who find the doctrine a stumbling-block.

It was early in the eighties that this subject was first presented to my notice, eliciting from me the remark: 'Well, I hope it isn't true; I have suffered so much in this one life that I devoutly hope, when once I am clear of earth, never to come back.' And with that, I dismissed the subject from my mind. Not long after this, I was sitting one evening in the drawing-room with my family, thinking of nothing less than of reincarnation; when, in a sudden flash, I saw the whole scheme unrolled before me, as though the contents of a library could be conveyed in a single word. I saw the descent of spirit into matter, its gradual evolution through the mineral, vegetable, and animal kingdoms, until at last the human stage is reached, it also having its many degrees. Deeply impressed, I resolved to study the question, and soon afterwards a friend gave me the 'Perfect Way' of Anna Kingsford and Edward Maitland, which I read with avidity, finding in this theory the only solution to the otherwise unanswerable problems of the world.

But those who imagine that a love of earth and its 'pleasures' (?) actuates those who support this teaching; and those who suppose that it involves the idea that every one has to go through a certain amount of suffering, so that they who have a good time in this life will have a bad time in the next and *vice versa*, have utterly misconceived the teaching. This last conception presents a manifest injustice; on the contrary, the essence of Karma is justice, the inevitable sequence of cause and effect. 'As a man sows, so shall he reap.' As Anna Kingsford aptly puts it: the destiny of any given life is like the hand of cards dealt out to a player, which is good or bad according to the deserts of his past; but the same hand may be played in many different ways, and here comes in free-will, for according as the hand is well or ill played, the destiny is formed of the succeeding life or lives. Thus we are the victims of no arbitrary decree, but are the masters and makers of our own fate.

A. E. MAJOR.

It is long since I sent you some few thoughts in regard to this question which you were good enough to insert in 'LIGHT.'

So many deep problems are involved in this one that it inevitably comes up for discussion now and again in your columns; and this is well, for only perhaps in that way will most of your readers be enabled to realise how far-reaching it is, and how much misconception there is in regard to it.

My object in writing now is to comment briefly on some

of the points which have recently been suggested, in order that some aspects of reincarnation which are usually overlooked may be noticed. I am one of those who accept it as a fact, simply because, for me, it perfectly explains life as we know it, with its many problems, and its infinitely varied conditions.

In searching for Spiritual Truth we need constantly to desire it with all our hearts, and also to make sure that we are not unconsciously making certain reservations. What matter if, in faithfully applying these principles in all our studies, we have at times to surrender some cherished but false notion as we grow from knowledge to greater knowledge?

It is evident that if the plurality of material lives be a fact, it is not one that can by any possibility be demonstrated to others as such, while we are on earth. Were men and women normally gifted with such transcendent spiritual perceptions as will in time be theirs, the material body would be powerless to veil the record of the past, and even the future would to some extent unfold itself. But, as this is not so, we can but judge of this or any similar undemonstrable fact by considering its *reasonableness* and its applicability to *all* we know of life and Nature.

The fact that some have *remembered* former lives may be, of course, positive evidence to them (for some spiritual intuitions and impressions are such as to perfectly convince the recipient as to their truth, although they may seem strange and improbable), but it is not proof for others. On the other hand, it is absurd to claim that a theory such as the 'recollection of some *ancestral* life' can account for such impressions, which are centred absolutely around the Ego. The feeling of familiarity that sometimes comes over one on visiting a place or meeting a person for the first time, may be explained by a dream visit or meeting during this life, but it is idle to claim that explanation as the only one.

The reasonableness of the truth that this little life on earth is but one of many, is a question for each to decide for himself. It is one for which the majority are unprepared. I think the only conclusion that harmonises with the Infinite Love and Justice of God is that we are—all of us, now and always—just what we have already *made ourselves spiritually*, and that at earthly birth we bring with us those aptitudes and acquirements which *we have already gained*. This alone, to my thinking, covers the whole ground. If it be not true, we have mighty differences of spirituality, endowments, and opportunity confronting us in the case of earthly lives commencing at the same time—and these are by no means always dependent on parentage or environment, as we all know. On the spiritual quality of life here must depend true happiness and progress here and hereafter. So, if the life of the spirit begins at earthly birth, we have to admit that some are infinitely more favoured than others, especially if we compare the case of one dying in the innocence of babyhood with that of one destined to a long life amid evil surroundings. The more we mark such contrasts the more we see, I think, that we must look to past and future for the explanation.

Your correspondent 'J. A.,' who writes in 'LIGHT' of October 19th, will find it hard to maintain a middle course. However, his difficulty in understanding why the 'educated and refined' should need reincarnation, suggests to me that I should refer to one great misconception which seems very prevalent. It is this: that reincarnation simply means being reborn *on this earth* an indefinite number of times, and each time under conditions that do not greatly vary. No wonder some get confused if that be their idea of it. The mistake arises, of course, in imagining that the myriad worlds of space are, with their humanities, unrelated to our puny earth and its inhabitants; whereas, science and all analogies tell us that *all* form one glorious whole, but that the whole consists of worlds differing greatly in glory and development, and correspondingly in the character, advancement, happiness, and spirituality of those who inhabit them. Science tells us that the constituent elements of the stars are similar to those of earth, and gives us an idea of their antiquity as compared with earth. It tells us also that progress and evolution are universal laws, applying to matter as well as to material bodies and spirits. Therefore we need not doubt that incarnation itself is a progressive thing, and

that, in worlds far more advanced than ours—where love is the rule and not the exception—it can bring nothing but happiness. Our earth itself, with all its inhabitants, must needs become less and less material (in the literal sense) as sin and selfishness gradually vanish from it.

However 'educated and refined' we may be on earth, we can easily conceive of new environments thereon, in which we can gain spiritual knowledge and progress, which perhaps cannot otherwise be obtained. But we may, I think, be sure that very many who are on earth have come there to fulfil a mission which has been confided to them and not because they *need* incarnation thereon. They are so far in advance of the average civilised inhabitant in love and wisdom, that they are most evidently fitted for life under happier and purer conditions. But no world of low degree (like earth)—in which sin dominates the majority—could ascend in the scale but for the sacrifice, teaching, and example of such missionary spirits embodied. We need only think of the absolutely perfect life of Jesus, and the beautiful lives of some who have striven to follow in His steps, to be sure of this.

Thus we see degrees of incarnation leading—for the spirit that has fallen from the state of innocence and purity in which God created it—from the grossest form of material life to that pure state in which (the influence of matter having been gradually overcome) the spirit finally regains the original purity, in which matter (in our sense) has no part.

Some have objected that reincarnation destroys, or tends to destroy, all the tenderest ties of love and relationship. But if we remember the powers of the spirit, the meaning of Eternity, and that all true love between spirits (embodied or not) must *inevitably* tend to draw them together, we shall see that this objection is not well founded. What is an earthly relationship unless it be founded on the love of spirit for spirit? It is simply nothing in spirit life. Assuredly, unless husband and wife (for instance) have truly loved on earth they will not be drawn to each other in spirit life. On the contrary, all who are united by real love will, by inevitable law, seek to be together. Those most advanced will draw the others onwards and upwards, and thus, often if not always together, they will be permitted—according to God's Will, Love, and Wisdom—to journey on together through ever higher states unto the Perfect Day. And when, in that Wisdom, He shall seem for awhile to separate two spirits that love, has He not a thousand compensations, and does not His love provide many, many ways in which the seeming separation is shown to be not real?

