

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,054.—VOL. XXI. [Registered as] SATURDAY, MARCH 23, 1901. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

The Rev. C. F. Dole, one of the most spiritual of American preachers, has sent forth some highly suggestive thoughts of God,—precisely the thoughts that express the Theism of pure Spiritualism. God, whatever else He may be, is the inmost life of Man. He is not a Person, afar off or near, in His entire separateness of Personality. 'In Him we live and move and have our being': and in us He lives and moves and has His being. Here is Mr. Dole's profound yet simple way of putting it:—

Divine goodness seeks to have its will with us. The tidal force of righteousness seeks to pour through us. This force is God. When conscience urges, this is the life of God, closer to us than the air which we breathe. Do you think it makes no difference whether or not we believe this majestic fact? When we thus believe, we cannot resist the beautiful motion. We do not dare, we have no wish to disobey. Our one prayer is now to do justice, and never to cease to do justice. To do justice is to be alive with the life of the universe. To do wrong is to shut life out of our doors.

Thus, at every point we discover that the finite human life depends upon the actual and present God. Bind the body, impede the circulation, sit down in idleness and let the blood stagnate, and the physical life runs low and death threatens. Shut off the mind from the sight of truth, fill it with its own conceits, close it from the free sunshine, and, lo! there is no intellectual health in us. Cease to listen to conscience, throw the tiny life off the trolley of duty, isolate yourself, seek your small personal will, and all the life in you drains down to that of the beast. It is hell when no fresh currents of good-will invigorate the soul of man. God's life is that which quickens the nerves of the body. His life is that which constitutes thought; this life, welcomed within us, fills our souls with joy as of heaven. Shall we not, then, believe the most beautiful fact, the innermost law of our being? Shall we not, then, joyously do what the good law commands? Shall we not open our hearts to the inflow of the loving Life of the universe?

The Leicester Secularists have just published the first number of 'The Leicester Reasoner.' In it we find the following, by the Editor, Mr. F. J. Gould:—

WANTED, SUNLIGHT SEANCES.—On Sunday, February 3rd, I attended a Spiritualist meeting, presided over by Mr. Jabez Chaplin, and addressed by Mr. Bibbings, editor of 'Psyche.' They courteously allowed me fifteen minutes for criticism. I asked three simple questions: 1. Would spirits communicate with us in the open air and sunlight instead of darkened rooms? 2. Would the spirit-communications make us wiser? 3. Or make us better? Mr. Bibbings said 'Yes' to all three questions. I should be happy to assist at a Sunlight Séance in Bradgate Park, and converse with the spirits of Plato, Montaigne and Ruskin.

Mr. Gould is a serious and fair-minded man, and his questions are sensible enough, but his closing remark shows that his tastes are higher than his ingenueness. His lofty aspiration is only a superior kind of chaff. No one can command Plato, Montaigne and Ruskin. To put them on

the programme would only be tiresome nonsense—or worse, as Mr. Gould might find out if he began his investigations by asking for the great people. No; what is wanted is a clean-minded, serious and simple inquiry whether there is *anybody* at the other end to respond.

Harriette E. Wright gives us, in 'Mind,' some practical thoughts on Suggestion under the head of 'A side-light on Telepathy.' She holds that it is 'a force used constantly in daily life,' and a force that may cure or kill. Low down, it is unconscious and undirected influence: but, 'in its highest reaches,' it 'depends chiefly upon development, environment and concentration,' and the power to draw help from the myriad vibrations of earth and sky. But the emphasis is laid upon Telepathy on the lower planes, 'interwoven in the warp and woof of our everyday life.' The following may be somewhat overdrawn, but there is truth in it:—

Our thoughts have a definite effect, for good or ill, not only on those with whom we are in daily intercourse, but on those who come anywhere within their radius. Thoughts of pessimists—who has not felt their depressing influence? Thoughts generated under the influence of either envy or jealousy are poisonous. The choking, dazing sensation produced by them is a physical pain; while thoughts of peace and good-will are as white-winged angels. The heart expands under their genial influence; the ear is quickened to all sweet sounds; the dumb brute that waits to do our bidding recognises them and raises his head in gratitude for their kindly presence.

So strong and permeating is telepathic action that, let a person enter a room where others have been thinking, and their thoughts will be fully known to the person that is developed, and sensed even by the novice. Try, you business men and women, giving kindly thoughts; those who serve you will gladden under the influence and give you better work. Try it, you artists! Your colours will have a brighter glow, and your music will vibrate further than you can now conceive. To every man, woman and child is given this power. It rests with each individual when it will be developed into telepathic manifestation.

'Realisation' is a curiously thoughtful little Bi-monthly, edited by Mr. Joseph Stewart, LL.M., and published in Washington (U.S.). It lays strong emphasis on the dominance of the selfhood and its adequacy for all purposes. Even in relation to mediumship it is important to note this, says Mr. Stewart:—

The exercise of occult or supernormal power involves no intermediary; it need not be done in the name nor by the permission of another. The power and act are individual and original, for they flow from that element of The Self which inheres in the Universal and divine, and in close relation to which every soul stands. When that *rapprochement* is dominant, then supernormal knowledge and power are exercised.

The use of a name which inspires awe, reverence, and supreme confidence, as well as formulas which arouse the latent states, have been employed, and are supposed to be the warrant by which the powers are exercised; but such belief arises from a misconception of the true relation between the means used and the result attained. These are not warrants by virtue of which the results are secured, but only means of inducing the special psychological conditions within the person whereby the results become possible. They are indirect methods. We should learn to be the masters,

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and go directly in thought and practice to the source of all knowledge and power.

The last analysis of sensation is perception, cognition. There are not several senses, but only one—*awareness*—but that one is manifested in diverse ways through diverse channels.

This 'awareness' of the spirit-self is capable of strange developments—Is there any limit to it? There is something well worth thinking about in the following. It is a familiar thought enough but it goes far afield, and is of ever varying application :—

The transposition of the senses which occurs in some psychic phenomena, whereby the subject 'sees' apparently by the means of the fingers; the exteriorisation of sensation where perception is independent of bodily limitations or special organs of sense; the psychometric faculty which cognises soul-conditions without the aid of ordinary means of perception; these, with other similar facts, inform us that we are not the sense-limited beings we imagine ourselves to be.

