

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

One of the latest published sermons by the Rev. Charles Voysey is on 'the term "personal" as applied to God.' We do not find it particularly strong, and we do not wonder at that, because Mr. Voysey has set himself against the suggestions of the spiritual philosophy; and because, though rising up against the anthropomorphising of God, he is himself often intensely anthropomorphic. But, in this discourse, he appears to be waking up, though, in comparing the personality of God with the personality of man, he is in imminent peril, and will find himself again at the bottom of the ladder unless he is careful.

The following, however, is good doctrine, though the protest against 'shape,' 'size,' and 'colour,' is far too strong:—

Our true self is the soul and not the body. Our true self is the seat of consciousness and of will, and the source of all thought, feeling, and action. Our body is only the instrument through which our soul, our true self, passes into activity or can hold any intercourse with our fellow-men and with the outer world. It is this true self in which lies our personality, our absolute identity, from the cradle to the grave; in spite of all the changes in our body, in spite of the fact that every particle of the body has been replaced several times in our life; a change which, we are told, takes place every seven years. And this abiding self within our bodies is in no way homogeneous with the stuff of which our bodies are composed. It is invisible. It has no shape, no size, no weight, no colour, no material whatever in common with physical substance. It is pure spirit and begets thoughts, wishes, feelings, hopes and fears of a purely spiritual nature like itself. And although immensely influenced by the body in which it dwells and by the outward world around it, it is singly and alone a personal unit responsible to God for all that it is and does and for its proper control of the body, and no less for its neglect of the body and the consequences of all failure to maintain its own supremacy. In this absolute individuality or personality of the soul, we see some true analogy to the personality of God.

'Some analogy' will do; but the analogy must not be pushed too far. The vice of Anthropomorphism is, not that it attributes a material body to God, but that it over-personifies Him as spirit.

There was both wit and wisdom in that saying of The Master concerning rich men and the Kingdom of Heaven, and that 'needle's eye.' He might have said that riches not only make it difficult for rich men to get into that Kingdom, but sometimes drift them out of it. The following homely story, in 'Prabuddha Bharata,' concerning the famous sage, Sri Ramakrishna, is to the point here. The sage himself is represented as telling the story:—

A Brahman who was very meek and humble used to come here every now and then. After some time he stopped coming

and we knew nothing about what had happened to him. One day we went over to Konnagore in a boat. As we were getting down from the boat we saw the Brahman sitting on the bank of the Ganges where, in the fashion of big folks, he was enjoying the pure air of the river. On seeing me he accosted me in a patronising tone with the words, 'Halloo Thacoor! How are you doing now?' I at once noticed the change in his tone and said to Hriday who was with me, 'I tell you, Hriday, this man must have come by some riches. Do you see what a great change has come over him?' Hriday burst into a loud laugh.

Most of us have indulged in that laugh; but the cause as often calls for tears.

In 'Messages received and given': by P. T. J. (London: James Nisbet and Co.), we find no clue to its real origin and significance. We can only infer that the 'Messages' are communications from 'The Unseen'; but 'given' as well as 'received' puzzles us. There are over eleven hundred of these messages, most of them exceedingly short, but all of a soothing, gentle and uplifting character. They are extremely simple, but are redeemed from commonplace by their serene graciousness. We know one invalid who has already found much to interest and comfort, in this little book.

'The Theosophist,' reviewing a remarkable work by the ex-Queen of Hawaii, 'An account of the Creation of the World, according to Hawaiian traditions,' says:—

In the tale of the fourteenth era a myth occurs dealing with the naming and hanging of the stars in space; the account ends with the words:—

'The heavens did swing,
The earth does swing
In the starry space.'

We must conclude that the ancient Hawaiians knew that the earth was a globe hanging in space; how did they know it, against and in spite of the evidence of their senses? Galileo would have fared better in Hawaii than in the Europe of the middle ages.

Mr. Silas K. Hocking, in a newspaper column which, we suppose, appears in various parts of the country, says: 'It may seem late in the day to refer to Mr. Cecil Rhodes. He has been sleeping for some weeks on the lonely Matoppo Hills.'

What! is the great man so soon out-of-date? and is he only 'sleeping' on the Matoppo Hills? Is that actually all of it?

'The Woodworker' and 'The Model Engineer and Electrician' for May are excellent. Abounding in good subjects and telling illustrations, they are cheap at two-pence each.

It seems to be a natural law that higher stages of being carry with them higher understanding. If that is so, have we not a right to conclude that in the life to come we shall see all in a new light,—that it will indeed be 'the all-revealing world'? It is even conceivable that 'the new song' may find in it a place for the old sorrow, and that

struggle, disappointment and even transgression may be remembered while we say, 'Bless the Lord, O my soul, and all that is within me bless His holy name!'

SPIRITUAL PRAYERS

(From many shrines).

Spirit of life, breathing into all things the breath of life, help us to be conscious of Thy presence. We see Thee not, but we see what Thou art doing, and we believe;—help Thou our unbelief! All around us glows Thy radiance; and all around us gleam the manifestations of Thy transforming power; and leaf and bud and bloom, and the green earth and kindly skies, scarce hide Thee from our eager gaze. And yet, what are these to the inward presence, and Thy voice in the sanctuary of the soul? Hear we not Thy messages of mercy there? and are we not conscious of Thy breathings of consolation, hope and peace? And now, wilt Thou not give us a summer in the spirit-self, with tokens of new-born affections and fragrant thoughts, answering to the sweet new life of Thy lovely world? Help us to trust Thee and to lie open to Thee as Thy poor unconscious weaklings do, who yet are so wonderfully cared for, and who creep forth from Thy dark earth with such infinite purity and beauty. Ah! let it be so with us; that, hidden here in this prison-house of the flesh, we may be receptive to all Thy heavenly influences, and, one day, blossom out of all this hiding and decay, and feel the sunshine of Thy perfect day. Amen.

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held in the Banqueting Room, St. James's Hall, Regent-street, on Thursday evening next, May 29th, at 7 p.m. At Eight o'clock precisely, in view of Mr. J.J. Morse's impending departure for an extended tour in Australia, New Zealand, and America,

'FAREWELL'

WILL BE SAID

TO BOTH MR. J. J. MORSE AND 'TIEN,'

Who are expected to make brief replies.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

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

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

SPECIAL NOTICE.—In consequence of the alterations now in progress on the premises at 110, St. Martin's Lane, Members and Associates are requested to take notice that the Library will be closed from the present date until June 7th. Books may be returned during that time, but none can be issued.

THE JOYS OF THE LIFE TO COME.—"One of the deeper joys of the life to come must be that of "knowing as we are known," to have revealed to us all the beautiful and lovable traits and phases in the characters of friends and enemies which here we have not perceived, or have misapprehended and misunderstood—to take others and be ourselves taken at our best and highest, instead of at our lowest and most perishable. What a delight will that be when the mists of misconception and depreciation shall have "rolled away" before the sunlight of spiritual apprehension and appreciation of real goodness! How many lovely-minded people here are all unknown to us because of the illusions of earth."—SARA A. UNDERWOOD, in the 'Philosophical Journal.'

ABOUT HYPNOTISM.

XXII.

(Concluded from page 214.)

The third cause of the present apparent lull in Hypnotism is that it is perceived to be a very much bigger subject than was until recently suspected. Hypnotism has burst its shell, and is now shedding itself over the whole range of human interests as the seed of new thoughts. But in medicine Hypnotism is acting like a swing of the pendulum back from materialism to the old idea that 'the shell does not secrete the oyster, but the oyster the shell.' As Dr. Osgood Mason says in his recent work, 'Hypnotism and Suggestion':—

'It is this fact—that the human organism is evolved by a psychic power within itself—that is the basis of the newer thought in therapeutics: for if the human organism is evolved by a psychic force within itself, then that force is recuperative as well as formative.'

We owe the recent expansion of Hypnotism chiefly to the recognition of the wonderful power of suggestion; and we owe that recognition chiefly to the Nancy school. Yet, the Nancy school of medical Hypnotism is the narrowest and shallowest of all. The Paris school says that 'there are no imaginary diseases, but there are very real and painful diseases of the imagination'; the Nancy school adopts that view, and professes to cure those diseases of the imagination by administering 'medicine' to the imagination, in the shape of curative suggestions, set going by the verbal suggestions of an operator, and carried out by the auto-suggestion of the subject. That is the beginning and end of its theory and practice; whereas the Paris school does not confine itself to suggestion, but declares that:—

'Medicine for the imagination is distinct from hypnotic therapeutics, in which the artificial sleep is in itself the curative agent, in whatever way it may have been produced.

The Eclectics use suggestion freely, but they agree with the Paris school in declaring that 'the very condition of the hypnotic sleep is healing, useful and elevating'; and they recognise that sleep not only as the 'trance state' of the magnetisers, but as the 'sacred sleep' of the ancient Greeks. The Nancy school is, in fact, a reaction towards the theory of the Royal Commissioners of 1784, who attributed the phenomena to 'imagination.' Both the Paris and the Nancy schools ignore Animal Magnetism. Charcot, who was as ignorant of the power of unconscious or accidental suggestion as he was of the influence of the operator, educated a few hysterical subjects to go through a set performance at certain signals—striking a gong, rubbing the top of the head, forcing open the eyes, &c.—and having practised the induction of the phenomena in a determinate order he announced his 'Law of the Three Stages':—lethargy, catalepsy, and somnambulism. Nancy perceived that unconscious suggestion was at the bottom of all this, and jumped to the conclusion that suggestion is the whole of Hypnotism. But Nancy got no further than verbal suggestion; it was left to the Eclectics to prove the actuality of mental suggestion, or suggestion at a distance, which is the basis of a large group of 'cures':—Christian Science, Mental Science, Mind Cure, Faith Cure, and so on, which Thomson J. Hudson includes under 'telepathic' cures, but which the medical suggestionist regards as so much 'fudge.'