I trust that I may have succeeded in throwing some little fresh light on this much debated question. My one desire is to ascertain truth in regard to that, as to all else spiritual, but in the limited space available one can but hint at aspects of a subject which embraces several other tremendous questions, including 'Fate' and the 'Ethics of Suicide,' recently under discussion.

G. A. N.

DAVID ANDERSON.

I have pleasure in acknowledging the undernoticed amounts sent to me in response to my recent appeal in your columns. Mr. Anderson is at present in a sanatorium near Hull, and seems to be making progress towards recovery. Any further contributions towards the fund will be thankfully received and duly acknowledged.

JAS. ROBERTSON.

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A DOUBTFUL GUIDE.

'The Literary Guide,' though not a widely known monthly, is, as a rule, written with skill, ability and courage, and is fairly representative of a thoughtful body of free-minded men and women. One of its principal writers, Mr. J. McCabe, though always serious, occasionally surprises us with his inability to see precisely to what we have got, on the old battlefield between so-called matter and spirit. It is the crucial subject, the burning question, of the day, and, for a time at least, we shall have to grip it and think about it. It will well repay us.

In the October number of 'The Literary Guide' Mr. McCabe has the place of honour for an Article on the Address of the President of the British Association, which he works for all it is worth, and more, in the interests of what we suppose we must call Materialism. We do not like the word, but its rags still hold together for all practical purposes. We may find a better, by and by.

We are told that 'the followers of the spiritualist philosophy have been talking very blithely for some time of the discredit into which science has fallen.' This is not the right way to put it. We do not like to think that science is falling into discredit, nor do we think that this is likely to happen. Science is perfectly secure. It is its leaseholders for the time being who have been, not exactly discredited, but somewhat humbled: and no one has been readier to admit it than some of the grand old men of science who are still with us.

Mr. McCabe attributes our exultation to the attempt to overthrow 'the atomic theory and other fundamental notions,' and he therefore welcomes Professor Rucker's defence of that theory, in the interests, we repeat, of 'Materialism.' Modern science, he assures us, 'starts from matter,' and he also tells us that 'for some time it has given good promise of constructing the entire universe on a basis of matter and material force.' He further broadly hints that the campaign against this is an 'anti-scientific' one; and then he winds up with a sort of brush and dustpan clearing up, thus:—Dr. Rucker has set out to prove 'that the theories of the atom, of ether, of the unity of matter, etc., are in a stronger position than ever.' It is that amazing 'etc.' which suggested our 'brush and dustpan' idea. But what mighty crumbs lie hidden in those three tiny letters!—some deeper realities than atoms and ether, perhaps, which, so far from being stray crumbs to be swept up with a final wave of the brush, will probably re-open everything, and start the world of science on a new career.

Mr. McCabe carries us to the finality of 'the knots or vortices in the continuous medium,' and says they are 'the obvious counterparts of the older hard atoms, floating in an ocean of ether': and, on that infinite water-bed, he tries to put us to sleep, content and smiling. It will not work. These postulated 'knots or vortices' are effects of a cause, and we particularly want to know what makes them spin 'in the continuous medium.' Why should we not say, with the Book of Genesis, 'The Spirit of God moved upon the face of' the ether? What would Mr. McCabe suggest instead of that?

Our friend is very positive about 'the fundamental unity of matter,' and we need not contradict him; but, when he goes on to say victoriously, 'In any case we need no longer to shrink from the mocking question, "What is matter?"' we must come indeed to grips with him. He can do as he likes about shrinking, but we are confident he cannot successfully answer the question; 'What is matter?' and indeed, in the very next line, he makes the naïve admission, 'we may know little about its fundamental nature': but its fundamental nature is precisely what is in question. When a man says, I can face the question 'What is matter?' and answer it: and then adds, But I may know little about its fundamental nature, he contradicts himself; for, if he does not know the fundamental nature of matter, he does not know what it is: all he knows is its appearances, its modes of manifestation, and its present relationship to the senses: and even 'knots or vortices in the continuous medium' will go a very little way to help him.

As we see, then, Mr. McCabe is, after all, an agnostic as to matter. Even of Professor Rucker he says he holds that 'the essence, or the innermost nature, of matter is still as effectually hidden from us as ever.' How then can he be sure about his fundamental doctrine, 'In the beginning was matter'? He ventures upon the remark that modern science 'starts from matter,' but matter is just as much the unknowable as God is,—and more—on his own showing. We might just as well start from something deeper and finer than the atoms and ether, and the little 'knots or vortices.' The universe suggests something far more knowing; and, if we must fall back upon inferences, the inference of an all-pervading creative volition better represents the tremendous fundamental verity of a universe than the inference of nothing deeper than infinitesimal swirls in an incomprehensible and unintelligent sea.

But Mr. McCabe ends modestly, after all. In addition to quoting Professor Rucker, as holding that the essence, or the innermost nature, of matter is still as effectually hidden from us as ever, he says, on his own account; 'we may expect many modifications of our conceptions': and 'the light increases.' Truly: and, for the moment, materialist so-called and spiritualist so-called may ponder and clasp hands before the momentous saying; 'There are those, no doubt, who will grant the name of "spirit" to this ether. It is a question of terms.' We entirely agree with this last statement; 'It is a question of terms.' But it is also a question of avoiding finalities, and especially any such utterly fatal finality as 'constructing the entire universe on a basis of matter and material force.'

'PSYCHE' is a useful little penny monthly, especially so to those who are interested in the working of spiritualist societies. Improved methods in the conduct of such bodies are advocated, and Spiritualists are urged to 'set to work in earnest to make their societies worthy of the cause they represent.'

'THE SPIRITUALIST,' published in Bradford, Yorkshire, is a half-penny monthly, of a go-ahead kind, which aims at fostering the work of the Yorkshire Union of Spiritualists, and stimulating the workers everywhere. The November number contains a portrait and sketch of Mr. A. Smedley, of Belper, Derbyshire, among other features of interest to the general reader.

'A SPIRITUAL INTERPRETATION OF NATURE.'

ADDRESS BY

DR. WASHINGTON SULLIVAN,

*At a Conversazione of the London Spiritualist Alliance, held
in the Banqueting Hall, St. James's Hall, on
Thursday, October 24th.*

Mr. Chairman, Ladies, and Gentlemen,—It gives me great pleasure to address so considerable a gathering of the London Spiritualist Alliance, and though I am not a member of that body, though I am not able to describe myself as a Spiritualist, though I am not an expert in matters connected with that department of knowledge and experience, I trust that nevertheless I shall be able, in the course of my present address, to say something of interest on that philosophy which is of common interest to all, no matter what our beliefs or opinions may be; that philosophy which takes a spiritual view of the Universe. I would submit in the first place that, whether we are Spiritualists or not in the technical sense of the word, the problem of the interpretation of Nature is one of supreme interest, colouring as it does our view of life, influencing our conduct, and permanently affecting our personal feelings. It can scarcely be doubted that the thoughtful mind that is learning to see the Universe with the eyes of Spinoza, Hegel, and Wordsworth, is likely to experience a deeper happiness and content, and to taste something more of the inscrutable peace than if he sees in it nothing more than the interplay of blind and aimless forces.