The thorough appreciation of this will greatly aid in realising the central and unified character of the soul and its self-sufficiency, as well as its relations to environments, not only our sensible world, but more subtle spheres.

Magnificent gossip and exceedingly interesting notes of travel and piquant bits of history concerning the Theosophical Society are to be found in Colonel Olcott's second series of 'Old Diary Leaves' (covering 1878-83). The book runs to about 480 pages, including an Introduction, and is prettily illustrated with nine full-page photographs on special paper. Apart from the highly entertaining narrative of travel, the book is valuable as a record of the doings of Madame Blavatsky. Altogether, a book to read and keep. It is published in London by 'The Theosophical Publishing Society.'

A friend sends us the following beautiful and tender little poem. We have seen it before, but do not know the name of the author. The mood it describes might easily be an unnatural and unhealthy one, but it tells the truth for many :—

DYING.

Passing out of the shadow,
Into a purer light;
Stepping behind the curtain,
Getting a clearer sight:

Laying aside a burden,
This weary mortal coil;
Done with the world's vexations,
Done with its tears and toil:

Tired of all earth's playthings;
Heartsick and ready to sleep;
Ready to bid our friends farewell;
Wondering why they weep:

Passing out of the shadow,
Into eternal day;
Why do they call it dying,—
This sweet going away?

LONDON SPIRITUALIST ALLIANCE, LTD.

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

MR. J. BRUCE WALLACE

Will give an Address on

'Spiritual Causes and Material Effects.'

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

Mr. Robert King gave an interesting address on the 15th inst. on the 'Rationale of Clairvoyance.' We hope to furnish a report in our next issue.

HOW TO BECOME A CRYSTAL-GAZER.

In response to a number of correspondents who desire instruction respecting the use of crystals, we have pleasure in giving the following hints to beginners :—

In her work entitled 'Essays in Psychical Research,' Miss Goodrich-Freer answers the question 'How to Begin.' She says :—

'Look about your room for any article having a polished surface suggestive of depth—something you can look not only at, but into. The back of a Japanese tea-tray, a glass ball of any kind, the stem of a glass vase without ornament or cutting, a plain glass bottle of ink, a tumbler of water—take any one of these, sit down in a shady corner, arrange the object so as to guard against reflections (a dark silk handkerchief is very useful for this purpose), and look into it quietly. Do not stare or inconvenience yourself in any way; if you are alone so much the better, but if people are talking in the room they will not interfere with you, and indeed may possibly serve as stimulus and suggestion. If after a few minutes nothing happens, put your reflector away, and try again another time with any variation that may occur to you, changing your crystal perhaps, or experimenting earlier or later in the day, or in a different room, and do not be discouraged if you have no success for a long time. I have myself lost the power of crystal-gazing at times for weeks together; at others I cannot look steadily into any reflecting surface without seeing a picture of some kind. . . . When friends consult me as to the probabilities in their favour, I ask them some such questions as these: "Was King Alfred sitting to the right or left of the hearth the day he burnt the cakes? What was the breed of Mother Hubbard's dog? Was Miranda dark or fair? What colour was the cloak St. Paul left at Troas?"—in short, *are you a good visualiser?* Do you make pictures of everything you think of or read about? When you remember places or circumstances do you *see* them?" . . . If such questions are meaningless to you, if they do not produce an immediate and ready affirmative, then, so far as my experience goes, to attempt crystal-gazing is for you sheer waste of time. . . . I do not think that crystal-gazing, any more than hypnotism or automatic writing, can create psychic power, whatever psychic power may be, but there are many instances in which such powers have remained dormant till accident revealed the special means of expression best suited to their possessor.'

Miss Goodrich-Freer also suggested the following series of experiments for the benefit of those who desire to develop their powers of visualising :—

(a) 'Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the crystal. Shut your eyes and try to visualise it. Then try if you can see it in the ball. If you have any gift of visualising at all, this ought to be easily acquired after half-a-dozen experiments.

(b) 'First visualise with closed eyes some simple scene you have lately witnessed, and then, as before, try to transfer it to the crystal. This exercise should be practised over and over again, choosing subjects of increasing complexity, beginning, let us say, with a chair or table, and ending with the table spread for a dinner-party, and the chairs occupied by the guests.

(c) 'Visualise some scene of which you have lately heard or read a description: "The boy stood on the burning deck"; "Under a spreading chestnut tree, the village smithy stands," and the like, and transfer that to the crystal.

(d) 'Imagine a scene, paint it with your fancy. Think of it till the details are quite clear, and transfer that to the crystal.

'Practise all these again and again, making your pictures more and more detailed and elaborate as you go on.

(e) 'Then begin the whole series over again, but looking this time directly at the crystal for your pictures, without a separate effort of visualisation in advance.

'The power of crystal-gazing may considerably facilitate, though it is by no means necessary to, the power of what we call clairvoyance. Either may exist without the other, though, speaking from my own experience in investigation of such subjects, I am inclined to think that the seer is for the most part of the artistic temperament, and, therefore, probably a visualiser.'

We should add to the foregoing practical suggestions for the special form of crystal-gazing favoured by Miss Goodrich-Freer, the suggestion that the would-be seer should sometimes refrain altogether from visualising, but mentally request his spirit friends to try to make their presence known to him by vision in the crystal.

In answer to a question regarding the best method of developing clairvoyant perception, Mr. J. J. Morse, speaking under control before the members of the London Spiritualist Alliance, said :—

'The simplest way, and a very efficacious one, was for the would-be clairvoyant to retire to the solitude of his room, say, at the very earliest an hour after a meal, if two hours later all the better. He should endeavour to feel at peace with all the world, a harmonious mental condition the attainment of which would probably require some four or five attempts. . . . When he had succeeded in establishing the required conditions he should take an ordinary glass—one with a foot to it for preference—and fill it with clear water. He should next take a piece of black or purple material, and mass it up around the glass so as to cut off the direct rays of the light, raising it somewhat higher than the glass, and elevating the whole so that the glass of water comes nearly before his eyes. He should then sit and gaze steadily into the water for about fifteen minutes at the first. Probably after a time the eyes would water and become painful, but this should not deter the earnest experimenter. In such a case the eyes should under no circumstance be rubbed. Immersing the face in a basin of cold water, opening the eyes under the water for a few seconds and afterwards pressing them dry with a smooth towel, would bring relief.