Very few doctors do more at present than dabble in Hypnotism; and those who practise it are almost all suggestionists of the Nancy school. The medical hypnotist endeavours to reduce Hypnotism to the smallest possible dimensions, to bring it down to the level of a new drug, 'another poison' added to the pharmacopæia; the lay hypnotist, on the contrary, sees in suggestion a force which plays a very important part in our lives, and has always done so, although but recently recognised and understood. Dr. Tuckey says: 'We feel that it is a very great point to have at our disposal a method of treatment to which we can have recourse when all other methods have failed.' That is, in fact, the position now assumed by the faculty in England towards Hypnotism, and it can mean nothing else than

that a doctor should use Hypnotism only when he has reduced his patient to the last extremity by 'all other methods'—by bleeding, blistering, salivating, purging, narcotising, and drugging *ad libitum*. On the Continent of Europe the doctors are not so foolish—or, shall I say wicked? Moll says: 'I deny that Hypnosis should be regarded as a sort of last hope in the treatment of diseases. The longer they have lasted the more difficult they are to cure, because the idea of the disease has established itself firmly.'

'Suggestion' is like a searchlight thrown upon every department of human life. Every assertion that we make in ordinary life, every denial, is now recognised as containing an element of hypnotic suggestion, and it is that element that causes it to be believed without verification. As Moll says, 'We can talk people into all sorts of states of consciousness; the priest and the orator do so every day.' So does the lawyer, the doctor, the newspaper writer, the advertiser, the salesman, and so on to the end of the chapter. Family life is a complex of suggestions: every wife has a hypnotiser in her husband, every husband in his wife. Suggestion *plus* something else ('personal magnetism,' or the influence of the operator) gives the clue to the extraordinary power of 'great men' over their fellow mortals: it explains the collective manias, like the Crusades, or like the tulip mania, and the orchid mania, or like the witch mania; and it accounts for the deformities which the fair sex so willingly inflict on themselves in the name of fashion. Suggestion shows that our psychology has hitherto been a delusion and a snare, for (as Binet and Féré express it):—

'We are now aware that it (psychical paralysis, or paralysis by suggestion) may affect all the parts of the psychic mechanism, sensation, imagination, memory, reason, will, motor power, &c.; it is, in a word, co-extensive with the intelligence. Classical psychology, which does not mention psychical paralysis, omits half the history of the mind.'

The application of Hypnotism to education is one of its most important uses. Children are very easily influenced, and a few appropriate suggestions make their lessons a pleasure, and strengthen their mental powers. Vincent says that the Cambridge undergraduates, many of whom he hypnotised, had their memories greatly and permanently improved by the operation. Moral education becomes by the use of hypnotic suggestion the speedy insinuation of good ideas and habits, and proper desires and ambitions. As Moll says:—

'Hypnotic suggestion, and suggestion out of Hypnosis, have the same aim: to determine the subject's will in a certain direction. He is to do right, not unconsciously and mechanically, but with conscious will, which has got its direction either from hypnotic suggestion, or ordinary education. Suggestion sets the conscious will in the right direction, as education does.'

Dr. Osgood Mason, one of the most enlightened of medical hypnotists, reminds us that reformatory schools are simply institutions in which suggestion is unskilfully and indirectly applied. They are engaged in the attempt to change the will of the child to do evil into a will to do right, by giving him verbal and mechanical suggestions in the shape of exhortation and punishment. Were suggestion skilfully and directly applied, the desired habits could be created in a hundredth part of the time, with a hundredth part of the trouble. The efficacy of hypnotic suggestion for the reformation of the adult criminal has been proved in hundreds of cases, although nothing is more difficult at present than to rescue the unfortunate for that purpose from the prison authorities—from what may now well be called 'the claws and teeth of the law.' Dr. Osgood Mason thus speaks of a typical case of reformation through hypnotic suggestion:—

'Dr. Voison's case, where a criminal lunatic, filthy in habits and violent in demeanour, and with a lifelong history of vice and crime, was brought to a condition of sanity, and to a life of virtue, honesty, and usefulness, which was lasting, is an example of what it is possible to accomplish by suggestion; and his experience is in full accord with that of all who have been patient workers in the same field.'

That woman became a model hospital nurse; but what would have been her end in England?

Numerous experiments have proved that Insane Asylums

offer a big field for the application of hypnotic suggestion; and most authorities agree with Dr. Cocke, who says:—

'From many cases which I have seen in the hospitals for the insane, I am convinced that a number of persons who are thought to be suffering from delusional insanity, are simply in a state of auto-hypnotism.'

But the most important work, from a philosophical point of view, which modern Hypnotism has done is the bringing into prominence of the old 'Somnambule Ego' of the magnetisers, under the name of the 'subliminal self,' or 'sub-conscious personality.' It seems to be certain now that everyone has got a *second self*, of whose existence he is normally unconscious, but who (or which) comes to the surface in hypnosis, and differs in character, in capacities, in temperament, and in health from the ordinary self—among other peculiarities, possessing an almost perfect memory. The sub-conscious self has as yet been very imperfectly studied, and all kinds of opinions have been put forward regarding it, ranging from the theory that the second personality is merely one side of the brain acting by itself, up to the idea of Thomson J. Hudson, that 'the subjective mind' is actually the soul or spirit.

The form which Hypnotism has now taken in medicine is Suggestion; and we have seen that, according to the Suggestionists, the whole effect produced is due to the patient's auto-suggestion. The operator counting for nothing in the result. Now, anyone can learn to give suggestions to himself, and laymen can give curative suggestions to one another. This is extremely awkward for the doctors, and makes it urgent for them to press home their demand for a monopoly of Hypnotism, by pretending that it is safe only in their hands. But as there is nothing in the education or special knowledge of a doctor which justifies this claim, the doctors have to class Hypnotism among their 'poisons,' to be able to administer which without necessarily killing their patients, and *not their ability to cure*, is what is guaranteed by their diplomas.

That Hypnotism is of the nature of a poison is an outrageous absurdity, to assert which *seriously* would be proof of complete ignorance of the subject; so the doctors are driven to exaggeration and vehemence of assertion that are almost hysterical. Dr. Tuckey, who is accepted in England as an authority, says: 'My appreciation of the efficacy of drugs has been intensified since studying hypnotic suggestion.' Dr. Björnström, a translation of whose work on Hypnotism had an immense sale in English-speaking lands, says:—

'None but licensed physicians should be allowed to practise Hypnotism. What would be said if tramps were allowed to travel round and show the power of opium, chloroform, or chloral, to put persons to sleep; or the power of strychnia to make one's limbs stiff; or the power of alcohol, belladonna, hashish, &c., to produce strange visions and delirium?'

According to Björnström, not only should all be ranked as 'tramps' who are not doctors, but anyone who 'submits to Hypnotism' by a layman is 'on the moral level of a drunkard,' since he 'voluntarily puts himself in a state of bondage.' If the doctors 'take off the gloves' like that, they must not be surprised if the layman hits back with bare knuckles; and I reply that without the smallest doubt, if the public were warned about the danger of continuous small doses of poisons, such as doctors habitually prescribe, and about the liability of those who take narcotic medicines to get 'habits' that leave them physical and mental wrecks, they would be much less ready than they are to call in a doctor. But the doctors lay themselves open to some very heavy 'counters' when they hit thus at laymen. It might be said that no doctor undergoes any disinfection when he leaves the most virulently infectious case and mixes with the crowd; and necessarily he is either a spreader of disease or there must be a continual miracle to prevent it. It might be said that the doctor has his mind filled with sickening images of diseases, and of ghastly post-mortem appearances—that is his speciality—and another miracle would be required to prevent him spreading disease by unconscious mental suggestion. It might be said that, in fact, the doctor is an embodied suggestion of sickness; that *the best intentioned doctor carries about*

with him wherever he goes professionally the contagion, not of health, but of disease. It is notorious that in communities where there are no doctors there is hardly any sickness. It might be said that, of all doctors, the one who practises Hypnotism is most to be feared, for the simple reason that it is quite as easy to suggest sickness as health, and the doctor's livelihood depends on the presence of sickness in the house; and a careless hypnotic doctor, or a 'smart' one, could keep a sensitive patient in his hands for months by whispering occasionally to the attendant in his hearing, 'Our invalid is not so well to-day.'

Hypnotism now has fallen in large measure into the hands of charlatans and quacks, many of whom can boast of diplomas; but there is no subject more interesting, more important, or which would better repay bold and original research. The experimenter should first know what has been done in Hypnotism, and what has been thought about it, during the last hundred and twenty-five years, for then he will see that the phenomena are governed by 'pre-suggestion,' and he will know that *what he seeks he will surely find*. If you want a particular result, fix your own mind firmly and persistently on its attainment, and associate it mentally with the means that you consider best fitted to produce it; then lead your subject to do the same, and in the end it will come, whether it be the 'crisis' of Mesmer, the 'lucidity' of De Puységur, the 'nervous exaltation' of Braid, the 'stages' of Charcot, the 'delusions' of the Electro-biologists, or the curative 'auto-suggestions' of Nancy. *Nature and human nature do not change in every decade*. What has been done already can be done again by simply establishing the same conditions and employing the same means.

EXPERTO CREDE.

SCPTICISM YIELDS TO EVIDENCE.

The New York 'Magazine of Mysteries' quotes the following from the columns of the Toronto 'News Tribune':—

'Until last summer both Mr. Holland and his wife were thorough sceptics concerning spirit return, but manifestations that have come to them from their son in the spirit world, as they suppose, have made them firm believers.

'The objection has been made to spirit pictures that they are produced on canvases prepared beforehand with chemicals which, when exposed to a strong light, slowly develop the features. This would seem to necessitate a photograph from which to make the copy. In Mrs. Holland's case assuredly no photograph had been used, as there was no photograph, except in her own recollection, and that, at the moment, was not perfectly clear in the details. The mediums who were consulted selected the canvases and placed them, but Mrs. Holland unexpectedly rose and went to the box from which the canvases had been taken and selected two fresh ones, which the mediums, at her request, substituted for those already in position. If by any means a portrait had been prepared beforehand and only required exposure to develop, the trick had been defeated unless the mediums had gone to the incredible pains of preparing a whole boxful of copies. The mediums sat beside the canvases holding them up in full view, and Mrs. Holland sat in front with four friends, her eyes fixed on the canvases. In a few minutes the pictures were declared complete and the canvases were taken apart, and there, before Mrs. Holland's eyes, was the portrait, in life-like colours, of her lost boy.