My audience will no doubt remember an interesting confession of the late Professor Kingdon Clifford, one of the keenest intellects of our time, made in the book entitled, 'A Candid Investigation of Theism, by Physicus.' He tells us that with the departure of this view which may be described as the spiritual view, 'the soul of loveliness went out of the Universe'; that is, the face of Nature for him became opaque, dull, and unintelligible, and all the lines of its former beauty completely faded away.

Now we ought not to take consolatory effects for arguments, nor can we assume that theory to be the best which offers the greatest consolation. Nevertheless, in a matter so arduous and so profound as the genuine meaning of Nature, it must count for a great deal that, in the judgment of the wisest and the best of our race, both intellect and emotion are satisfied in that theory of the Universe which looks upon it from a spiritual point of view. I say that must count for a great deal, because in all matters where we cannot obtain physical demonstration—and this is certainly one—the authority of the intelligence, of the Mind of the human race must be entitled to our reverent acceptance. And in this matter, which I propose to discuss this evening, of the real meaning of Nature, the real significance of the Universe, we have no demonstration available. We must walk rather by faith than by sight. We know that Nature does display that which in man would be called mind or intelligence; but which of the many theories sheltering themselves under the comprehensive names of Immanence or Transcendence may be the true one we have no means of deciding. We know also that the display of intelligence in Nature has been questioned in whole or part.

But before I advance to the main argument perhaps I may be allowed to develop the statement of that inability under which we lie to determine what precisely is the truth as to the ultimate reality of things around us. We are all familiar with the time-honoured arguments of causation and design, and we conclude that every phenomenon must have a cause, and that the obvious adaptation of means to an end must imply the existence of a Designer.

But a closer examination of these arguments shows us that they take us but a very little way indeed. In the first place, the fact that a phenomenon implies a cause tells us nothing of the method of causation. It might be a spontaneous or necessitated causation; it might be causation by immediate action, as in the idea of Creation; or it might mean causation by mediate methods, as in the Evolution theory; or, again, it might be a causation of which we have no conception whatever. So that the mere fact of

causation tells us nothing of the significance of things around us; and the same consideration applies with increased force to the arguments taken from design. That argument from Design in Nature takes us just as far as this—as far as an intelligence similar to man's and conditioned like man's. The scientific achievements and discoveries of which we are so proud show us that Nature might have been produced on the lines suggested by Science, by an intelligence like man's, although greater and deeper; but of the actual method of adjustment of means to ends, of the actual adjustment of phenomena, the argument from Design tells us nothing.

There are really two sides to Nature, and to us on this side Nature presents one aspect; but what Nature may be on the other side we are unable to divine. Analyse, for instance, water. Science tells us that its ultimate essences are oxygen and hydrogen in certain proportions; but are we to suppose that an Omnipotent Chemist took these elements and combined them to form water? are we to suppose that things were made just as we see them from this side?

Newton is said to have discovered the laws of planetary motion. He told us there were two main laws—one was that by which the planet was sent careering on its way, giving it the primary impulse, and the other the attraction of the sun by which the body was bent or curved towards the sun, and thus kept in a given path.

But let us look at the other side. Does anyone suppose there was a time when the spheres were taken by an Almighty Hand and sent like bowls across the sky?

Again, take optics, which resolves light into its constituent rays. Do we suppose that an intelligent power took the red, blue, and yellow rays and blended them into the perfect white ray? No, Science shows us only one side of Nature and leaves the other inscrutable. It shows us how an intellect like ours *may* have produced a universe like this, but it can say nothing as to the actual method of production or causation. Nevertheless, inscrutable as the problem appears, a certain light is thrown upon it by a combined physical and metaphysical investigation of those two elements of which Nature is held to be composed; and by 'Nature' I understand the whole system of existing things—the visible Universe and the Invisible (which is far more real than the visible); Matter and Spirit, or the two elements held to constitute Nature—the totality of things.

By Matter we understand extended substance which occupies and moves through space, which is characterised by quantity, density, and resistance to similar substances. By Spirit we mean the antithesis to this: that which occupies no space, which is not visible, which has no quantity or density, but is in essence, power, energy, spontaneity and life.

Now the distinction between matter and spirit is *prima facie* well grounded. For even the uncivilised man, the mere savage, can see that the heavenly bodies, which glide across the skies are moved by something different from their own mass. He sees the flowing stream and the *ebb* and *flow* of the ocean, and the growing life of the vegetable creation, and gathers instinctively that the movement is different from the mass of the things moved; and this he ascribes to spiritual power and through this reaches ultimately the supreme facts of religion. Moreover, man was led quite early in his experience to draw this sharp distinction between them, and in that dualism of matter and spirit, so conspicuous in certain systems of thought, lies the true explanation of some of the more complex dogmas of religion in ancient and modern times.

We are not here, however, to consider such developments. It must suffice us to note that the connection between matter and spirit appears obvious enough until a deeper view is forced upon our attention by physical research into Nature and by hyper-physical deductions based on that research. I therefore venture to say—and it is pertinent to what I have to say this evening—that the tendency of modern observation is to break down that old partition wall between matter and spirit, and to disclose their identity in that of which the visible Universe is a transitory manifestation; that what we call Matter is simply a mode assumed voluntarily or necessarily by Absolute Existence, and that what we call

Spirit is another mode, and that these two modes are the sole attributes of absolute existence which have been so far disclosed to us ; but that there are other attributes of which we may remain in profound ignorance, in just as much ignorance as the most intelligent animal we have trained remains in ignorance of the higher moral and spiritual powers which man possesses. I should, therefore, adopt and make my own those thrilling lines which have been a scandal to some :—

‘The realms of Being to no other bow,
Not only all are Thine, but all are Thou !’

because of this absolute identity, this absolute unity, which I think we discern in all Nature.

Now this is Spiritualism *in excelsis*. Nature is not only interpreted in terms of Spirit, but is decided to be Spirit and nothing else, and the only reality with which we can come into contact is the reality called Spirit.

I would proceed in the next place to indicate one or two reasons which lead me to think that this view of the identity of Matter and Spirit is more probable than the idealism which looks on them as separate entities. I hold it to be far the more probable from such indications as we gather from a study of Nature and the metaphysical deductions based thereon.

In the first place, I would draw your attention to the mystery of matter ; that is, to the mystery of ordinary, plain, extended, substance which we have around us. Science has found it impossible to tell us what matter is. Matter is susceptible of analysis up to a certain point, but its ultimate nature remains inscrutable.