'After a time the experimenter would begin to see stars, clouds, bars of light, or curious colours, apparently in the glass of water (although, as a matter of fact, they would not be there). When these phenomena were observed, the aspirant might congratulate himself that his psychical sight had begun to manifest itself. He should then determine to see some particular thing, and when he had succeeded in "visualising" it, he should endeavour to project the image into the glass of water. If he could do this it was a further evidence of the power of his psychical faculty, and after a time he need not determine what he would see but could wait patiently to see what came.'

In the course of an address to the London Spiritualist Alliance, in 1895, Miss Goodrich-Freer advised those seers who were easily disturbed by outside influences to be careful to conduct their experiments in such a way as to prevent any reflections being projected on the crystal from the window or the firelight. Rays of light playing on the crystal were sometimes sufficient to exercise a distracting effect upon the mind of the experimenter; and anything which tended to mar the complete subjugation of self-consciousness in the seer was fatal to lucidity of vision. This led to the conclusion that the virtue, or gift, was in the seer, and not in the crystal, which latter she regarded as simply a means of concentrating pictures, and she had no faith in the supposed necessity for keeping the crystal wrapped up in violet silk, or 'charged with magnetism,' or having it dedicated to some planetary spirit, and so forth. By making the crystal an important object the seer got away from the spiritual to the grossest materialism. The mind and soul of man were the dominant factors, and not the piece of glass.

The faculty of crystal-gazing is usually regarded as subjective. Miss Goodrich-Freer believed that the pictures were created in one's own mind, and were due to the power of mental concentration and visualising possessed by the seer, who appeared to project them into the crystal, or upon any other polished surface. There are seers, however, who not only discern the appearances themselves, but they can hand their crystals to other people who then see exactly the same pictures. Miss Goodrich-Freer herself records an instance in which she saw some writing or printing in the crystal which was so small that she was unable to read it without the aid of a magnifying glass! Such experiences as these can hardly be explained, one would think, upon the subjective theory. May there not be other, and exanimate, minds at work projecting the appearances, especially those of a prophetic character?

PRAYER FOR THE DEPARTED.—In a notice in the 'Christian World' of the death of the Rev. Urijah Rees Thomas, of Bristol, we observe that Mr. Thomas was not without sympathy with the practice of praying for the departed, for in a letter to his friend, the Rev. Septimus March, he concluded with these significant words: 'God perfect us both for the changes that are sure to come, and whichever of us goes first, let not the survivor drop him out of his prayers.'

'ZOISM.'

Zoism hails from Chicago, and is of recent growth. We are told by the Zoists that 'Zoism is the higher development of magnetic healing, by which the life-energy of the universe is transferred by the healer to the patient.' This higher magnetic healing has nothing in common with suggestion, thought-transference, or hypnotism. 'Hypnotism is of the brain, and theoretical; magnetic healing is of the spirit, and practical.' Healing is a gift of God, possessed by all in different degrees. Zoism is a 'new religion of magnetic healing.'

The force used by the Zoist is 'Zone' (from Zoë, Greek for 'life'). It is a universal, all-pervading, creative, intelligent 'principle,' blending with earth, air, water, fire, electricity, and thought. It is 'the intelligence which creates'; 'the all-pervading Spirit of God'; the 'spirit of life.' 'Zone is the thought of God. It is the love which has created, and must evermore create.' Evil is ephemeral, but Zone, 'which is God's essence,' is eternal. Zone enables thought to act at a distance by blending with it. The perversely evil soul will lose its Zone at death, and have no longer a conscious existence.

Mind is the soul of man, Zone his spirit. Zone is a 'practical God,' a universal, intelligent force, of which man can make use. So-called miracles are manifestations of Zone. 'God is health.' 'In a minor degree, every man is a god,' because he creates. 'Zone is the formative force, or spiritual intelligence, which shapes the building of plastic material into determinate forms.'

It is evident that Zoism is a blend of the theories of Mesmer (not of his practices) with those of the Christian Scientists and of the occultists. It postulates, like Mesmer, a universal intelligent force, 'fluid,' or principle; it pronounces the essence of everything to be love or good, like the Christian Scientist; and like the occultist, it proclaims the inherent power of man to arouse in himself and in others the divine-natural creative (or curative) force.

The Zoist does not use the 'passes,' but cures by a kind of 'laying on of hands,' by which means Zone is communicated to the patient. He depends for his curative or other power upon the supply of Zone he draws from the atmosphere (the ether) and from food. The process by which he gets his supply of Zone is deep slow breathing, which enables him after a while to go for days without eating, and makes him disease-proof, besides endowing him with a supply of Zone to give to others; *at least, so he claims.*

In practice, the Zoist is a strict vegetarian. Tea, coffee, and cocoa he ranks with alcohol, strychnine, and cocaine. He has no appointed meal-times, but eats when he is hungry. 'If he is hungry all day long, he may eat all day long.' That sounds rather gluttonous, but he eats only uncooked food, and as 'raw oatmeal is the ideal food,' he is not very likely to 'eat all day long.'

The Zoist believes in 'immortality in the flesh,' although, at present, habit and heredity prevent its attainment. He thinks that so long as the process of repair is efficiently kept up, a man need not die. What happens when he is run over and cut to pieces by a train, is not stated. Immortality after death the Zoist believes to be conditional—the reward of the virtuous.

It seems a pity that Zoism, which has some excellent points, should handicap itself so heavily.

RICHARD HARTE.

TRANSITION OF MR. JAMES SWINDLEHURST.

It is with sincere regret that we learn that Mr. James Swindlehurst, of Preston, passed to the higher life on Friday, the 15th inst. He was born in 1848, the year of the 'Rochester Knockings,' and for many years was a staunch Spiritualist and reformer. For the last ten years he has done good service to the cause as the 'organising missionary' for the Spiritualists' National Federation, and won respect wherever he went for his earnestness, sincerity, and sterling good qualities. We tender our deep sympathy to his wife and family in their bereavement. The funeral took place on Wednesday, the 20th inst.