'A slate-writing demonstration was afterwards attended by Mr. Holland. Two slates were placed, one on the other, the medium holding one end and Mr. Holland the other. On the slates being opened by Mr. Holland there was a letter from his dead son. In the course of the letter some characters in shorthand appeared. Willie had mastered shorthand during his lifetime, but explained that his spirit guide had written the characters as well as the letter itself, Willie not yet having obtained the power to do so alone.

'There was a letter test, which proved, in some respects, even more impressive. At a séance Mrs. Holland wrote a letter to her son and enclosed it in an envelope with two blank sheets of notepaper for a reply, secured it with linen thread, and left about two feet of the thread outside the envelope tied to her finger, so that it would be impossible to stir the envelope without her knowledge. The letter was placed between a pair of slates, which were then tightly secured with india-rubber bands, and the slates were laid on a small table. On the top of the slates was placed a shell, with ink in it, and over the whole was laid a sheet of brown paper.

'In about six minutes the medium said, "Your letter is written." The envelope was found in apparently the same condition in which it had been deposited between the slates, and on its being opened the blank sheets of paper were found covered with writing, the boy's reply to his mother.

'Mr. Holland wrote a letter to his deceased father on a sheet of paper with the crest of the Senate of Canada stamped on it, and placed it with a blank sheet bearing the uninked impression of the crest which had been printed on the first sheet. The letter was placed between the slates and tied up, when the medium said the name of the person for whom it was intended had not been written, but he might write the address on a slip of paper and place the slip on the top of the slates. Mr. Holland did as he was bid, but took the precaution to add a few words in shorthand in characters which probably no other shorthand writer but his own brother and his deceased son could readily decipher or imitate.

'The brown sheet of paper was placed over the whole, and in a few minutes the medium said the reply was written. The slates were untied, the sealed letter was found intact between the slates as before, the reply had been written on the sheet provided, and there, inside the sealed envelope, between the slates, was the piece of paper with the name on it which Mr. Holland had placed outside the slates, on the top of them. The letter turned out, as the medium stated, not to have been addressed.

'While visiting in Toronto Mrs. Holland decided to call on a medium who was a perfect stranger. Mrs. Holland was accompanied by Miss Johnson, a friend from Texas. After the séance commenced the medium said she saw a pair of hands apparently over Miss Johnson's head, but there was something about them she did not understand.

'Just then Mrs. Holland was startled by a voice which she instantly recognised as that of her lost son.

'Young Holland's voice said that the medium had not understood about his hands. He explained that he had held up his hands, palms outward, for his mother to recognise them. He had burned them on a red hot stove when he was a child, and the scars remained. The incident had faded from the mother's memory years ago, and no living human being knew of the circumstance. Nothing will convince the Hollands now that the communications did not come from their son in the other world.'

'ARS VIVENDI.'

The last, or fourth edition, of this little health manual contains five additional chapters headed respectively, 'Breathing,' 'Physical Culture,' 'Transference of Nerve-Energy and Suggestion,' 'Vril and Individual Influence,' and 'Symbolism of the Perfect Man.' The author, as is well-known, differs from the ordinary hygienist in that he lays quite as much stress upon the conservation and transference of nerve-force, and the systematic development of the latent powers of the mind, as upon the beneficial effects of fresh air, bathing, diet and exercise. He is a believer in the 'Odyle' force and aura of Reichenbach—the 'Vril' of Lytton's 'The Coming Race'—and would apply to it the principle of the conservation of energy and the correlation of forces. He eschews drugs, and would have every invalid practically taught the rudiments of health, the influence of mental emotion upon the organism, the practice of concentration, the right use of the imagination and cultivation of will-power, together with a daily transference of nerve energy from a healthy operator. But Mr. Lovell is not content merely to indicate how health may be maintained or regained, he seeks to develop the whole man—the spiritual as well as the material nature; to show the steps by which an Ideal may be realised, a perfect man evolved. There is food for much thought in 'Ars Vivendi.' The only fault we have to find is a certain obscurity—a tendency, at times, to suggest rather than reveal what is in the author's mind.

A. B.

* 'Ars Vivendi.' By ARTHUR LOVELL. Price 2s., or 2s. 3d., post free, from the Office of 'LIGHT.'

TO CORRESPONDENTS.

'M. J.'—Perhaps you have not paid your subscription for the current year, or you would certainly have received your *Conversazione* tickets. Write to the secretary of the Alliance.

'THE WILL TO BE WELL.*'

Under the title 'The Will to be Well,' Mr. Chas. Brodie Patterson has just issued a deeply interesting book in which he expresses many spiritual truths with charming lucidity. He is one of the leaders in the 'New Thought' movement, which, he says, 'lays its foundation in an Omnipotent Life and a Universal Intelligence acting through universal law—law which, while exacting conformity to its requirements, shows itself to be beneficent in character.'

The trend of his teaching is optimistic and sympathetic, and doubtless many people would be benefited by the tonic inspiration of his sane and stimulating thoughts, which embody the latest philosophical interpretation of the facts of life and consciousness on spiritual lines. The opening chapter of the book is devoted to an exposition of the distinction between the New Thought movement and Christian Science, which are too frequently confounded by the uninformed. But the reader will be chiefly interested in Mr. Patterson's contention that 'It is easier for man to be well and happy than the reverse,' though, easy as he thinks it is to be well, that very desirable state is not to be attained and maintained without effort:—

'I do not believe (he says) that there is any good reason why anyone should be ill, but good health does not come to an individual without the exercise of some effort on his part; and the compensation is far greater than that accruing from the same amount of effort put forth in any other direction. . . . Only as we dwell on the beauty of life and know that God is working within us to will and to do, and that the will is a vital factor in each and every life, may we have health, happiness, and every other needful thing.'

A few of the headings of the chapters may give some indication of the character of the book, amongst the subjects treated being: The Unity of Life; the Law of Attraction; Mental Influences; Freedom—Individual and Universal; the Religion of Christ; Things worth Remembering; the Laws of Health; Spiritual Treatment; Man—Past and Present; the Kingdom of God; the Spirit of Praise; the Dawn of a New Age, &c. The following passages, taken almost at random, illustrate the spirit of the writer:—

'The world is not made better by lamentation but by giving expression to the God-like qualities within the soul. Through the recognition of the universal will acting in and through us, we are equal to everything that presents itself in life. We must first know what we want, and then feel perfectly sure that it is ours. If we violate any law of life, then our condemnation only ceases when we cease doing wrong. Just so soon as we begin to do right, forgiveness ensues. We make our bodies what we will to make them, when we observe the laws of life; God has given us this power to use in such a way that it will bring us health and happiness. We must begin with the inner life, making the outer life secondary, and must work from the cause to the effect.

'Because of the inner beauty of thought we recognise beauty in the outer world; for only what one sees interiorly is visible in the external realm. If we have brightness and hope within us, then we see these blessings externalised. If we wish to be healthy and to do good in the world we will accomplish most by recognising the oneness of life—that our finite life is a part of the Infinite. The eternal law is ever seeking to bring about perfect expression of life. If we understand the law and conform to it, then peace and rest result.

'All mental and spiritual treatment has for its object the helping of people to help themselves, and if they refuse they must take the responsibility for whatever trouble may ensue. It is not our duty to carry others through life or to work out their salvation for them, but to show them the right way—to make their lives easier, happier, better. No mental healer is able to do more than to help his patient to the true path, whereon he must walk unaided.

'At times our minds become anxious and even fearful; perhaps we allow anger, or malice, or jealousy to find lodgement therein. This wrong way of thinking and feeling makes the mind discordant and unrestful, expelling all real happiness and mental peace. Let us keep the mind clear and bright, fill it with wholesome thoughts of life, and be kindly in our feelings towards others. Let us have no fear

of anything, but realise that we are One with universal power—that power which can supply our every need; that health, strength, and happiness are our legitimate birthright, that they are ever potential in our inner lives, and that our bodies may express them now. If we take this mental attitude and adhere steadfastly to it, the body will very soon manifest health and strength. There is no other way, and time is only wasted in seeking elsewhere the kingdom of God.

'The body is a reality on its own plane and in the degree in which the real unity of life is expressed, through it. Hence, to deny the reality of disease and pain upon that plane is incorrect and only juggling with words. Indeed, the very attempt to deny away certain conditions can only result in emphasising their reality. If you say, in good faith, that there is no sin, sickness, or disease, you have simply succeeded in hypnotising yourself into an erroneous belief. All these conditions do in truth exist. They are but transitory conditions, to be sure, through which the soul passes, but to him who is undergoing them, and suffering from their effects, they are very real; nor can they be overcome and rendered non-existent by means of mere denial. It is like a child in the dark saying, 'I'm not afraid of the dark.' The very fact that the child says this proves that he really is afraid. Every time you deny away a condition as unreal, you picture that condition in your mind, and hence perpetuate and strengthen it instead of lessening its hold upon you. When once the realisation of the unity and oneness of life is clearly perceived by you in all its truth and completeness, sickness and disease will be overcome, and you will so regulate your life that every thought and every action will be a benefit to others. We must not only grasp the thought intellectually, but we must *feel* it in our inmost being, and *live* it. Above all things, let us remember that we do nothing of and from ourselves alone: that it is God working through us, using us as instruments for the manifestation of His power. Let us remember that we do not all arrive at the consciousness of self in the same way, but, somehow, each is coming to himself. It has been well said that 'God screens us evermore from premature ideas,' and until a man has grown ready for truth he cannot receive it.