From the Milesians of Greece down to Lord Kelvin a common view has been held that matter is ultimately composed of irreducible monads, little atoms which are wholly elusive and which no one has ever detected. Science proves that the Universe *may* have been composed of such atoms, but that it was actually built up from them has not yet been demonstrated. We find, therefore, that Matter is just as inscrutable as Spirit. Just as you set about separating it into its component parts it evades you and fades away into the invisible, which suggests that it is only that which is called spirit in another shape—an incarnation of the invisible spiritual Reality for purposes which are not ultimately known to us. I regard this as a sort of suggestion of the truth concerning matter.

In the second place, I appeal to what is called the indestructibility, the persistence, of matter—the correlative of the persistence of force ; that there is no power known to us which can either produce matter or destroy it ; that it exists, and that it is eternal ; and here I would point out that the mere fact of existence is tantamount to eternity, for that which exists is real.

Now, we know that the genuine meaning of the word spirit is not that merely negative meaning which has been given to it as the antithesis of the material. The real meaning of the word spiritual, as Emerson pointed out, is *real*, and we go astray if we think of the spiritual as something merely opposite to the material. The true meaning of spiritual is ‘real,’ the permanent set up in the midst of change ; and now we discover that matter, change its form as it may, remains as steadfastly in its essence as spirit. It is just as immortal as spirit is. Can we, in the light of this fact, hesitate to affirm that the dust of the earth and the stones of the eternal hills are in essence the real, the spiritual, revealed to us and speaking to us in some new, some other, shape ?

And in the third place I would point out that these very changes to which matter is subject afford another reinforcement of the same truth. The changing forms in which we discover matter on this planet are the solid, the liquid, and the gaseous, and some would add—because of its greater rarity, its nearer approach to the spiritual—the etheric. Now, we know that each one of these forms of matter is convertible into the other. The solid metal is liquified by heat, and by applying further heat it enters the gaseous state. You may liquify air or solidify water. And surely the transition of the solid rock into a gaseous state seems to point to the true and fundamental nature of matter in the world of spirit—the gaseous existence being on the border line between

that which is gross, material, and hard and that which is ethereal and spiritual. And yet, in spite of the possibility of the transmutation of matter into various forms, it remains the same ; the manifestation is altered, but the substance is eternal just as the individual person is the same in boyhood, youth, manhood, and old age. What is this underlying reality of solid, liquid, and gaseous states but the One Substance—now spirit, now matter, according to its mode, its varying mode, of manifestation ?

There is a fourth indication of this truth in the fact that matter and spirit are never found apart (not even in that other sphere with which this Society believes it is possible to communicate). Matter and spirit in some shape or form are never found apart. It has been shown that all mental and emotional activity is and must be accompanied by certain physical changes in the brain and nerve centres, and thus it is possible to impair and suspend one entire portion of our mental and emotional life by simply altering physical conditions, by modifying the conditions of the brain and nervous system.

On the spiritual side we have no evidence of spirit ever being found apart from matter, and this we may assume to be the case because it is of the very essence of the Reality to disclose itself, and it discloses itself in that mode to which we have given the name of Matter. So that to say, spirit is never seen apart from matter, is tantamount to saying that spirit never exists apart from manifestation ; that just as the mind of man, so long as it is a mind, must think, so a spirit or its essence must manifest itself, and when it is in manifestation that spirit is matter, and there is no distinction between them.

This dependence of spirit on matter involves no depreciation of spirit. It involves a proper exaltation of so-called matter which is really spirit visible, and we are now perhaps more able to perceive the truth of the utterance of Professor Tyndall at Belfast, in 1871, when he said that in ‘that material substance, in that matter which we in our ignorance have covered with opprobrium, we may discover the promise and potency of every form of terrestrial life.’ Most certainly—because what we call matter is spirit in manifestation, and therefore it has in itself the promise and potency of every form of life.

Moreover, there is a fifth indication of the truth as it seems to me, and that is that the tendency of modern scientific thought is unmistakably towards the belief that the chemistry of the Universe is one ; that the elements—that is to say, the matter which composes them—are all one, and in the last analysis are modifications of one aboriginal substance, are reducible to one aboriginal substance, just as all forms of life are reducible ultimately to protoplasm. That substance, to which all the elements of Nature are reducible, is in verity the One Substance which is the all, and which is diversely participated in the Universe.

If one were to ask, What is the reason of the diversification of Nature into various kinds, rational and irrational, living and non-living ? the answer would be, In the very diversity of that one substance : that living substance in no wise differs from non-living substance except by a higher participation in the one Energy, so that what is cohesive power in the block of marble, holding it together and preventing its dispersion, is intelligence in man, and the sole differentiation arises through the degree in which this Energy is communicated to all things which exist. The evolution of Nature, therefore, may be looked upon as the endless unfolding of One, and only One, Substance under two shapes, as far as we know. Evolution as we see it here is the endless development of One aboriginal Substance under two shapes, that of Thought and that of Extension. We see, then, two phases of its manifestation here, and it is now, I think one may say, even a scientific probability, through the discovery of traces of rational life in the planet Mars, that quite other phases of this One and Infinite Substance are discoverable in other parts of Nature.

The whole Universe, then, is the unfolding of a Power which is in its nature spiritual and real ; and Shelley expressed the actual truth in ‘Queen Mab’ : ‘The One remains, the many change and pass.’ The One remains, but its manifestations are ceaseless and unending, and though the manifestations alter yet the One is permanent. So, too, as

Tennyson said, 'God fulfils Himself in many ways.' But while we venture to affirm the identity of matter and of spirit, there is nothing to prevent our acknowledging that extended substance or matter is a less perfect manifestation of the same reality—a lower form of evolution, in fact, than spirit. As the genius of Shakespeare and Newton differs from the merely educated man, although both participate in the same gift of reason, so the solid earth is a less sublime reality than the free, independent, spontaneous spirit which discovers its laws. In its self-conscious, self-determining power, spirit or mind stands quite in a realm apart. In its power of self-adjustment to august laws it displays a gift of which physical Nature knows nothing because it needs to know nothing, its obedience being quite instinctive. Still, there is nothing in this to make us doubt as to the truth of our original contention, because one and the same energy may very well display two different orders of faculty and power without any derogation whatever from the unity of that substance and energy. Just as the sun is the source of light and the source of heat, the One and Only Substance may be at once Thought and Extension, body and soul, matter and spirit, without any detriment to its essential unity. Therefore, for these five reasons I have indicated I incline to subscribe to that form of Monism, or if you will to the Higher Theism, or Pantheism—whatever name you choose to give it—which sees the Divine as the One Substance, the only Existence whereof all consists, the life, light, and soul of the Universe; that the Divine is Immanent and Transcendent, and that Nature is spiritual, only spiritual because it is real, with the reality of the Eternal Existence. And so I say with Tennyson :—

'The sun, the moon, the stars, the valley, the hills and the plains,
Are not these the soul, the vision of One that reigns?
Is not the vision He?'

There is the truth—the vision is He.

'Is not the vision He though He be not that which He seems,
Dreams are true while they last, and do we not live in dreams?'