SUDDEN DEATH.

By 'MINIMUM.'

'Tien's' view of the Fate of Suicides in the spirit-body, as being primarily the result of the sudden severance from the earth conditions, has cleared a point of much perplexity to me. He here places the scientific aspect of the question on its own grounds, apart from any moral considerations for the time being.

As previously stated, in 'LIGHT,' of July 28th, 1900, the Communicator of the quotations then published passed very suddenly out of earth-life.

When, quite recently, reading Stainton Moses' 'Spirit Teachings,' in the chapter on Suicide, section XXXI, I was painfully struck with the similarity of conditions there expressed as existing, with those of the Communicator referred to. That such a distressing state should be experienced equally—for the moment we will suppose that it is as equal, actually, as the statements given would suggest—by the man who takes his own life in spiritual cowardice, and the man who loses his at a few hours' notice from a combination of circumstances *not* in his own power to avert, at first sight appears 'unfair.'

But this is only so when viewed in the conventional light of God being 'offended' and dealing out arbitrary punishment as proportionate to the moral offence. Obviously 'unfair' would be the meting out of such conditions as the dim consciousness of 'darkness, desolation, the longing for rest, the blind groping' in a strange plane of existence, to the coward, and to the man *not* responsible for his physical nature.

'Tien's' view that God—and necessarily His laws—have 'no variableness or shadow of turning' gives a more or less plain answer to the question 'why this apparent unjust dealing?'

As regards the question simply of *the accident to the soul-life*, both were in the same position. In Vol. XXVII. of the 'Proceedings' of the Society for Psychical Research, in a quotation from Stainton Moses' automatic writing (February 24th, 1874), answer is given in respect of injury being caused to the spirit by sudden severance of bodily existence:—

'The spirit-body is not to be harmed by injury to the body of earth *otherwise than by the shock, and the very shock might stir it rudely into action, and excite it rather than lull it into quiescence.*'

I could quote very many passages where the Communicator might be almost regarded as in a state of delirium. Perhaps the following is as forcible as any:—

'Ceaselessly vigilant when there are others here. I am so constantly prepared to see you it is difficult to arrange a meeting independently of other's interference—when can you control me sufficiently to* dogmatise on certain points—the ultimate conclusions of peace as a certainty—the blessed severance from such impressions as continually devastate my power to pray for help against them—never the same man—what can have led you so far from the purpose in hand—my restitution to the law of order framed as in a wide window—view—commensurate with distinctive—enterprise—*valuable recovery of mind*—will you estimate the priceless treasure of being able to think in order of mind—such a continuance of disorder and disagreement of correlative facts—such a parry and thrust of self-defence in deformed quarters. . . For if you could see me in the health, mind and matter are the same thing turned inside out for reflection at a cost of all semblance to each other if we wrong the conclusions of effort out-balanced and maimed in the hearing another's mind in thought† when no one is looking—it warps ours dreadfully to see the mis-shape of pain, and grievous injury follows the effort to re-establish custom of earth-life when prevented by . . . (Pause and some suggestion of another control.) 'Condemned by action of doing the same thing over and over again—blindly impelled by an instinct of fear to lose hold of yourself as a working agent of anything—only impelled to action. . . As a means of identifying the law of man's nature continuing in some sort—impelled by Nature—out-drifting into space and curbed by habit—torn, disveiled in thought—distracted by mirage, doubting everything—yourself most.'

Of the transition state, 'Tien' speaks as being 'somewhat

* The same idea occurred before, some months previously: 'not able to destroy communication with the powers of darkness for a time—consider this for me—I am helpless to settle thoughts.'

† A very singular expression; but the point appears to be that 'Involuntary thought' of others is projected, and because objective bound to react on his own.

analogous to death, because before the passage can be made there must be a vastation or throwing-off of those particular elements which pertain to the nature of the sphere in which you are then existing. *When these have been eliminated you pass into a state of sleep* because the process is somewhat debilitating.'

Now, if the spirit-world is *per se* the world of thought, 'the casting off of the particular elements' of that sphere, viewed in the light of the quotation just given, would appear to be the casting aside of such thought-matter, originating involuntarily in the habitual memory of the spirit, as was consciously recognised as unworthy, and also the rejecting the bias of thought emanating from others associated with that plane.

If the state of being 'out of his or her mind' in this world is admitted as very possibly a question of being permanently under control of a base spirit, then is it not something of an explanation to argue that if a spirit is consciously aware of the powerful impression of surrounding antagonistic thought in the spirit-plane, which overpowers his own, he is justified in concluding that he is 'out of his mind' equally? There seem to be many hints given out in automatic communications that the personalities are sometimes not sure of their mental equilibrium.

The desire for 'sleep' or 'rest' was given in another passage:—

'Cast on strange shores where all is blank as midnight and lie awake the long hours through with thoughts forever crowding to your confusion and no rest at all, for I am certain we are—give it a thought now for me—shall I ever know who you are when there is confusion of brain,* to tell one shape from another.'

'Imperator' stated in reference to the state of the suicide:—

'He has not yet slept. It will be well if he gets repose which will enable him to progress hereafter. Should he not do so he will remain an earth-bound spirit for long.'

In connection I quote from the Communicator:—

'There is the scar of habit, and the thoughts of habit go on rending it wider till God heals all in the blessed state of quietness when we lie down to forget all—but not yet.'

This was an early communication. Some months later I was surprised to get a statement of what appeared to be a considerable alteration of condition for the better:—

'No more blind than you now—curious sensation of returning life—*capital interest rest for preservation of ideas*—nothing hinders my communing with you—peace restored—*thought at liberty*—very careful of it now—see if you hear me plainer . . . gradually cleared for me the mist of endeavour . . . combat this one thought though . . . I am safe in all but that—it was pain to me to combat that at first—it proved white-hot pain to lie at the door of mercy and wait for anguish to fret itself out as innocuous evil. Just as a sinner meets his God in thought so does the evil of his nature confront himself as a mirror does. . . I am only learning a step at a time—weary ways first and then help to register the change in myself as preparatory to inhibition of mind, and the consequence of this control by good impulse as a set-off against the past horrors of darkness—they were good for me in a measure-likeness of myself beatified by the thought conquered as hopeless—notify the resemblance I share with all men—the power to think. . . I am not unhappy any longer†—clearer minded . . . improved in shape as a man reclaimed in organism—never the least fear of parting with your own identity . . . I am not made as a man you knew but corroborate witness of everything.'