'The world needs, more than anything else, seers who realise that power, limitless power, is ours *here and now*. If we will to be well, to be whole, if we determine earnestly that the spirit within shall find free expression in mind, body, and outward acts, then will we surely come into our inheritance of power. There is an orderly sequence from beginning to end. The right feeling begets the right thinking, the right thinking begets the right word and deed. According to the eternal law of God, we can only reap that which we have sown, and if we have not sown kind thoughts for others we cannot reap kind thoughts from them. If we have sown the seed of tares in a spirit of anger, resentment, or malice, we reap the harvest that they produce just as unfailingly as we reap a harvest for the good seed. The curses one bestows upon another are in the end returned unto him with interest. We do not trust one another enough in life. We are prone to construe things in the wrong way. Sometimes the highest and holiest things in life are regarded as the worst. It is seldom that we try to view anything from another's view point. There is no lesson more important than to learn that we must put ourselves in others' places in order to discern things in the right way. Sometimes we feel it is very hard to forgive; yet while one is forgiving another he is forgiving himself. We must learn to distinguish between things and persons, and leave the judgment of individuals to God. No matter what other people think, or other people say or do, think right, speak right, and do right, and you will reap your harvest in gladness. The eternal way, the life of God, the kingdom, is here and now, and has always been. We have but to enter by the gate of love to know God and have abundant life.'

There is nothing essentially new in all this to the thoughtful Spiritualist, but the sweet reasonableness of Mr. Patterson's ideas, and his happy and luminous method of expressing them, reach his own standard where he says: 'We should understand life so as to make our thoughts clear even to little children; to do away, so far as practicable, with the complex side of life; to be as simple-minded as possible; to keep the mind free from all things that tend to tangle or clog it'; and this characteristic is, we think, one of the chief recommendations of this inspiring book. We feel tempted to cull other thought-flowers from Mr. Patterson's garden, but would advise those who are interested to gather for themselves.

The book in style and appearance resembles Ralph Waldo Trine's 'In Tune with the Infinite,' and it may well be regarded as a worthy companion volume to that popular work.

*'The Will to be Well.' By CHARLES BRODIE PATTERSON. London: Geo. Bell and Son. Price 3s. 6d. May also be had from the Office of 'LIGHT' for 3s. 9d. post free.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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THE SAD CASE OF MR. MOORE.

'The Wimbledon and District Gazette' publishes a verbatim report of a sermon by the Rev. E. W. Moore, Wimbledon, on 'Spiritualism: what it is, and what it leads to.' We are sorry for Mr. Moore. He is evidently a man in earnest; but O! so crude, so befogged, so walled in! It is indeed a sad case. Let us try to help him. We must credit him, however, with some things that are good. He gives a fair definition of Spiritualism: he admits that the practice of it is very ancient, and asserts that it is now extremely prevalent; and, last but not least, he tells the people who cry 'Imposture,' that they do not know what they are talking about. He says:—

Perhaps you say that is all imposture. If you do, I can only reply that your answer shows your ignorance of the subject.

The testimony of scientific men of the highest eminence, such as Professors Crookes and Lodge, Mr. A. R. Wallace, the late Mr. F. Myers and others, to the fact that Spiritualism cannot be explained away on the hypothesis of mere imposture, is too strong to be lightly dismissed. Such witnesses are not likely to be deceived by jugglers.

THESE PHENOMENA, I say, ARE NOT TO BE ATTRIBUTED, as some at one time thought, MERELY TO THOSE OCCULT FORCES which lie latent in the inner recesses of the strange complex constitution of man, and of which in this world we are not intended to know too much. From the manipulation of such forces wonderful results have no doubt been obtained, but they are not sufficient to account for all the facts presented by the problem of Spiritualism.

He then gives us the well-known explanation, and thinks that the word 'diabolical' settles everything. He reminds us of the romantic little story-teller, who described her gift by saying, 'I likes to make your flesh creep.' Mr. Moore may not be conscious of it, but he has the gift. He is a lovely 'Bogie man.' Here are some of his creepy sentences:—

Alas, the tampering with the subject, however innocent the motive, has too often brought many and many a victim to disaster and to death.

The dead do not return, but they are personated by demons who have had the most intimate knowledge of them in their lifetime and now use that knowledge to obtain unlawful control of the minds, and in some cases the bodies, of those who are so infatuated as to seek their aid.

I repeat it is a diabolic agency that is at work in this thing, and as such it is to be shunned by every Christian.

In order to make good this blasphemous conclusion ('blasphemous' because it attributes to God the shocking cruelty and injustice of permitting only demons to get at us) he risks the dangerous suggestion that the dead are really dead, and, to prove that, cites Ecclesiastes ix. 5, 6,

'The dead know not anything, neither have they any more a portion for ever in anything that is done under the sun.' That only shows the danger of relying upon 'texts,' for he proceeds to show that, so far from the dead knowing nothing, they know a great deal, and a great deal of what goes on upon this planet. The parable of the rich man and Lazarus, as enforced by Mr. Moore, presents the rich man as keenly interested in persons and events upon the earth. Mr. Moore must make his choice. Perhaps he would be helped by the hint that it does not do to ride a parable to death.

We now come to Mr. Moore's lurid conclusions. They are these: Spiritualism is to be avoided 'because it substitutes faith in demons for faith in the living God'; 'because it has been strictly forbidden by God Himself'; 'because it supersedes the authority of God's word by a pretended new revelation'; 'because it dishonours—blasphemously dishonours—the Holy Spirit of God'; 'because, taken on its own showing, it has contributed nothing of real value for the improvement of mankind'; and 'because of the awful consequences denounced against it in the world to come.'

We almost feel inclined to apologise to our readers for printing this outpouring of such melancholy nonsense. We think, however, that it may be useful to know what strange cross currents there are around us. But it puzzles us to know what has happened to the man, apparently an intelligent man, who probably thinks he is telling the truth when he says that we substitute faith in demons for faith in the living God, or when he thinks he himself has faith in the living God, although he holds that He excludes from us those who might help and guide us, and leaves us to the prowling demons who alone are permitted to approach us, and then sends His poor deluded children to Hell for falling into the snare they could hardly avoid. We tell Mr. Moore plainly that in our opinion it would be better to postpone belief in God until one could find a better God than that.

Fortunately, Mr. Moore comes to close quarters, and does precisely what we want him to do, when he points out what it is in our belief that he regards as blasphemously dishonouring to the Holy Spirit of God. He sets forth our offence with exceeding plainness:—We do not believe in the 'need of any atonement,' he says: there is 'no hell except that within the soul'; there will be 'no general judgment' (judgment singly follows death); the clergy say many things in which multitudes of their hearers do not believe. Then follows this astounding charge:—

Spiritualists blasphemously confuse the working even of natural affection with the working of the Holy Spirit. One of them actually says, 'We talk of believing in the communion of the Holy Spirit in a vague general way, but what communion could be holier than that betwixt the child on earth and the spirit of the parent gone before. "I will send you the Comforter," said Jesus (Christ, and why should not the promise be realised by the bereaved mother through the spirit of that child which she thinks lost to her?' Such blasphemous teachings betray their own origin to every Christian mind. They are utterances of demons.

Take your breath, gentle reader, and quietly think of it. It is 'the utterance of a demon' to say that natural affection is one mode of the working of the Father's Holy Spirit: it is 'the utterance of a demon' to say that the communion of parent and child across 'the valley of the shadow' is supremely holy; it is 'the utterance of a demon' to say that what Jesus promised, the lost child may promise to its sorrowing mother, 'I will not leave you comfortless.' Did this excited pulpiteer really think what he was saying, or is he so swathed round and blinded with his creedal mummy bandages that he cannot see with his own man's eyes, and feel with his own man's heart?

And yet even he, rushing in to curse, is compelled to

bless; or, at all events, he voices the cry of natural affection and says:—

Our dead, where are they? 'The child is not, and I, whither shall I go? O would God I had died for thee, Absalom, my son, my son!' It is the cry of natural affection. Where are our loved ones? Are they happy? Are they near us? Do they know what is passing here? Have they any interest in the affairs of earth? How can I tell? The Spiritualist steps in and says, 'I can tell you; weep no more. You may have communion with your loved ones, you may know how it fares with them. They can write to you, they can speak to you—they can appear to you.'

And further on he says:—

There is COMMUNION, for surely Christians who have gone from us are still united to us. Most certainly they are, but through Christ, not through familiar spirits.

'Death hides but it cannot divide:
Thou art but at Christ's other side;
Thou art with Christ and Christ with me,
And thus united still are we.'

What does he actually mean by 'through Christ'? But if there is 'communion' in any sense, and if the departed are still 'united to us,' why count it a thing impossible that they may try to prove it to us? Why this desperate anxiety to make it out that every attempt to prove it is a demon's lie? There is something subtle at the back of it. We believe the secret is that these vigorous upholders of the bankrupt creeds cannot bear to be told, even by their 'Holy Spirit,' that their statements are not true.

SPONTANEOUS PHENOMENA.

Your correspondent, 'R. F. W.,' asks why the statement that 'no phenomena occur spontaneously' has not been refuted. Under the term phenomena we must include all help, or information, or manifestation, in whatever form appearing, given us by discarnate beings. The reason this statement has not been refuted is because of its naked untruthfulness, so transparent as to deceive no one. In the members of the large family to which I belong I can honestly and fearlessly state that ninety-nine out of every hundred manifestations were entirely unsolicited. Indeed a large number were received in our childhood, before we had even the dimmest notion of their meaning. I will give one instance in my own life:—

I intended to travel on a certain Monday morning, by a train starting at 10 a.m. On the Sunday night previous I was warned in a dream not to proceed. I obeyed; and if I had not done so I should in all probability have been killed. This manifestation is a phenomenon (and was given by a specific person who had passed over some years previously; at least this information was shown in the dream).

A second case was quite as spontaneous. A sister died, and on the following day her spirit appeared to another sister, twelve hundred miles away, and gave information of the decease by appearing in the chamber. The death having occurred suddenly was entirely unexpected. I could cite hundreds of cases of all the various kinds of phenomena in our own family alone; all of which were spontaneous. 'Help sought is good, help unsought is better.' Who would ever dare say such phenomena were not from God? And the same is true of all unsought help, and sought help too, provided the searcher has learned to feel that love is necessary as the armour with which to defeat evil. The Roman Catholics are allowed to pray to certain saints for help. Knowing as we do very fully the history of some of these, can it be claimed on their behalf that such have a greater influence to help than our own friends of tried nobility and strictest and truest love and spirituality?

If with a true spirit ye seek, ye shall find. But there are those who say, 'I go,' but quickly turn again aside, and go not, but revert to the teaching of men held fast by sectarian tenets of a very materialistic kind and as cruel as materialistic.