'But the ear of man cannot hear, and the eye of man cannot see,
But if we could hear and see this vision, *were it not He?*'

And these bold lines are reinforced by our latest poet :—

'The realms of Being to no other bow,
Not only all are Thine but all are Thou!'

And I would suggest, if I may, that this interpretation of Nature fits in best with those views which are prevalent in spiritualist Societies. It fits in best with the conceptions underlying the claim, too, as to communication with those in other spheres.

This is a philosophy, however, quite independent of physical manifestations. It rests on the disclosures of science and the deductions therefrom of metaphysical reasoning, but it tones in admirably with the belief that body and soul are so inseparable that the Creative Spirit in which we share may exercise a native power of its own in another sphere by aggregating to itself that appearance which is called matter from the ether, or from a medium rarer still of which we have no knowledge, and so disclose itself to the senses of the elect few. That, I say, is quite possible and fits in admirably with the view of matter I have endeavoured to put before you. Just as mind must think, spirit must manifest itself. Good, as the old scholars said, is diffusive of itself. It naturally tends to communicate the perfection with which it is endowed, and so Supreme Existence and Substance have been in the course of ceaseless and necessitated manifestation which will be endless and inexhaustible, and that evolution, that unfolding, has been disclosed to the eyes of man's senses through the medium which is called matter. But matter is only spirit revealed, and there is no dualism but only absolute and indistinguishable Unity.

And now to point out one concluding aspect of this same truth. It seems to be suggested by the use to which Nature has been put in all ages by all races, including Egyptians, Indians, and Hebrews, in that Nature-worship, and in the

very myths which have grown up around Nature-worship. Man has somehow instinctively felt that when looking at Nature he was somehow or other brought into direct relationship with the Divine Spirit which is Nature's soul. 'For what else is Nature,' asks Seneca, 'but God and Divine Reason immanent in the world and all its parts? And what is God? The sum total of all thou seest and of all thou canst not see.'

That cosmic emotion which is so nearly allied to the highest religion, which has been felt by all advanced thinkers as well as by the humblest savage, is born of this conviction of the oneness of Nature. The world could never speak so appealingly to us unless a soul of truth and loveliness looked through it, subduing the soul and mind to worship, quite apart from cosmic emotion born of the sanctity of Nature. Some of the finest literature of the world could never have been created; Egyptian songs of praise, the Vedas, the Hebrew psalms, the rapture of the mystics and the poetry of Wordsworth, all these would have been quite impossible but for this cosmic emotion, born of the Oneness, the absolute Unity of Nature, because of this spiritual interpretation expressed in the line :—

'Not only all are Thine but all are Thou.'

Scarcely could those lines on Tintern Abbey ever have been written had Wordsworth not imbibed a finer conception of the Universal Spirit than was current in the thought of his time.

This spiritual view is useful not only in intellectual matters; it is useful in our moral life, ridding us of many erroneous assumptions and filling us with emotions of reverence for the world of Nature and for humanity at large, which readily merge into religious emotion of the most exalted type. The man who has penetrated fully into the secret of the Idealist masters sees 'the eternal hills,' the sunset, the tender and solemn aspects of Nature alike, with quite other eyes, 'not as in the hour of thoughtless youth,' but with an awakened sense of their infinite significance. An impressive message do they become to him, bringing thoughts full of the deepest meaning which suggest that in Nature he will find

'The anchor of his purest thoughts, the nurse,
The guide, the guardian of his heart, and soul
Of all his moral being.'

(Applause.)

THE PRESIDENT : After so thoughtful, and I may say so eloquent an address, we can do nothing else, I think, than express to Dr. Sullivan our earnest thanks for being with us this evening.

A resolution of thanks was then cordially passed in the usual way.

'THE SPIRITUAL REVIEW' for November, presents an interesting first instalment of a 'Symposium' upon 'Where is the Spirit World?' The Rev. C. Ware pertinently asks, 'How can we locate that which is everywhere?' The editorials are thought-provoking and the contents generally are quite up to the usual standard of excellence.

THE PSYCHO-THERAPEUTIC MOVEMENT.—There was a large attendance at the Frascati Restaurant on Friday evening, the 1st inst., to hear Mr. Arthur Lovell lecture on 'The Psycho-Therapeutic Movement from a Scientific Standpoint,' and all present appeared to appreciate highly the manner in which the subject was dealt with. The lecture was the first of a series to be given during the winter to members and associates of the London Psycho-Therapeutic Society, which has become sufficiently well established to permit of serious work being done. At the close of Friday's proceedings it was announced that in addition to lectures, meetings for practical instruction in the use of Psycho-Therapeutics had been arranged, to take place fortnightly, commencing next week, at the society's headquarters, Trafalgar-buildings, Northumberland-avenue, Charing Cross, W.C.; and that it had also been decided to publish the 'Psycho-Therapeutic Journal' monthly, on a considerably enlarged scale, the first monthly issue to appear on January 1st next. The society, we understand, is now also in a position to give treatment in the case of poor and indigent patients, and the necessary form will be sent to those members and associates desiring to introduce cases on application being made to the hon. secretary, Mr. Arthur Hallam.

PSYCHIC FORCE—OR WHAT?

Reading 'Cheela's' interesting comments on the Broussay experiments in Paris, I feel little doubt that his explanation, the correctness of which he claims to have proved, of 'electric vibrations passing along the surface of the skin and raising the temperature of the water to boiling point,' fully accounts for the gaseous effect obtained by the French medium. We know that everything comes under the law of vibrations, but we have also to take into consideration that mind or will vibrations are still, according to orthodox science, incapable of registration or detection. If mental vibrations or force can become demonstrated by so simple a method as we have displayed in this small bottle experiment, then it should soon become an easy matter on the part of physical scientists to prove that will, when consciously exercised, can be registered as a positive force. Hitherto this has been the belief of occultists and psychical thinkers only. The whole crux of the Broussay experiment appears to me to turn on this fact, not upon the power to 'electrify,' or, as the French prefer to term it, magnetise water with visible result. This, I believe, has been achieved frequently in the French Magnetic School of Paris.

If 'rousing correct vibration' by will or faith occasions this phenomenon, then one is forced to conjecture that only by long and laborious endeavour would it be obtained by the majority. I have not heard yet whether Monsieur Broussay achieved this manifestation spontaneously on first trial, or only after concentration and prolonged effort of will. The remarks of Mr. Edward Clifford, in the same issue of 'LIGHT,' where he discusses some materialisation problems, bear rather on this question of cerebral force, and I take the liberty of quoting him. He says:—

'It is worth remembering, by the way, that electricity is neither matter nor energy, though energy may be expended in moving or creating it. For instance, the ordinary functions of the brain, the *activity of the brain cells*, may generate it, and from electricity's intimate association with matter, we are consequently at liberty to conjecture many possibilities from a force, though very subtle, when generated under such conditions.'

Will Mr. Clifford and 'Cheela' try to prove their theories by personal experiments, carried out by means of a bottle in exactly the same way as has been done by Monsieur Broussay? Minds accustomed to scientific observation are especially necessary when making these psychical experiments, in order that results may be accurately noticed and registered. To obtain a gaseous effect is one thing, to impose mental control on that effect is another, and more difficult. Monsieur Broussay found he had no power to produce any effect on the water when the fluid was intercepted from the flesh.