The word 'inhibition' I was not very clear about until I looked it up; it would appear that 'rest' and 'inhibition of mind' are very much the same thing.

'Corroborate witness' possibly refers to the 'double.'

'Curvature of the spine is deformity of mind—out balanced principle is curvature of eye-sight mental. . . As a man shall be led only as God directs *when he is able to think*—for guidance is in his own hands—at a time of trouble bless the outcome of the surveillance of others.'

The statement was made about the curvature of the spine very clearly, but I am quite unable to give an opinion as to whether it is accurate in reference to the physical body.

* Communicator frequently refers to members of physical body as still existing.

† The puzzling part in this is, that the improved condition *did not last*. If anyone can give other instances of like occurrence I should very glad to hear of them.

Concerning 'Tien's' remarks about those who 'die every day because of their fear of death,' and these, in consequence, find themselves 'mentally exhausted and depleted in will-power,' I can quote a passage most distinctly bearing out this truth:—

'It is like this, mentally a fool you develop slowly—in the clearest atmosphere of mind there are shadows—it is the duty of all to bring force of effort to their aid hereafter or dwindle to the fine end of existence as *attenuated thought*—I was not much at it, but then it was the fault of my bringing up to dread the fire of perdition—it made it here a reality—unlearning difficult—there was a shadow of pain at the outset and it grew—more like a cloud in summer that hides the blue—God's love.'

To find my hand writing about 'shadows in the atmosphere of the mind' and ceasing to exist (?) as 'attenuated thought,' was one of the astonishments of the situation; but it is possible there are facts of the spirit-plane in harmony with this *idea*, if not actual in the terms of expression.

Occupation in spirit-life is naturally a point of enormous interest, and a subject open to a great deal of speculation. That 'Tien's' information with regard to the continuation of such work as the 'literary and artistic,' to the exclusion of the 'lower and grosser forms of activity' in the spirit-plane, should come from one entitled to express an opinion we do not wish to doubt. But this would suggest that a very great deal of the necessary honest work of this world would leave a big majority with 'his time on his hands' in the next plane of consciousness.

We must all speak as we find, and if we only add half-a-brick of fact or experience towards the building of consolidated reasoning on these matters it is worth just that much, if honestly presented. From communications received from twelve different personalities, any teaching on this question of 'occupation' has been negative in its quantity. That is to say, from statements volunteered by the communicators, they are engaged in *reflection* upon the occupations of the past earth-life, its interests and obligations (by which means they are apparently realised as actually present), or else, as in the case of Caraduc Le Mésurier and the present Communicator, in a position of realised incapacity. It is an interesting coincidence that these two last-named both 'died' suddenly, the former stating it, and the latter fact being known to me personally.

I cannot say positively that all these personalities are in a state of idleness; I can only form an opinion by what they talk about.

To give three quotations in connection from present Communicator:—

'There is nothing left for me to do but dwell on views of places—like theatre scenes—slides of views* taken abroad for fun—nothing empty like want of employment. . .'

At a different sitting the following was given:—

'I am a poor sort of correspondent [pause], just attend to business, will you—I am attending to it in fancy making up lists—qualifications of debentures—marshalling facts in rows.'

Upon another occasion I asked Communicator what he remembered of a certain Judge C., whom I had met once for a few moments only, but who was well known to Communicator. My question was not at first answered, a previous matter emanating from the mind of Communicator being persisted in. I repeated the question:—

'Judge of County Court Z. [known to myself], in degree like my father—not a man to be afraid of exactly—touched easily† [previous matter referred to again briefly]. He was posing as litigator [not being sure of word I spelt it *litigatur* as "heard"] when there came a message to go into Court—heard it come in the ringing of a bell (1)—tricorn—surveillance—most probably you reject me in consequence of error in name of judge—he was not Judge C. (2)—Judge B. (3) in hat and gaiters, stick in hand—saw him move to the right of the bench at Law Courts—prison judge—made jury of me to possess influence over him in point of law of gross mismanagement of office terms—said to Methuen‡: "My Lord what is the amount paid in to charities"—as with backward sweep of his hand he touched me on the face—saw it at once—mistake to correct him—suffered in silence—made a note of

demeanour—cancelled the—clerks' work in the office not mine—saw that the indemnities were published and paid premium at standing discount—what of it—oh nothing—only you heard me ask him the amount plainly, £14,000—that's not the way to calculate affairs.'

Of points for consideration here, the main one is, of course, that this sounds like a *dreaming over of matters connected with the earth-life*. Of point 1, *re the 'ringing of bell'*, I am unaware if it is at all an appropriate suggestion, law courts and all attendant transactions being totally out of my own field of knowledge.

Point 2.—It is curious that I should be supposed to doubt the personality of the Communicator on the ground of an error in the name of a judge *who was apparently in the mind of Communicator but unknown to myself*. The memory of Judge B., and of attendant incidents, appears to have subsequently excluded the recollection of the one I was asking about. 'Judge B.' I knew absolutely nothing of, or whether the name is appropriate in connection.

Point 3 suggests the inconsequence of dreaming. In his earth-life Communicator would not have been guilty of the anachronism of speaking of a judge in Court in 'hat and gaiters.' Neither would my own personality, 'subliminal' or otherwise, have originated it ignorantly.

CLASSIFICATION OF PHENOMENA.