The only people who need fear any of the so-called dangers of Spiritualism are those whose motive is idle curiosity.

SYDNEY.

A NEW BOOK BY 'PAPUS.'

Dr. Encausse's latest work, 'L'Occultisme et le Spiritualisme,' will form a valuable addition to the reference library, and should be heartily welcomed by all lovers of scholarly thought. It is a mass of useful and practical information on the many branches of study dealing with ancient and modern occult teachings, the matter being excellently divided into different sections, named respectively: Psychology, Morale, Logic, Metaphysics, Traditions and Sciology, and Occultism, each section containing a concise summary of information which would take the ordinary student much hard reading to procure for himself.

The extensive knowledge and experience of this indefatigable writer and worker have enabled him to cover a very wide area of thought, in view of which he has been particularly well advised in appending a judiciously classified list of works by past and present master-writers on the various phases of occult thought, which will greatly assist the intending student towards a right selection of literature when threading the first stages of a mental development capable of almost endless ramifications in thought and study. It is probable that the majority of English-speaking people will, from the title, conclude that a treatise on the possible points of agreement or difference between the teachings of Modern Spiritualism and the profounder occult schools, is presented; but these particular questions, though touched upon, do not form the writer's main arguments. Spiritism, with its many aspects and phenomena, comes under various categories, and forms but a minor portion of the great scientific whole. Dr. Encausse uses the term Spiritualism in its catholic, philosophical sense, the endeavour being made to reveal how, through the ages, the mystics and occultists of true Initiation have ever worked to synthesise and harmonise all the religious teachings of the world, bringing out the essential truths contained in every system; their mission being to fight against tyranny, wherever found, and to advance the cause of truth and progress whenever waves of gross materialism threaten to engulf humanity or manifestly obscure the higher light.

The occult sciences as taught in ancient sanctuaries were, says the author, divided into four categories, as follows: 'The study and control of beings and forces, or Alchemy; the study and uses of astral forces, or Magic; the study and management of occult forces, or Psychurgy; and these sections, again, contained special sub-divisions, many of them being now cultivated as magnetism, hypnotism, telepathy, psychometry, spiritism, &c.' Compared, in fact, with the person of average education, the highly-evolved occultist is about as far removed in knowledge as is a Tesla from an electric light fitter or a Crookes from a Board school teacher. The spiritually-minded, trained Master of hidden mysteries is never a mere dabbler in magical or psychic phenomena; on the contrary, he invariably deprecates the study and production of either unless the inquiring mind is an honest one and the end aimed at the acquirement of wisdom and truth. The true occult teacher will ever inspire, guide, and direct towards the ascending paths of evolution all those who struggle earnestly along the road of progression, and this help may be given and accepted consciously or unconsciously on either side. The transmitting ether is no partial distributor. All can become 'coherers' or receivers of these voiceless messages, provided they are properly attuned.

Again, the adept in Occultism, one who has mastered the hidden, unknown forces of Nature, will never utilise his superior powers over the thing or the individual, if that should subvert natural evolutionary law. What may be evil to an ignorant, struggling humanity is to the advanced psychical thinker only differentiated good working by devious paths to a sublime end; and it is not for him, therefore, to interfere with the Divine will and purpose. These are truths which, in an age of cheap literature and superficial psychology, seem invariably necessary to hint at when dealing with such usually misapplied, misunderstood terminology as Occultism, Mysticism, Adeptship, &c. Quite frequently may one hear the best-intentioned people in regard to psychical thought deprecate the idea of Occultism as implying a dangerous or spurious cult, when, as a

matter of fact, the genuine Initiate is the truest philosopher and Spiritualist the world contains. He knows, sees, does more than his average fellow-beings—that is all; and it is because Dr. Encausse shows so clearly in his work what the real thinker is, or should be, as distinguished from what the multitude *imagines* him and his teachings to be, that we welcome this lucid and frank exposition of the whole subject.

The chapters devoted to psychology will probably fascinate the modern researcher most, though we have much valuable material included in the section which treats of the moral teachings. Here we have reincarnation touched upon and the self-training necessary to all earnest workers on these higher lines. Dr. Encausse says:—

‘The *morale* of our teachings, as understood by all occultists, is most lofty and rigorous. It is based in nearly every school on submission to all which life imposes either in social conditions, or as trials and troubles, the acceptations of which are the more indispensable in that they are the consequences of anterior faults. Occultism teaches, in fact, as we have seen, that the spirit reincarnates successively in several physical bodies, and that we pay in a following existence for the faults which remained uncorrected in a previous life. Between each incarnation the soul is made aware of all its former existences, and their consequences as far as they touch his evolution. Shortly before his descent again into matter the spirit loses the memory of its past, a necessity in order to avoid suicidal propensities which would be almost inevitable to those who had consciousness of sins committed.

‘The doctrine of reincarnation, either on this planet or another, given as moral sanction for our actions, or reason for our particular situation in society, has always been taught by occultists. . . . One can epitomise the moral teachings of occultism (well expounded, by the way, in some of the works of Eliphas Lévi) into the following words: “The occultist should know how to abstain, suffer, pray, die and pardon.”*

‘This path or mission exacts men who are worthy the name of Master, and these people forsake fame and the noise of cities, being known to but few for what they really are. Those who are commonly held by the public to be the chiefs are generally men and women who have been delegated to carry out the work of propaganda. They are the realisers, the men of action, and the arms of initiate organisations. Some have thought or wished to convey the idea that only in the East were the great Masters found. This is an error. Our knowledge on this matter enables us to affirm that there exist—not in Paris, but in more than one town in France—Masters of varying degrees who live far from the crowd and bustle of publicity, and whose real characters are quite unknown even to their nearest neighbours.’

The following quotations touching on the various divisions of the human constitution as taught by philosophical exponents, and the position assigned to the astral or double body in the general scheme of things, are of interest:—

‘The definition of the constitution of man as it is understood by occultists, and upon which they have never varied their teachings at any epoch, can be traced from the Egyptians as far back as the Fifteenth Dynasty, when we find described the character and properties of the “Ka” or luminous double, exactly as Paracelsus describes the astral body in the sixteenth century of our era, and as Eliphas Lévi studied the fluidic double in 1863. To the occultist man is composed of three principles tonalised into a general unity.

‘These principles are—First: The physical body considered solely as the product and support of elements. Second: The astral body with a double polarisation which unites the inferior or physical to the superior or spiritual. Third: The immortal spirit.

‘Of these divers elements one in especial belongs to occult teachings; it is that of the astral body—the other two having been always carefully studied by either the physiologist or religious philosopher. . . . Concerning the human being the teachings may be summarised into the following propositions:—

‘1. Man is constituted by three principles synthesised into one whole unity—the doctrine of tri-unity.

‘2. Man is analogous to, but not identical with, the universe; or the doctrine of the microcosm—little world—Man, and the macrocosm or great world—the Universe.

‘3. There is a strict correspondence between each element of man and his analogy in the Universe. This

is the doctrine of correspondences on which is based Magic.

‘In all this that which interests us for the moment is the astral body, that plastic medium which academic philosophers have frequently condemned without taking the trouble to study attentively with all that has been claimed for it by all occult schools in every epoch. To know well the astral body is to possess the most important key to the doctrine with which we are occupied. . . . Let us make a comparison which may throw a little light upon our meaning. Man we will compare to an equipage—the carriage representing his physical frame. The horse is the astral or soul-double, while the driver is the spirit. The vehicle, inert and lifeless in itself, corresponds to the physical body as occultists view it. The coachman governs the direction by the reins, without participating in the actual traction; this is the rôle of the spirit. And the horse, attached to both carriage and driver, moves the whole system without occupying itself about the direction taken. This picture indicates well the character of the astral body—the real horse of our organism, which moves but does not direct, corresponding to a motor principle in us as distinct from a guiding one.

‘According to our teachings, the astral body has therefore the following different rôles to play: 1. It unites by a double polarisation the physical to the spiritual.* 2. It is the hidden workman accomplishing the functions of the vegetative life and preserving the material body, which it supports and repairs incessantly. 3. It can radiate around the individual, forming a sort of invisible atmosphere called astral aura, and it can be exteriorised at times entirely.

‘It is by these diverse properties of the astral body that occultists are able to register visions and actions at a distance, receive impressions, presentiments, dreams, and to recognise madness, and many other phenomena, classified by philosophers in psychology under the name of coincidences and hallucinations.’

Remarking that the importance of physiologically demonstrating the existence of this astral body cannot be over-estimated, we are presented with some highly suggestive reasoning on the intimate relationship which exists between the fluidic double and the nervous system, the author frankly stating his opinion that until medical psychology investigates and observes upon this theory of a second intermediary principle, commonly styled the astral, they will never cope successfully with many of the nervous and organic complaints which at present so successfully defy the most capable minds of the day. For long, he says, have the materialistic scientists confounded the telegraphist, so to speak, with the electricity—for the nerve force acts in relation to spirit exactly as does electricity for the operator, the human brain representing the induction wires:—

‘This force which circulates in the nervous system has been studied from the point of view of its rapidity of action and has been distinctly differentiated from electricity and other physical forces. Like all organic fabrications, it has been drawn from the blood, as is often proved by cerebral troubles caused either by anæmia or hyperæmia, and here again the astral body presides over this elaboration. It is because in sleep, normal or induced, in grave illness, in fainting, &c., there is displacement of the nerve force or else cessation of its habitual production, that, lacking this indispensable means of action, the spirit is also incapable of manifesting its presence, in a similar manner as the telegraph operator is incapable of sending the slightest message when the supply of electricity fails. . . . Occultists declare, in fact, that the nervous system is but the temporary support of that principle, constituted as the plastic medium, and that this principle is luminous when viewed independently of material organs.’

It is with more than ordinary interest that one follows Dr. Encausse's splendid chapter on the constitution of the nervous system and its inter-relationship with the second fluidic principle, for he speaks as a medical man as well as an occultist, and his conclusions concerning the vital necessity of preserving the equilibrium or stability of nerve energy in the system confirms in every respect the theories of advanced psycho-therapeutics, and reveals more clearly than ever how fundamentally wrong must be the modern methods for treatment of mental and nervous disorders. Until we have greater liberality of opinion and thought permitted among medical men, and subtler powers of observation are brought to bear upon the laws of cause and

* This double action Dr. Baraduc claims to have proved by means of his two biometres, which detect and register the positive and negative influences of the human body.—J. S.