I fail to see why 'Cheela' should object so strongly to the term 'magnetic influence.' If electricity, as is recognised, enters so largely into the nature of all that is in the universe, why may not every individual be considered as a human magnet, or as a 'materialising means for displaying the energy of the electric vibrations,' and this with varying degrees of strength, according to the 'faith in our own God-given power? These are very largely the theories held by faith-healers and others of various therapeutic schools.

I may add that since the original article on Monsieur Broussay was written, that gentleman was invited to accompany the Editor of 'L'Echo du Merveilleux,' and visit Monsieur Camille Flammarion, the astronomer, in order that he might see a demonstration of the small experiment. The professor had two of his junior assistants present to witness the performance, which was carried out with perfect success and repeated several times.

The Editor writes: 'Monsieur Flammarion appeared greatly interested, studying the matter in all its phases, and having the experiment photographed while in process; but declined to offer any theory on the subject for the present.'

We are informed that his two young scientists were at first inclined to view the matter somewhat contemptuously, offering many opinions regarding the action of air, temperature, &c.; but all their theories broke down when it came to attempting a demonstration by personal endeavours. Neither Monsieur Flammarion nor his juniors were able to produce any effect on the water whatsoever.

J. STANNARD.

'OUT OF THE BODY.'

An esteemed correspondent has sent us the following extract from a letter received from a friend, and which she thinks may be of interest to our readers. She has obtained her friend's consent to its publication:—

'I must try to tell you of a wonderful journey I had. It was about the seventh or eighth day of my illness; I was very weak and low, and the doctor had told Mr. Johnston that he was very anxious about me. That was in the morning. I was taking no nourishment except a little milk occasionally. In the evening nurse had gone out for an hour or two, and about eight o'clock Mr. Johnston, Bessie, and Acta were in the kitchen, having late tea. I had said they could leave me for a time, and I would knock if I wanted anything. I lay very still and quiet, in too much pain to move, when gradually there came a beautiful feeling of rest; but I was not sleeping. I then felt a sensation of gently sinking, sinking; then of being still for a moment, then going outwards; then gradually being enveloped in a grey mist, and I *knew* I was passing out of the body. This mist seemed an endless passage, about a yard in width, and on each side, so as to form as it were walls, were all kinds of machinery—from the first rude construction up to the present and latest inventions; and every conceivable kind of architecture, from huts formed of mud and stone up to mansions and palaces, but no *vegetable* matter—everything you can imagine that man can make. I had no sense of fear, only a feeling of novelty. I was travelling along this road so quickly, and it seemed hundreds and hundreds of miles long. I cannot explain clearly how I travelled. I neither walked nor floated. I simply seemed to travel by thought. I wished to go on and I went. I was all the time conscious of a "presence" close to me, behind, as though guarding me. I was too interested for a long time with what I saw to want to know the meaning. At last I asked the "presence," feeling that I should get an answer: "Where am I?" I did not hear, but *felt*, a voice in reply. The voice came from the "presence," saying: "This is the Valley of the Shadow of Death." I then asked the meaning of all these things that were ranged on each side, and the voice answered: "These are the shadows of things that *were*, things fashioned and formed by man." I asked: "Have I much farther to go, and what is beyond?" The answer came: "Look and see," and I looked forward. I had many miles to travel in the "Valley of Shadows," but space being no object to me, I could see beyond. How can I describe what I saw? It was a revelation of beauty. There were meadows carpeted with the softest of grass, like velvet, dotted with daisies and buttercups some of them, and some all green. I saw, also, the most exquisite flowers; fruit trees laden with ripe fruits; rocks, with the most wonderful grasses and heather growing on them; lovely rippling streams of purest water, and in the far distance a calm blue sea. And I had such a feeling of calm and peace that I thought of the text: "He leadeth me beside the still waters." I asked: "What is that place?" The reply was: "That is the shadow of things that *are*—unspoiled by man." Then I questioned: "But what of man, and all the beauties and wonders of the animal kingdom? where are they?" The reply was: "You will see them in the third stage later on; you must be thoroughly rested before you continue your journey so far." By this time I had come very near to the end of the "Valley of Shadows," and for the first time I thought of the earth and my duties there, and I said: "Oh, I must go back; my children and husband—what will they do without me?" The voice said: "Wait and consider; you must decide now. If you pass this Valley there is no going back, and if you go back there is much physical pain for you to endure. You can go on, if you like, to the perfect rest. I may not advise you." I felt tempted for just a moment to go on, for I thought: "Oh, to rest on those green fields!" Then I thought: "That is selfish; I *must* go back; duty calls me to the earth again." As soon as I had thus decided I felt myself going back again, the "presence" still following. I travelled very quickly to my starting point. I was standing outside the door, on the landing (we were living in a flat), when I thought: "I cannot pass through this door, I must knock." I *willed* to knock, and gave two loud raps on the door. I cannot remember how I got through the door, but was presently conscious of standing at the head of the bed, just behind the head of my body, and wondering how to get into my body again. Now as to my husband and two girls; I told you they were in the kitchen. They had left me some time, and were sitting talking when my husband heard me call "Willie" (his name), and they *all* heard the two raps at the outer door. My husband said, "There is something wrong with ma." They came into my room, and I looked so strange that they thought I was passing away. The girls were crying. I felt this, and wanted to speak to them, but could not get control of my

body. I can hardly explain what followed. I felt still the "presence" (I knew it was the same that was with me during the journey), forming, as it were, a link between my spirit and body. I felt conscious, too, of almost, but not quite, influencing my body; but the "presence" controlled and spoke to them, asking them to try to be passive, and saying that my spirit had almost gone to the other world, but I was making the effort to come back. It went on speaking in a strong, powerful, resonant voice—the voice of a man—and said, "Do not touch her body, but call her name three times and will her back; it is her desire to come." Willie then called "Bessie, Bessie, Bessie!" I then made a frantic struggle and succeeded in getting back to my body; but, oh! the suffering that followed for weeks afterwards.

'I have, as I told you, been chloroformed twice since then, but I am utterly unable to recall anything; it was a perfect blank to me each time. I remember the doctor telling me to count, and I kept counting for a few minutes; then total unconsciousness came until after the operation. Just before the doctor administered the chloroform I was very nervous, but the "presence" stood beside me, saying, "Have no fear; I will guard your body during the operation." The nurse, doctor, and Mr. Johnston (whom I wished to be present) told me afterwards that when I stopped counting for a minute, I began to speak in a strong, powerful voice (the same voice, Mr. Johnston says, that spoke before), and spoke for about ten minutes, giving some wonderful poetry. The same thing happened the next time I was chloroformed; still poetry, but addressed personally to the doctor.

BESSIE JOHNSTON.

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.

Edinburgh.

SIR,—In every issue of your paper I read accounts of spiritualistic and other meetings held in London and various places, but *never* in Edinburgh.