An interesting letter, of which the following is a translation, has reached us from St. Petersburg:—

SIR,—In studying Spiritism I am convinced that it is absolutely necessary to establish a definite classification of spiritistic phenomena, without which it will be difficult to study the science systematically. Spiritism is making advances daily, but those advances will be undoubtedly greater if we establish a satisfactory classification of the phenomena and divide them, in accordance with such classification, into different groups. In my opinion the best classification to adopt would be that proposed by Mr. Alexander Aksakof, in his book, 'Animism and Spiritism,' namely:—

1. *Personism*.—This group comprehends all the phenomena produced *within the limits of the bodily sphere of the medium*, namely: Movement of tables, communication by writing, articulate sounds made by the voice of the medium while in trance, and generally all manifestations of the kind which prove 'the double consciousness' of man.

2. *Animism*.—This group includes phenomena which are produced *outside the bodily sphere of the medium*, such as materialisation, movement of objects, telepathy, and other occurrences which have for their agent the spirit of the living man.

3. *Spiritism*.—This group comprehends phenomena produced *both within, and beyond, the limits of the bodily sphere of the medium*, but which have for their origin an 'Ego,' or individual, completely unknown to the medium and to all those assisting at the séance, *and which Ego dwells outside our sphere*. This group will also include the 'appearances' of personism and animism, but only in those cases in which the manifestations of the Spirit are declared by the voice in a language unknown to the medium; by writing representing the character of that of the person who had lived on the earth; by materialisations of the corporal form of such person, &c.

In suggesting the above-mentioned classification I ask you to be good enough to inform me of your opinion on the subject of this grouping of phenomena which are at present mentioned under the general title of 'spiritistic' or 'mediumistic.'

VICTOR NICOLSKY.

St. Petersburg.

We quite agree with our correspondent as to the advantages that would be derived from a sound scientific classification of phenomena; but whether the groupings suggested are the best that could be devised, we are not at present prepared to say. Perhaps some of our readers who have given thought to the question will kindly favour us with an expression of their views.

TRANSITION.—We regret to learn that Mr. R. Seithel, sen., of Freiburg-im-Baden, passed away on the 7th inst., at an advanced age. The deceased was for many years a devoted Spiritualist, and very active with his pen in the exposition and defence of his convictions. We tender our expressions of sympathy to his family and friends, by whom his loss will be keenly felt.

* Do not know if Communicator here refers to photos taken by himself or others. Am not aware he ever did take photos personally.

† Unknown to myself.

‡ Unaware whether the name has any actual connection.

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THE BLESSED HUNGER.

It is sometimes said that those who make much of belief in a life beyond 'death,' and who deeply long for it, encourage a sentiment which interferes with practical life; and that those who live in hope of it are apt to be mere visionaries. It is not true. Hope for the future sustains the toiler in the present, and he who longs for the haven is all the steadier and keener when steering through the storm. In truth, merely as a practical earthly asset, we are bold to say that faith and hope are of distinct value as helps to endurance, patience and good cheer.

The heavenly Master was talking good sense when he blest the hungry,—not only those who were hungry for righteousness, but the hungry any way, even for food: for by that road may come struggle and keenness, and hence development of character. The beatitude which blessed that, might be made to read, 'Blessed are ye that long!' And these are blessed because they are receptive. They who long, look and are alert, and strive. It is so in any sphere of life:—in art or money-making, in the poet's study or the chemist's laboratory, in the battle of life or in the hush of death.

The temptation to the reverse, though, is very strong with some, who find it easy to drift, to take things as they come, to wander in the green pastures and by the still waters, without the cry, 'He restoreth my soul.' 'Why should we be restless and anxious and hungry?' they say; 'why not let well alone, make the best of to-day, and let to-morrow take care of itself. One world at a time: we will desire another when we see whether it is worth having.' But, taking the world as a whole, we see that the Great Soul will not have it so: and strange hungers haunt us, and murmurs as from some vast 'inland sea,' and questionings, and throbbings of soul that seem to respond to some mighty heartbeats elsewhere. Yes: it is natural to long.

This soul-hunger, then, is really a sign of health; for whatever is natural is related to health. The Spiritualist is sometimes told that his 'superstition,' or his over-strong interest in his subject, is morbid. Those who say that do not understand. They might as well say that it is morbid and unnatural to let the body indulge in deep-breathing. But we are learning that deep-breathing in pure air is a sure way to health. So the deep breathing of the spirit, in the pure air of heavenly ideals, is a sure way to win spiritual health, which pales and fades under the repressions imposed by the body upon the soul, or by negations upon the deep

longings of the real self. It is the sick who have no appetite. The robust hunger and strive and long.

From this soul-hunger all good things have come. 'Doubt,' said a wise man, 'never comforted a mourner, encouraged a falterer, cured a malady or saved a soul.' But the history of the Human Pilgrimage is full of the triumphs of faith. The divine longings of the human spirit on the highlands of life have been to man's highest interests what curiosity has been on life's lower planes. Let no one congratulate himself on his contentment. Rather let him suspect his contentment, not his hunger and unrest. The heart-hunger of the world is a veritable creator. It is a great self-revealer. It introduces the man to his real self. It accomplishes the second birth. It differentiates man from beast. A keen thinker lately said: 'The prevalent agnosticism comes into conflict not only with the historical evidences of religion and with the argument of the utility of faith, but it as rudely contradicts that quality of human nature which makes it full of longings to look up. . . . The philosophy which assails a religious faith assails human nature; for man, educated and awakened, can no more learn to survey his own pasture-field alone than a brute can be taught to survey the stars and a world to come.' And that is manifestly true. At all events, it is a higher grade of human life which looks beyond the 'pasture-field' to the stars;—and beyond the stars, for

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All wish for happiness beyond this life; all hope to meet again the loved and lost. In every heart there grows this sacred flower of eternal hope. Immortality is a word that Hope through all the ages has been whispering to Love. The miracle of thought we cannot understand. What can we say of death? What can we say of the dead? Where they have gone reason cannot go, and from there revelation has not come. But let us believe that over the cradles Nature bends and smiles, and lovingly above the head in benediction holds her outstretched hands.

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PRINCESS KARADJA ON REINCARNATION.

It will soon be necessary, when discussing this problem, to speak of the 'Gospel of Reincarnation according to So-and-So,' for many and various are the opinions held by its apostles.