* The Indian maxim runs: ‘To will, to dare, to be silent.’—J. S.

effect in obscure cases of organic derangement, we are not likely to see much advance in orthodox medical science. So we see, now in our own time, as history always shows us in the past, that occultists and philosophers of ethical schools do invariably pioneer the way which future science and religion are bound to take together hand in hand, towards their destined goal for the spiritualising of mankind, and which will inevitably result in the transmutation of all man's constituent elements into a divine unity.

J. STANNARD.

'ROSIKRUCIAN NOTES.'

Having for nearly a quarter of a century read and studied many notable books by occultists both of ancient and modern times, to the best of my limited abilities, I have come to the following few conclusions:—

1. That there is overwhelming evidence of a state after death, of progressive individuality.
2. That the 'August Fraternity of the Rosicrucians' did not originate with Christian Rosenkreutz, or John Heyden, or Paracelsus, as many believe, but ages previously from various sources, including the priests of Isis and the Disciples of Buddha, and the teachings are mostly disguised by symbols only intelligible to the 'initiated.'
3. That the 'Brothers of the Rosy Cross' and also their twin brethren, the Alchemists, were far too luminous in their perception to believe in the existence of the 'Elixir of Life,' as the ignorant suppose, on the *physical* plane. What they really meant was 'Life after Death' without loss of individuality, and with constant progression, as exemplified fully by the laws of Nature on this earth.
4. I have but little doubt that the authentic Rosicrucians *did* and *do* know the higher branches of the medical art, and that such knowledge does in many cases, when applied, mitigate human suffering and prolong life.
5. That which *especially* distinguishes both 'Initiates' and 'Brothers' of 'The Rosy Cross' is their clear perception of natural laws and *medical* science, which are beneficially used for the good of others. A man of 'this Order' fully comprehends 'Black Magic,' which he is enjoined to frustrate by his higher acquaintance with the super-physical.

The scientists of the physical plane are *infants* as regards their comprehension of the super-physical, which they cannot understand, dealing only, as they do, with their *own* physical laws, which do not apply to immaterial forces; hence their crass ignorance and disbelief. They believe Nature is an open book to *them* on their physical plane; but that master mind, Edison, has proved *their* ignorance of even matters physical. Let them, then, master their own laws before daring to judge of matters which, with few exceptions, they have not the aptitude to deal with.

The clergy of every religion fail to understand the super-physical laws. They confound symbols with realities. They are only useful to guide the 'lower orders' for purposes of government, and have and will always be desirable. In every age and in all professions, deceit and quackery have been rampant, and the false assertions of pretenders have been greedily swallowed by the ignorant, and will be throughout time. This demonstrated fact does not, however, prove that *all* are quacks, liars, and impostors who venture to assert what they *can* prove, if such a thing can be ever demonstrated to the ultra-sceptic. Even on this plane a postulate must be admitted in that most exact science, mathematics.

Is it to be wondered at, considering the base trickery of the false occultist and the physical reasoning of the scientists, that the authentic Rosicrucians in profound disdain, still, in solemn silence, pursue their investigations as regards the super-physical plane which they *know* exists; and whilst on earth quietly endeavour to do all the good they can, as is enjoined. Men of this Order form their *inner* perception well and truly, and recognise that the transient state on earth is but a prelude to a higher condition of evolving intelligence. They would not desire the melancholy repetition of mundane life; they crave for something higher. Even the mythological 'Elixir of Life' (were it possible) would only

bring eternal sorrow. What more sad or terrible than to be sleepless or 'forgotten by Death'? Hence the allegory of the Wandering Jew; alas! so often taken literally.

Those who, during earth life, desire and cultivate the conditions of a higher state of evolution, will gradually lose their sensual physical desires and become more fitted for the next progression; but the sensualist must after death become either earth-bound or obsess one of his own class, and, if he is worthy of progression, ages must elapse before progression follows. How absurd to suppose that when a man dies, as the ignorant would have us believe, his spirit goes either to eternal happiness, purgatory, or damnation. Man even during his earthly life is punished for disobedience to physical laws in the ratio of their infraction, and is likewise rewarded by obedience in proportion to his attention to the eternal mandates of Nature!

To assume for an instant that an evildoer can, on passing over, be ushered into the presence of 'The Great Unknowable' is blasphemous and illogical, and is directly opposed both to physical and super-physical law.

As we live on earth, so in degree will be the evolving state after death, and the physical elements become re-integrated into other matter. This is *well* understood by the *true* Rosicrucians and their *confrères* the occultists, both of whom have quite as much proof for their assertions as the scientist has on this plane for his physical deductions.

In Bulwer Lytton's 'Zanoni,' and 'Strange Story,' especially the former, a strong light is thrown by the occultist upon what most persons utterly fail to comprehend in its *true* sense, but the Initiated clearly perceive a splendid fable beautifully expressed by its gifted author. Those who can only reason from the physical plane will not understand these books; to such in the twilight of their ignorance they will only seem as the result of a vivid imagination.

In conclusion, I will suggest that previous to accepting any statement, one should always first look for a natural cause, and failing this, should seek a higher power, as wisely said by the Comte de Gabalis.

'Rosy Cross.'

EXPERIENCES OF MR. VON BOURG.

The 'Surrey Times and Surrey County Journal,' for May 9th, contained an interesting 'interview' with Mr. Von Bourg, by a representative of that paper, in the course of which Mr. Von Bourg stated that he was eight years of age when he first realised that he was clairvoyant. He continued:—

"Let me tell you of an experience which occurred to me, and which convinced me of the truth of what I believe in. I was fourteen years of age at the time and at boarding-school. I had a sister who was a bright, clever girl. We loved each other dearly. All the people of our village were devoted to her. One day she appeared to me in a vision when I was at school. She appeared to me to be lying down and to be very ill. I was terribly distressed by the incident, and I saw her at night in a dream. The next day I received the news that she had died after a few hours' illness, and that the seizure began at the very time that I had the first impression of her.

"In later years I had another experience, and it made a lasting impression on me. I had a brother who was a promising young engineer. He was twenty-eight; I was in Australia. At the time of which I speak I had influenza and was in bed. One night I was sitting up to eat something when, all of a sudden, I saw my brother. He was sitting in the armchair in a peculiar manner. I noticed a wound underneath his chin, and his face was as pale as death. "Has anything happened?" I cried out involuntarily, but then the form of my brother disappeared. The next day I had a cablegram which announced that my brother had had a very serious accident. I saw him again in the same room in the Australian city five weeks later. On the day following that, I received another cablegram. My brother had died after having lingered for five weeks. I will not speak of the circumstances which led to his death. At the very hour I first saw him, I afterwards ascertained, he was in the house of a doctor. He had been placed in an armchair. That was exactly how I saw him."

"Have you had communication with him?"

"Yes, I have had a great many messages from him," answered Mr. Von Bourg quietly, "but not from my sister personally. She must have passed to a very high sphere. Certain people, I believe, are never meant to come back. Nevertheless I have received messages from my sister through my brother."

SOME STRIKING TESTS.

Mr. Lyman C. Howe, the well-known speaker, of Fredonia, New York State, U.S.A., contributed the following interesting narrative to the 'Light of Truth,' for May 3rd, which he had received from Mr. G. A. Williams, of Jamestown, N. Y. Mr. Howe said :—

'In Lewistown, Pa., there lived two brothers, Elisha and Ephraim Wian, neither of whom was a Spiritualist.

Elisha Wian died.

'About five weeks after his death, at a family circle an unusual rap was heard. It may not be known to all readers that each person that communicates by raps, puts his individuality into the sound, just as we all do when we rap at a door for admission. No two persons rap exactly alike, and the distinction is as definite and significant as are the variations of footsteps or voices.

'When this vigorous rap indicated a new arrival, questions and the alphabet evoked the name of Elisha Wian, and this significant message: "Tell my brother to get the children shoes and stockings."

'As the brother was not a Spiritualist, Mr. Williams hesitated to deliver the message, as he anticipated it might provoke ridicule. But he was in earnest. He wanted to know the truth and respect the spirit who made the request. He says: "Knowing that Mr. Wian was in fair circumstances when he passed out I was loath to deliver it. Nevertheless I did so and received from his brother a hearty laugh." This brother, to prove that the spirit message was false, called his dead brother's boy up and asked Mr. Williams to see for himself, assuring him that his children had good shoes and stockings. At the next circle the same forcible rap was first to manifest. Mr. Williams, of course, was a little chagrined to find that he had been misled by the rap. Hence, he took the spirit to task for thus playing with him. In his own words he says: "I gave Mr. Wian a severe reprimand for joking with me in this way."

'But the rap continued, and spelled out, "*My sister's children*." Mr. Williams adds: "Now there was not one of the circle that ever knew that the Wian brothers ever had a sister." This is an important fact. The next day Mr. Williams delivered this message also to the sceptical brother. He was impressed by it and replied: "Indeed, George, this may be true. We have a sister living at Bellefont, Pa., and in order to sift the matter, as you seem so earnest, I will write to her."

'Here, again, is another point. Mr. Williams was sincere and earnest, and his candour and earnestness impressed the sceptic, as sincerity usually does. The lack of candour and earnestness has brought much evil upon the cause, and upon the heads of those who recklessly trifle with truth. The letter to the sister brought this reply: "The works here have been idle for a long time; my husband has been out of employment: the children do badly need shoes and stockings, this being in the winter time, and we are in need of many other things."

'The sceptical brother at once responded by sending a box with shoes and stockings for his sister's children, and many other things needful to their comfort.

'This was during the last term of Grover Cleveland's administration, when nearly all the iron works were closed, and the husband of this sister was an iron worker in one of the mills in Bellefont, Pa.

'Here are some wholesome facts worth studying. They not only prove post-mortem consciousness and individuality; but also the active interest that some spirits take in the welfare of their loved ones on earth: or even strangers to their own family—and know something of the situation of struggling souls, and find ways to help them by so simple, yet so wonderful, an agency as the tiny rap, so much despised by many egotists.