Surely there must be a great many in this city who are interested in such studies, and I write you in the hope that this may meet the eye of such, and that it may be arranged to form a society on the lines of the London Psycho-Therapeutic Society; or would it not be possible for that society, in the event of its having members here, to arrange for periodical meetings of these members, where matters of general interest could be talked over, and the 'proceedings' of the parent society discussed? W. W.

Edinburgh.

Mr. J. W. Boulding.

SIR,—Mr. Boulding visited the Glasgow Society of Spiritualists on Sunday, October 27th, and, as on former occasions, drew together the largest crowds with which we have been favoured. There is something distinctive about the man, with his commanding presence, that at once draws forth the interest of his hearers—a man of true eloquence and culture, with a rich voice which lends itself to light and shade, while the fine setting of his poetic thought reaches the hearts as well as the heads of his hearers. The morning address was on 'Paul the Theologian and Paul the Man,' a psychological study, and truly the searchlight of illuminated thought was cast upon that marked individuality and quite a revelation was given. At moments there flowed the deep waters of philosophic thought, brightened with the flowers and green leaves of poetry. Though he spoke for considerably over an hour, there was no weakening of the charm, and at the close several prominent strangers expressed their delight not only with the artistic beauty of the address but with its power to move the heart. The evening subject was 'Truth, What is it?' and again we had a discourse of the rarest order. Much of it had seemingly been gathered from the secret places of his own heart and former ministerial experiences. What a wide field of knowledge was opened up, what scholarly illustrations of his theme, lighted up at times with flashes of humour, and anon by passages of tragic realism! Many felt he had put into language thoughts which had flitted before them at moments, but which they lacked power to place together. A few might think it iconoclastic, but the 'waster was the builder too'; for the religion of heart and soul, the conscience and the affections were quickened. It is a matter for congratulation that our ranks have been strengthened by the advent of this powerful, poetic, and spiritually minded pleader of our claims. In many quarters the delivery of such addresses as we have been favoured with would arouse new interest and make many feel what a choice joy was the spiritual philosophy.

Glasgow.

JAS. ROBERTSON.

Was I Hypnotised?

SIR,—A few weeks ago I paid a visit to a medium in London. He first asked me to write a question on a small piece of paper and concentrate my mind on that question only. I did so, and on the table at which we sat he then placed a clean slate and a pencil. After some minutes the pencil began to move, apparently of itself, and at last it rose on end and wrote a most careful answer to my question, every word of which has come true. The medium all this time appeared to be half asleep. I heard afterwards that this medium was a clever hypnotist. What I wish to know is—Was I hypnotised, or did I have the good fortune to witness a genuine spiritualistic phenomenon? Perhaps some of your readers have had a similar experience. If so, I should like to know their opinion. The séance was in the light, the medium had no opportunity of seeing my question, and I remember nothing suspicious.

GEORGE GRAY.

'Comfort for Weary Eyes.'

SIR,—A correspondent of 'LIGHT' kindly offered two or three weeks ago to forward a remedy for tired eyes to anyone applying for it.

I have derived benefit from its use myself, though of necessity but temporarily, owing to the nature of the visual defect from which I suffer. I am thirty years of age, with no organic disease of the eye, but have had to wear glasses during the past ten years, being short-sighted, and am consequently troubled much with eye-weariness, and headache. With the view of dispensing with artificial aids I have tried various methods, such as an instrument for massaging the eye, eye gymnastics, bathing with various lotions, &c., but without avail.

It has struck me that, through the medium of your valuable paper, I might probably get to know of a treatment on psychic lines, by which defective vision can be brought to a normal condition.

Such information, based on personal knowledge and experience, would, I am sure, be only too highly esteemed by many others besides

'HOPEFUL.'

Spiritualists' National Federation Fund of Benevolence.

SIR,—In sending you the appended list of subscriptions received on behalf of the above fund during the month of October, permit me, while thanking you, sir, and our friends, on behalf of my committee, to press once more upon all the urgent requirements of this fund now that the winter is at hand. The contributions this month have not quite maintained their average, consequently our grants could not reach the amounts we could have wished. We know there are many calls upon the charitable in our ranks, but as my committee is in the position of knowing more in regard to those who require the aid that is frequently needed, and as we represent the national body, may I ask all concerned to send what they can spare to enable us to meet the worthy cases that come to our notice from time to time? No nobler or more truly spiritual task can fall to any of us than that of helping the distressed, succouring the sick, and smoothing the lot of the aged. Two very gratifying incidents transpired during the past month, showing a further increase in the interest taken in this work, for which my committee is exceedingly grateful. The first was in the form of a special séance given by Mr. J. J. Vango at his house, on Sunday, the 27th ult., the entire proceeds of which our good friend generously sent me. He has also promised to hold once in each month a similar meeting, the proceeds of which he will also send me. The second incident was the fact that the committee of the Junior Spiritualists' Club have decided to devote one meeting per month to the like end. The first was held on Tuesday, 29th ult., and again Mr. Vango generously officiated as the medium, without any charge. My committee desire to thank these good friends most heartily for their sympathy and practical assistance. The amounts received are appended in the list subjoined.

J. J. MORSE,

Hon. Financial Secretary.

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

November 2nd, 1901.

AMOUNTS RECEIVED FOR OCTOBER, 1901.—J. Bowring Sloman, Toowoomba, Australia, per 'Two Worlds,' Manchester, 10s.; Mrs. Case, 2s. 6d.; 'Onward,' 2s. 6d.; 'E.S.,' 2s.; Mrs. Amy A. Squire, 4s.; 'W.C.,' Derby, 10s.; Jno. Trego Gill, per Mrs. Kate Taylor-Robinson, 5s.; Mr. J. J. Vango, proceeds of special séance for the fund, 15s.; The proceeds of a meeting for the fund by the Junior Spiritualists' Club, 17s. 6d.; Miss E. M. Hodges, 2s.; Collecting box at Morse's Hotel, per Mrs. Morse, 12s. 9d.—Total: £4 3s. 3d.

Mr. Robert Cooper's Clairaudience.

SIR,—I propose, as promised in last week's 'LIGHT,' to give an account of my recent phenomenal musical experiences, which, though of similar character to those I experienced last February, I will briefly state in detail. I had heard nothing of the kind since the last occasion until Sunday, the 27th ult., when, just before rising, I heard, apparently outside my bedroom window, a simple melody being sung, accompanied on an instrument of the harmonium kind but of much sweeter tone than I have ever heard before; and as the day advanced a variety of music was performed, accompanied on an organ of very fine tone, the bass notes being particularly round and full, and skilfully played. The voices were of fine quality and evinced great culture and good training, and everything was executed with the greatest facility. The music may be described as melodious, sweet, flowing, and at times grand. About noon a piece of a more pretentious character was commenced, in which the tenor sustained the leading part, and vocalisation of an extraordinary character formed the chief feature. It lasted a considerable time and must have taxed the singer long beyond human endurance. The performances continued till midnight, and were listened to by the hour, by self and friend, affording us great delight. It was a great musical treat.