Some make life appear as a 'wheel,' we are told, and some as a ladder. Some regard Reincarnation on this planet as inevitable, while others believe it to be optional. Some see in it an ordeal to be passed through again and again, as a consequence of sin or imperfection, while others recognise in their exalted and pleasant lot the just reward for previous efforts after righteousness. One thing only seems certain, and that is—its uncertainty! As a theory, it may go on a shelf for the moment: not out of reach, but only out of the way; to be taken down again and examined, should fresh and better reasons be advanced for its adoption. No intelligent student desires to miss the truth, if perchance it may be found. The Princess Karadja finds fault with Dr. Wyld for supporting the 'Traducian' theory—"the thought that the child's spirit is a product of the parents." The Princess goes on to say that this theory was 'condemned later by Anselm of Canterbury and Thomas Aquinas, who pointed out that *spirit* cannot be a product of *matter*.' Certainly not, but spirit *can* and *does* clothe itself in what is termed matter, which is quite another thing to *proceeding* from it. What else, indeed, is man? That 'the life principle emanates from God,' we also are prepared to affirm, but do not parents transmit that same life to their children? Does not the 'life principle' pervade the entire universe, and, given certain natural conjunctions, bring forth 'after its kind'? Princess Karadja believes in pre-existence because she thinks it 'impossible that a just God should not give all His children an *equal* chance; one child is intelligent, another is stupid; one is born among honourable parents, another in the dens of vice.' The chances here, of course, are not equal, but the stupid child at least may as easily reach Heaven, or Happiness, as the more gifted; and as to those in 'dens of vice,' shall we blame God, or ourselves, that such exist? 'Dens of vice' are, in too many instances, the result of cruel neglect on the part of the rich and powerful. A child born and bred in a den of vice has but little chance of attaining to virtue; therefore when his turn to reincarnate comes round he must again be born into a den of vice, since, according to Theosophy, we are attracted to our parents 'through the law of affinity.' How, then, is this child going to progress? Were the fate of these unfortunates really sealed at death, then, indeed, one might bitterly complain; but neither Theosophist nor Spiritualist holds that to be the case. Both alike are agreed that progress—or the opportunities for progress—await each individual soul, and they only differ as to *where* the work is to be carried out. Reincarnation on this earth *may* be a necessity, but there is no evidence to prove it, and many reasons for doubting it.

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The hour, however, was so inconveniently early, and as I was engaged during the afternoon and evening, I did not attend, but hearing such astounding accounts of their doings, which were apparently of an absolutely genuine character, I mentally resolved that I would not leave Paris until I had seen them for myself.

On Wednesday, September 26th, Madame de Laversay, Mr. Knowles, my son and I attended the reception of the Princess Wiszniewska (La Présidente du Congrès International de l' Alliance des Femmes pour la Paix), which was held inside the Exposition in the Palais Egyptien, and as we were coming away I suggested to Madame de Laversay that we should take the opportunity (being in the vicinity) of paying the Aissaouas a visit, to which she readily assented.

We had great difficulty in ascertaining in which part of the Exposition they held their performance, and after much fatigue and considerable delay we arrived at the Panorama Transatlantique, to find the place closed at six, and the Aissaouas themselves just leaving.

Nothing daunted, however, we spoke to them, at the same time expressing our great disappointment at not seeing their wonderful performance, having come so far, and after a little 'persuasion' (of a kind irresistible alike to all nationalities) a conference was held amongst them, accompanied evidently by much difference of opinion, and many furtive glances in our direction. Eventually, however, they agreed that a special performance should take place, and we paid what was arranged and were allowed to enter.

When inside, the ways went right and left through two gloomy passages, each having on one side various gaudily painted landscapes, separated by partitions and artificially illuminated, and finally we entered the room where the performances were given.

The platform was unusually raised and large in proportion to the size of the room, and as we approached the edge of it the Aissaouas gathered round us and chattered in French in the most friendly manner possible.

I asked the one who appeared to take the lead—if he should come to England, and to London where I lived—to let me know, as I could bring together a number of people I knew who would like to see the wonderful things they were able to do, and I then handed him one of my cards with my address, which, as I was in mourning, had a black border round it. This was received with the utmost satisfaction, and turned over and over with reverential care for thorough inspection.

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one I was speaking to, who vehemently protested, but I successfully saved the situation by solemnly handing one to each of the others, whose dusky faces were immediately wreathed in smiles as they clasped them tightly in their hands.

The chief then, at my request, wrote all over the back of another card, and signed it as already stated; then they left us and ascended the platform.

Two women dressed in Oriental fashion sat at the back of the stage, continuously striking some instrument, which made a monotonous, droning, musical sound, and this was continued during the entire performance.

The men now brought in a small vessel of primitive design, which they placed in the centre of the stage, and from which issued vaporous clouds of smoke. Two of the men stood back, and the one I had been chatting with advanced and hung over this cauldron, inhaling the fumes. He then commenced to slowly dance round and round it, muttering what appeared to be some species of mystical incantation.

To observe as closely as possible, Mr. Knowles stood with me at the edge of the platform and kept describing what he saw clairvoyantly.

After this weird dancing had been going on a short time a spirit form was plainly seen clairvoyantly building up beside the man and dancing with him. This form was apparently similarly garbed and in height somewhat shorter, and as he danced he kept moving his arms slowly up and down over his head. The face was somewhat slight, and the eyes large, dark, and very bright; the hands were thin and the feet bare.

The other men then brought in a covered box, and very cautiously permitted a viper to issue from it. The dancing man teased it for a few seconds and it quickly advanced, making furious attacks at him, but never succeeding in actually touching him. The man now ceased dancing, and, bending on his knees over the viper, began to make passes over it, and Mr. Knowles said the spirit was beside him making passes also. In a few moments the viper became quite passive, and, tying it up in a kind of knot, the man arose and kicked it about with his feet all over the stage, during which process it remained absolutely motionless.

The two men next produced a long, bright cavalry sword, which they allowed us to handle to see how very sharp the edge of the blade was; then one took the handle and the other wound something over the point, and both stood close to us, leaving the middle of the blade bare, whilst the one who had been dancing advanced towards us.