'These facts prove also that spirits may go into a circle of strangers and communicate matters unknown to anyone present, and by raps and alphabet accomplish a work that bears help and joy to a destitute sister, whose existence was unknown to every member of the circle. Was this "od force"? or the "subliminal self"? or the locus-pocus of such conjurers as Hudson and his school? Was all this accomplished by that ubiquitous liar, the "sub-conscious Ego," who exploits in the mystic mirage of an underground sea of phantom miracles and impossibilities? Who was the sub-conscious liar that thus personated Elisha Wian, as no other could, and actually told the truth about all other matters, but lied about his identity?

Mr. W. J. COLVILLE is announced to lecture at Liverpool on May 31st and June 1st and 2nd; at Sheffield, June 3rd and 14th; at Colne, June 5th and 6th; and at Sheffield, June 8th and 9th.

NECESSITY: NOT A FOE BUT A FRIEND.

Many of the best efforts of the world's workers have been put forth by those who have *felt* the most; who have been taught by suffering and necessity; and who, with altruistic longings, have striven for justice, for liberty, and the fullest spiritual life for all. The spur of necessity seems to be indispensable to progress. The strenuous life, in which all the energies of the mind are called out to meet the demands of the hour, is the life which is the most productive; because fear and idle-dreaming are thrust aside, and the latent abilities of the soul are aroused into activity and find expression in the creative thought and labour which of necessity ensue. The more we claim from ourselves, the more we believe in our own powers; the more persistently and intensely we face our difficulties, and determine to overcome them, the more certainly shall we acquire strength, resolution, and courage, until at last we gain the victory. Self-pity leads to pessimism and despair. Rational and cheerful self-reliance leads to dauntless determination and high achievement. This point of view is finely presented by Ella Wheeler Wilcox in the following forceful lines:—

'Necessity, whom long I deemed my foe,
Thou cold, unsmiling and hard-visaged dame!
Now I no longer see thy face I know
Thou wert my friend beyond reproach or blame.

My best achievements and the fairest flights
Of my winged fancy were inspired by thee;
Thy stern voice stirred me to the mountain heights;
Thy importunings bade me do, and be.

But for thy breath, the spark of living fire
Within me might have smouldered out at length;
But for thy lash, which would not let me tire,
I never should have measured my own strength.

But for thine oft-times merciless control
Upon my life, that nerved me past despair,
I never should have dug deep in my soul
And found the mine of treasures hidden there.

And though we walk divided pathways now,
And I no more may see thee to the end,
I weave this little chaplet for thy brow,
That other hearts may know, and hail thee friend.'

Someone has said that 'ideals move the world,' and it is true. Without ideals, without hope and desire, very little would be accomplished towards the progressive emancipation of the race. As Mr. B. O. Flower says, in the 'Arena':—

'Perhaps nothing in present-day existence is more disquieting to the thoughtful student of human progress than the tendency on the part of many youths to dismiss their higher and truer ideals, or rather to exchange them for lower concepts, such as the acquiring of gold as the master object or aim of life. A short time ago, a young man whose mind was once aflame with a passion for the cause of justice and fraternity, said to me: "I have given up all that, at least for the present, for a man cannot do anything in this life without money; so I have made up my mind to become rich, and am bending all my energies in that direction." That youth represents a large number of our young men who have come under the baleful influence of the modern materialistic commercialism that is degrading the Church, the school, the Press, and society.

'The popular cry that a man can do little without money, that he must be rich or able to command large sums if he is to amount to anything in life, is essentially false, as history and experience amply prove, if by the term "success" or "amounting to anything" we mean that which furthers civilisation, exalts, dignifies, and ennobles life, and contributes materially to the happiness and the well-being of humanity. The men who have most effectively furthered enduring civilisation through the development and the awakening of the moral, spiritual, intellectual, and artistic sides of life, have as a rule wrought their great works without the aid of wealth or any great sums of money, and often they have struggled and died in poverty.'

MEDIUMSHIP AND TELEPATHY.—'If the mediumship of to-day is only "telepathy" then that of ancient times was also "telepathy." When Paul heard the Christ clair-audiently, and saw him clairvoyantly, it was "telepathy"; the conversation Jesus held with Moses and Elijah on the Mount was "telepathy"; the communion between incarnate and discarnate spirits all through the Bible was "telepathy."

—LUCY A. MALLORY.

THE GERMAN PSYCHICAL JOURNALS.

There is no further information as yet regarding the trial of Frau Rothe and Herr Jentsch, which it would appear will not take place for another month or more. In the 'Uebersinnliche Welt,' however, there is a good deal about past events connected with these persons, given in an article by Dr. Erich Bohn, and headed 'The Exposure of the Flower Medium, Anna Rothe, in Chemnitz.' A list is also appended of the numerous publications on this subject written by Dr. Bohn.

The latest of these publications is a short essay on 'The Flower Medium, Anna Rothe, in Zurich,' which originally came out in 'Nord und Sud,' a monthly journal, and has been reprinted in pamphlet form, a copy of which lies before me. The greater part of this essay consists of a long letter or statement sent to Dr. Bohn, by Herr Weber, jun., of Zurich. It was at the house of that gentleman's father that one of the unsatisfactory Zurich séances took place, at which the Weber family alone were present with Rothe and Jentsch, and at which they were all completely convinced of the whole thing being a farce and conjuring performance.

Many persons have naturally been greatly puzzled to understand how, if, as asserted over and over again, Frau Rothe, prior to some of the séances, was thoroughly searched, being completely undressed and her clothes examined by a committee of ladies, she could possibly enter the séance-room with a large number of flowers concealed on her person. This 'problem' seems to have some light thrown upon it in a statement sent to Dr. Bohn by a Frau Hofmann, who was one of a committee of ladies appointed to examine Frau Rothe before the eventful séance on August 14th. The protocol on this occasion, as on others, was compiled by Herr Jentsch and Professor Sellin, and signed by some of the sitters; others appear to have declined. This is from the protocol:—

'Three ladies bear witness as follows: "The undersigned ladies here declare that this day, August 14th, 1901, between 3.30 and 4 o'clock, in a room adjoining the séance room, they undressed Frau Rothe, searched her person and clothes thoroughly, and found nothing suspicious upon her. They likewise declare that, from the moment the examination was finished till the séance commenced, they never lost sight of her for a moment, so they are convinced that in the meantime she was unable to conceal anything on her person or in her clothing.—(Signed) Frau Emma Heusser, Fräulein L. Koller, Frau Hofmann, Huber."'

The statement of Frau Hofmann (one of the signatories) is slightly different. It was dated September 16th, 1901, and sent to Dr. Bohn through Herr Weber. It runs as follows:—

'The séance commenced at 5 p.m.; it was a fine day and very warm. The four "search ladies," Frau Gallas, Frau Heusser, Fräulein Koller, Fräulein Sockel, and Frau Hofmann (I make them five), sat together in a room. Frau Gallas played a chorale on the zither, the others singing. After a short time Frau Rothe entered the room. She remained standing close to the door, took off her jacket, then removed her dress, which she shook out, and proceeded to take off her petticoat, drawers, shoes and stockings; the latter she turned inside out. She likewise took off her corsets, under which she wore a thick woollen handkerchief crossed over her breast. Frau Rothe stood, therefore, with nothing on except a knitted vest or chemise. *Not one of her garments was touched or examined by either of the ladies, nor was she herself, when she was undressed.* She then re-attired herself completely. During the process she wept and sobbed, complaining bitterly of the shameful indignity she had to endure; the ladies present sympathising with her. Scarcely was the "searching" ended than she complained of feeling sick, and a lady left the room with her, who shut the door behind her, so that we other "search ladies" saw and knew nothing of what Frau Rothe and her friend were doing. As soon as she was better they both returned to the room, and then the medium herself expressed the wish that no one should leave it until they went into the séance room. Fräulein Koller, on account of her youth, was requested by Frau Rothe to look out of the window while the undressing took place. Immediately after the "search" the "searchers" signed a protocol; Frau Hofmann also signed it without knowing its contents, as she had not her spectacles with her and so could not read it.'

A noticeable article in 'Uebersinnliche Welt' is headed, 'Remarks on Pastor Dr. Riemann's Latest Anti-spiritistic Attack, in the "Reformation."' This is by the editor, Herr

Max Rahn; it is of considerable length and is characterised by much good sense and moderation. It commences thus:—

'Herr Dr. Riemann evidently looks upon himself as well informed concerning Spiritism, and therefore called upon to act as a champion and to combat this evil thing.'

Herr Rahn exposes the ignorance and prejudice exhibited by the reverend gentleman very clearly. Among other assertions made by Riemann is this, which, he says, must be admitted to be true, even by Spiritists themselves: 'All mediums of note, not even excepting the most celebrated of all, Eusapia Paladino, have cheated and have been caught doing so.'

'This assertion (says Herr Rahn) is false. Had Herr Dr. Riemann a better acquaintance with occultistic literature, he would have known that a number of very noted experts in experimental science, such as Crookes, Wallace, Cox, Varley, &c., experimented with the Scottish medium D. D. Home; and that never—in the course of thirty-five years—had the slightest suspicion fallen upon this medium, distinguished as much by his culture and amiability as by the most extraordinary psychic powers. He always firmly declined any remuneration, aliko from princes and private persons. According to our knowledge, too, neither Mrs. Piper nor Mrs. d'Esperance has ever been found guilty of fraud. This assertion of Dr. Riemann, too, is misleading. It presupposes the fact that occultists are unaware that even good mediums sometimes endeavour to cheat. But there is a great difference between a *pseudo* medium who brings her flowers with her to the séances, and a genuine medium who in trance unconsciously makes movements which may be suspected as attempts at trickery.'

In this article a good deal is written about the remarkable Neapolitan medium, Eusapia Paladino, of whose powers Herr Rahn has a very high opinion. It seems that in December and January last she was staying at Genoa, where she gave some séances, frequented by professors of the University, whose names are given, as well as by Signor Lombroso, from the University of Turin, and Signor Falcomer of Alessandria. But I will not now further refer to this subject, because in another part of the journal a translation (by Luise Hitze) is given of the report of these séances, and I will endeavour in another paper to furnish an abridged account of one of them, which is unusually remarkable. The commencement of the report only now appears; it is to be concluded next month.