The following morning was ushered in at daybreak by the sound of merry handbells playing vigorously, apparently overhead, which was followed by similar vocal performances as on the previous day, when all of a sudden the air became resonant with the sound of multitudinous handbells, playing the well-known air, 'Rousseau's Dream,' and after a time the organ and voices joined in, producing a novel effect which was very fine. The singing of sweet melodies, with but little intermission, continued till midnight. The sound of handbells was heard in the night, but in the morning the music was listened for in vain, which was somewhat disappointing, as on the previous occasion the performances extended over a period of five days. I consider the phenomena on the present occasion more remarkable than on the former. They are certainly very inexplicable and wonderful, and transcend anything of the kind I have ever read or heard of.

ROBERT COOPER.

Bath House,
Grove-road, Eastbourne.

SOCIETY WORK.

GLASGOW ASSOCIATION OF SPIRITUALISTS.—On Sunday last, Mr. James Robertson very successfully occupied our platform. His evening lecture on 'D. D. Home' was particularly interesting and instructive.—T. T. W., Hon. Sec.

SOUTHALL.—1, MILTON-VILLAS, FEATHERSTONE-ROAD.—On Sunday last Mr. W. Millard delivered a stirring and genial address on 'The Inner Light, Love, should pervade.' Close attention was given by his hearers. A séance followed. Free invitation to all.—J. I.

EAST DULWICH.—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last Mr. Ray delivered an interesting address on 'Visions and Dreams.' 'Calvary' was sweetly sung by Miss Durrant. At the after-circle good clairvoyance was given. On Sunday next, at 7 p.m., Mr. Fielder will give an address.—B. M.

BRIXTON.—PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD.—On Sunday last Mrs. Checketts gave a good address, and Mrs. Hodgson presided at the after-circle. On Sunday next, Mr. G. Cole will be the speaker. On Thursday, at 8 p.m., a public circle will be held.—A. MILLER, Sec.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday evening last there was a full audience of members and friends, the occasion being that of the first visit of Miss Florence Morse, who was making her *début* as a public platform speaker in the cause of Spiritualism. In a short and simple address the speaker told how that Spiritualism gave to the student a proper conception of death; and pointed out the various channels through which the testimony comes, as exemplified in phases of mediumship. A strong point was made in closing, viz., that Spiritualism should restore confidence and self-respect in all who had hitherto doubted the goodness of God. Brevity, conciseness, and simplicity were commendable features of the address, and these, together with the readiness with which some nine or ten written questions were answered, lead us to predict that Miss Morse will prove a useful addition to the ranks of our platform workers. Our thanks are due to Madame Nellie Cope, whose beautiful voice was heard to advantage in 'Abide with Me' and 'A Dream of Paradise.' A social meeting will be held on Wednesday, November 13th. Sunday next, Mrs. M. H. Wallis.—A. J. C., Cor. Sec.

CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, CHARLES-STREET (OFF QUEEN-STREET).—On Sunday last, Mr. Charles Mogridge gave, as an initiatory effort, a lucid and well thought-out address upon humanity's time-honoured question: 'What shall I render unto God for all His great benefits bestowed upon me?' Good meeting, and Mr. Mogridge has the council's best thanks.—A.F.D.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. J. A. White gave a trance address on 'Prayer,' the subject being chosen by one of the audience. Great stress was laid upon the efficacy of unselfish prayer offered up in faith. Clairvoyance was afterwards successfully given, and the descriptions were mostly recognised. One stranger received a convincing 'test message.' On Sunday next, at 7 p.m., an address will be given by Mr. Ronald Brailey.—N. RIST.

LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—Last Sunday evening, Mr. W. Banyard (of the 'United Empire Magazine') delivered an interesting and eloquent address on 'Light at Eventide.' It was a rare treat to hear him, and those present were highly instructed and edified. The society hopes to hear this excellent speaker again. Mr. Montague presided, and answered questions in his usual lucid and forcible way. On Sunday next, Mr. James Macbeth Bain will lecture on 'The Spiritual Man.' Doors open at 6.30 p.m.—E. T., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—'The Spiritual Philosophy of Godliness,' formed the subject of an eloquent trance address by Mr. J. J. Morse, on Sunday last, 'The Kingdom of God Within' being interestingly dealt with. Mr. Morse also read a poem, 'A Walk through Life,' by Ella Wheeler Wilcox, which was greatly appreciated. Mr. G. Spriggs ably presided. On Sunday next, at 7 p.m., Mrs. Stannard will give an address upon 'Psychic Healing.' Doors open 6.30 p.m.—S. J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—On Sunday evening last we had a fine address on 'War, from a Spiritual Point of View.' An interesting explanation of how a soldier passed over on the battlefield, and returned in our midst, was attentively followed by the audience. The speaker begged us to extend our sympathy to the sufferers, and those principally concerned in the war, so that it may speedily end. On Sunday next, at 7 p.m., addresses by Mr. and Mrs. Clegg; at 8 p.m., a public circle will be held. 'LIGHT' always on sale.—VERAX.

WOOD GREEN AND DISTRICT.—At a meeting held at 'Brookside,' Palace Gates-road, Wood Green, last Sunday evening, it was unanimously decided to inaugurate a society for public lectures on the philosophy and phenomena of Spiritualism. An opportunity has presented itself of hiring 'The Institute,' High-road, New Southgate, for a very nominal rent, and advantage will be taken of this. Due announcement will be made of the opening of this hall at an early date. A meeting will be held next Sunday evening, at 7 p.m., at 'Brookside,' Palace Gates-road (near Palace Gates Station, Great Eastern Railway). Further inquiries will be welcomed.—'INQUIRER,' 9, Leslie-terrace, Pembroke-road, New Southgate.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last the morning circle was well attended, and was both instructive and helpful. In the evening Mr. W. E. Long discoursed upon 'Christian Spiritualism,' dealing with the transfiguration of Jesus with masterly eloquence and logic. This address was announced as the preface to a series on the teachings of Jesus Christ. This will, however, be postponed till November 17th, in order that the speaker may deal on Sunday next with 'The Confession of a Medium, or the Strange Case of Mrs. Piper'; at 11 a.m., public circle; at 3.30 p.m., children's school; and at 6.30 p.m., Mr. W. E. Long.—J.C.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD, S.W.—Our anniversary tea and service were unqualified successes. Mrs. Russell-Davies was unable to be with us owing to the severity of the weather, but interesting addresses were given by Messrs. Adams, Fielder, R. Boddington, H. Boddington, and Mrs. Boddington. It is with much regret that we part with Mr. and Mrs. Boddington from their respective positions as president and secretary of the Battersea Society, but, while deploring their loss, we wish them God-speed and every success in their new undertaking at Clapham. The continued discussion on 'Vivisection' again proved very interesting. On Sunday next, at 11.30 a.m., a public discussion will be opened by Mr. Hough; at 3 p.m., Lyceum; at 7 p.m., public meeting. On Tuesday, at 6.30 p.m., Band of Hope. On Thursday, at 8.30 p.m., public séance. On Saturday, at 8.30 p.m., social evening. After the evening service on Sunday next the annual meeting of members will be held, and officers will be elected.—YULE.