M.T.

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.

Automatic Drawings.

SIR,—Can any of your readers kindly enlighten me as to the meaning of several automatic drawings recently executed under my hand?

Last Easter Eve, I was quietly reading, with pencil in hand ready to take notes, when suddenly the hand began to make wild and extravagant movements, which, after a sitting or two, evolved into something which might be called crude attempts at drawing—drawings mostly of quaint birds, beasts and fishes—and though I bear the repute of being a naturalist, I was unable to recognise a single creature. One picture appeared to represent an insect, from the egg—larva—pupa—to the imago stage. I sought every available authority but failed to identify this particularly beautiful butterfly.

I have never sat for what I believe is termed development nor can I call myself a Spiritualist—loving the sunshine too well to seek the enervating influences of the séance room; yet a kind and unknown correspondent at Blackpool said I had great powers behind me and should be encouraged to persevere in these drawings.

Seeing neither intelligibility nor use in these cryptic, mystic drawings, on Saturday, May 10th, I procured a small drawing book, and upon sitting down to draw, said: 'Spirit friends, if friends you be, I am willing to give you the use of my hand providing it is used with care and moderation, and you draw something more interesting and intelligible than the weird, dark drawings hitherto executed; otherwise I do not sit again with you.' I thought I would pursue the experiment until Whit-Sunday Eve.

The reply to my remark was this: The hand immediately began to draw faces, crude sketches certainly, for I never

held a pencil till Easter Eve; faces of men with all kinds of odd head-dresses, some with eyes closed, others opened, but every one bearing upon his cheek or chin a kind of brand, as the cattle are branded for identification. The pencil pressed heavily to make the mark black and sharp. One face has particularly attracted my attention, for it is the face of an Englishman, wearing a stock and two or three medals (the drawings are mostly executed upside down), but the brand or mark is also upon him.

Can any of your readers advise as to the meaning of these strange markings, and would they suggest that I should devote an hour or two weekly to the sittings? The time is not wasted, as I can converse and be thoroughly sociable whilst drawing.

PINK MAY.

National Federation Conference at Bootle.

SIR,—I desire on behalf of the local joint committee to point out the desirability and necessity of all delegates and associates, who purpose attending the forthcoming Conference at Bootle, sending in their applications for entertainment not later than Monday, June 16th next. Applications received after that date can in no case be entertained as the accommodation at our disposal is very limited. Applications may be sent to the undersigned, or to Mr. W. Harrison, the general secretary of the Federation, at 42, Hilary-street, Burnley.

J. J. PARR,
Honorary Secretary,
Conference Committee.

227, Stanley-road, Liverpool.

Soul and Consciousness.

SIR,—At the conclusion of Mr. Bruce Wallace's address on 'Man,' Mr. Thurstan, in his question as to what is soul, said he thought he saw evidence of some sort of consciousness in certain kinds of vegetable life—instancing the sensitive plant and the fly-catcher. The power which is inherent in all life, whether conscious or otherwise, is, as Ernest Loomis puts it, that indestructible, omnipotent, and universal law which we term, or may term, 'God'; and it is this power or law which causes the sensitive plant and many others to act in a way which appears to be nothing short of consciousness. It is not consciousness as regards the plant itself, but it is this omnipotent law, which, being the basis of the plant's constitution, as, also, of every other form of manifestation, causes the plant to shrink from the harmful touch, or the tendril of the vine to reach up to a nail in the wall, or the chestnut to grow into the wide-spreading tree.

I have known people with a somewhat similar idea of the possession of consciousness by plants, express a doubt as to whether even pain is not caused by the cutting up of a cabbage. The above philosophical reason should relieve all sensitive minds on that score, and also, as I believe, explain the interesting point raised by Mr. Thurstan.

J. F. DARLEY.

New Haw, Addlestone,
Surrey.

NEW PUBLICATIONS RECEIVED.

- 'The Theosophical Review,' for May. London: 3, Langham-place, W. Price 1s. 2d., post free.
- 'The Phrenological Journal,' for May. London: L. N. Fowler & Co., 7, Imperial-arcade, Ludgate-circus, E.C. Price 6d.
- 'The Review of Reviews,' for May. Containing a special article by Mr. Stead on Mr. Rhodes' Will—a hitherto unpublished Chapter of Recent History. London: 125, Fleet-street, E.C. Price 6d.
- 'Methode de Clairvoyance Psychométrique.' Par G. PHANEG. Avec Preface de 'Papus.' Librairie des Sciences Psychiques, 42, Rue Saint-Jacques, Paris. Price 1 franc 50 centimes.
- 'The Psychic Era,' for May. A monthly magazine devoted to Spiritualistic Truths and Psychological Phenomena. The Psychic Era Publishing Company, Pittsburgh, Pa., U.S.A. Price 15 cents.
- 'The Cambridge Platonists.' Being Selections from the Writings of Benjamin Whichcote, John Smith, and Nathanael Culverwel; with Introduction by E. T. CAMPAGNAG. London and Oxford: The Clarendon Press. Price 6s. 6d. net.
- 'What is Religion?' and other New Articles. Letters 'On Life'; 'What I Believe (My Religion)'. By LEO TOLSTOY. Three new Volumes published by the Free Age Press, Christchurch, Hants. Cheap pocket edition, paper, 7d. net; flexible cloth, 1s. 2d. net, post free.

MISS BARICA.—We are requested to announce that Miss Barica will discontinue her public meetings on Wednesdays and Sundays until further notice.

SOCIETY WORK.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Adams gave a much appreciated address to a large audience and Mrs. Webb kindly gave clairvoyance. Her descriptions were very good and were mostly recognised. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give an address and clairvoyance.—N. RIST.

22, UNIVERSITY-STREET, W.C.—On Sunday last, at 3 p.m., Mr. W. J. Colville addressed a large audience on 'Revelation,' and also gave two lectures on Monday, the 19th, which were well attended. On Sunday next, at 3 p.m., Mr. Colville will speak on 'The Eight Beatitudes: Their Practical Value and Esoteric Meaning,' followed by an impromptu poem. For all other lectures consult front page advertisement.

THE LONDON PSYCHIC SOCIETY.—'The Phenomena of the Day of Pentecost' was the subject of a glorious discourse by Mr. W. J. Colville, on Sunday evening last, at the headquarters of the society, 30, Hyde Park-mansions, where there was a full attendance. A delightful impromptu poem completed the impressive service. For Sunday next, see front page.—E. J., Hon. Secretary.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Friday last Mr. Weedmeyer gave an interesting address, and Mrs. Weedmeyer gave good clairvoyance; thirteen out of the fourteen descriptions given being recognised. On Sunday last Mr. H. Brooks gave an instructive address, which was much appreciated. On Sunday next Mr. Walker will give an address and psychometry.—A. JAMRACH, Hon. Sec.

CAMBERWELL NEW-ROAD.—CHURCH OF THE SPIRIT, SURREY MASONIC HALL, S.E.—On Sunday morning a useful circle was held, and an impressive address upon 'The Pentecost' was given at the evening service to a large audience by Mr. W. E. Long. On Sunday next, at 11 a.m., public circle; strangers and investigators will meet with a hearty welcome; at 6.30 p.m., an address upon 'Seers and Prophets' will be given through the leader.—J. C.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis delivered a very able address on 'The Pentecostal Gospel; or the Spiritualism of the Bible,' in the course of which he showed that the teachings and the life of Jesus ought to be the Spiritualist ideal. Miss F. Morse delighted the large audience with a solo. Mr. F. Spriggs presided. On Sunday next, Mr. W. J. Leeder will deliver a trance address on 'The Light of Spiritualism on the Problem of Immortality.' Doors open at 6.30 p.m.—COR.

NEW SOUTHGATE.—HIGH-ROAD SPIRITUAL CHURCH, THE INSTITUTE.—On Wednesday, the 14th inst., Mr. J. J. Morse delivered a fine address on 'Man's Life after Death' to an interested audience. On Sunday last Mrs. Powell-Williams (from Manchester) gave a short address, followed by very clear and convincing clairvoyance; all the descriptions were recognised except two. Mrs. Williams is undoubtedly a good clairvoyante, and has convinced more than one person here. On Sunday next, Mr. W. J. Davis. These Sunday services will be closed during the summer months, but we hope to resume them next autumn.—C.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last Mrs. H. Checketts gave an interesting and spiritual address, which was much appreciated. On Sunday next, at 7 p.m., Mr. Brooks, secretary of the Union of London Spiritualists, will deliver an address; and at 8 p.m., a public circle will be held. On Thursday, the 29th inst., Mrs. Powell-Williams, of Manchester, will give clairvoyance, &c. On Thursday, June 5th, a Coronation social evening and concert will be held. All services free and books provided. 'LIGHT' on sale.—VERAX.

BATTERSEA PARK-ROAD.—SPIRITUALIST CHURCH, HENLEY-STREET.—On Sunday evening last, Mr. Imison presided, and addresses were given by Miss Morris, Miss Doncaster, and Mr. Hodder. Mrs. Hodder's solo, 'The Two Flowers,' was much appreciated. In the afternoon, at the annual meeting, Mr. Imison was re-elected conductor; Miss Morris, secretary and treasurer; Miss Imison, pianist; and all group leaders were re-elected: book guardians, Master Frank Imison and Miss Grace Dent. On Sunday next, at 3 p.m., Lyceum; at 3.30 p.m., meeting in Battersea Park; and at 7 p.m., Mr. Gwinn; on Tuesday, at 7 p.m., Band of Hope; on Thursday, at 8.30 p.m., public séance; on Saturday, at 8.30 p.m., social evening.—YULE.

MR. HUSK'S FUND.—The following further contribution has been received: Mr. A. Rita, £2.

TRANSITION OF MRS. JAMES BURNS.—After a long illness Mrs. James Burns, widow of the late Mr. James Burns, passed away on Friday, the 16th inst. Mrs. Burns was the devoted associate of her husband in his strenuous services to Spiritualism for many years. The interment took place at Norbiton Cemetery, on Wednesday last.