He then bared his stomach and stood (with the spirit form beside him) between the two men facing us, who continued holding the sharp edge of the sword uppermost. Suddenly the spirit form disappeared from clairvoyant vision, and at that moment the central man bent over the sword and balanced himself on his naked stomach on the sharp edge, and lifting his feet from the ground hung thus suspended for some minutes; then, jumping off, he several times in succession sprang from the ground on to the sharp blade of the sword, poising himself upon it with his naked feet, and immediately afterwards he ran forward for us to see that the skin was uninjured, the only obvious result being a slightly indented line, somewhat red, indicating where the pressure in each case had been.

As the spirit form became again visible as soon as the man stood upright, the most reasonable hypothesis is that during the crucial moment of suspension and poise on the edge of the blade the spirit entered into his body *completely*, thus causing (as in trance control) temporary unconsciousness of either physical sensation or environment.

The same man then gave us a curiously shaped instrument of metal to examine; a round ball of convenient size for the hand to hold formed the base, from which projected a long, sharply pointed piece of the same metal several inches long.

He then stood in front of us and with the left hand held the right eyelid, and as soon as the proper moment came (which he obviously awaited) he plunged this instrument into the socket of the eye just below the eyebrow, and there, large and heavy as it was, it remained, and, moreover, it required a firm pull to get it out again!

We at once examined his eye closely, but the wound did not bleed, although the incision was plainly shown, and looked very sore and painful.

I asked him if it did not hurt him very much to do such things, and he smiled and said he did not feel it, and the wounds healed very quickly.

By this time we were beginning to feel we had had enough, as the last performance made us feel rather sick, and we rose to go.

As we came out the Aissauas again surrounded us, chattering freely, and insisted on shaking us warmly by the hand. When Mr. Knowles went up to shake hands with the chief performer he saw the same spirit form standing by the man's side, and directly Mr. Knowles tried to touch his hand the arm of Mr. Knowles was most violently knocked back in the opposite direction. He tried many times, and although possessed of considerable strength had to relinquish the effort, as his arm was finally *fixed* so that he could not move or bend it until the performer made passes down it, accompanying them with some little incantation.

Then I told him that the gentleman was a medium who could see the spirits, and that he said one had been dancing round him all the time, which I described, and added that he was still standing beside him.

The man appeared delighted, and so did the spirit, who seemed to know Mr. Knowles was a medium, to whom he wanted to show his power, but not from any ill-feeling; the man said he too was a medium, and could see the spirits who helped them do these wonderful things, and that it was quite right about the one described; and so we left them with mutual feelings of the utmost friendliness.

Now, I have no desire to state as an axiom that the spiritualistic hypothesis entirely elucidates the mystery by which such supernormal feats are performed without physical and permanent injury, and what I personally witnessed by no means constitutes the *répertoire* of these remarkable men; and even those who postulate the elemental or elementary assistance would be unwise to ignore the possibilities of self-hypnotism in such a case.

Hypnotism is the word adopted by Dr. Braid, of Manchester, and is taken from the Greek word 'hypnos,' which broadly means 'sleep,' and it is perfectly possible for those who have sufficiently trained themselves to control as they wish their objective and subjective minds.

The objective mind is merely the function of the physical brain, whilst the subjective mind is the soul possessing independent powers and functions, and distinct mental organisation.

The objective mind is capable of reasoning by all methods, whether inductive, deductive, analytical or synthetical; whereas the subjective mind is incapable of inductive reasoning by which we arrive at general laws, or established principles, by an accumulation of facts.

Now, where there exists no antagonistic auto-suggestion, as recognised by Professor Bernheim and others as a factor that should not be ignored in hypnotic experiments, and a man possesses the requisite knowledge and training whereby he can at will allow the subjective mentality to dominate, or, in other words, give the subjective mind control of the dual organisation, it can be readily perceived that this condition can but inevitably greatly influence and affect the normal physical state and susceptibility.

Such a person is enabled in this way practically to hypnotise himself, and whilst in the hypnotic trance can indubitably become more or less insensible to physical pain or injury inseparable from his normal condition, as in the case of the dancing Dervish or Indian fakir; and whilst endeavouring to determine how such supernormal feats can be physically sustained, it is wise to observe carefully everything which occurs, taking all possibilities into critical consideration, and deduce therefrom an unbiassed opinion as to the *modus operandi*.

As the result of what we witnessed I am convinced that however unprofitable or however repellent the feats performed by the Aissauas may be, they are undoubtedly perfectly genuine manifestations of a supernormal character, and also that they have round them certain spirits (possibly elementals), by whom they are aided during these manifestations.

How far the Aïssaouas themselves assist these elementals or elementaries, as the case may be, by inducing an hypnotic or ecstatic condition by the monotonous music, the aromatic fumes and weird gyrations, it is impossible exactly to define but the fact remains that these remarkable things can be done, and the demonstration of such super-physical phenomena cannot fail to be vastly interesting to any earnest student of occult research.

EFFIE BATHE.

Hurstborne Lodge,
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THE RESURRECTION BODY.

'A Seeker after Truth,' writing in a recent issue of 'LIGHT,' finds a difficulty in believing that Jesus Christ's appearance to His disciples after the crucifixion was in a materialised form, because he cannot account for the disappearance of His old physical form.

Dematerialisation of physical substance seems to this inquirer to be an unknown phenomenon, but anyone privileged with the means for experimenting in physical psychics discovers the phenomenon to be easy and natural to educated operators on the other side, requiring no higher a law than that which dissipates the shapes of morning clouds—viz., increase of expansive force over cohesive force, by alterations of polarity and by increase of vibratory energy. There seems, however, to be a condition required—namely, the seclusion of the object to be dissipated from light, i.e., from etherial disturbance. Now, in the case of the body of Jesus Christ, this condition was fulfilled—the body being enclosed under seal in a dark cave.

Organic physical substance is much easier to dematerialise than inorganic substance; for the more organic, the more unstable is the equilibrium of cohesion and expansion which creates substance. In the case of highly refined adepts the material of the body is still more ready in a moment to be dematerialised; and that the body of Jesus Christ was in this state we can see from the fact that He was able to pass out of hostile crowds unseen.

But the case of the dematerialisation of the physical body of Jesus, and His subsequent appearance in a temporary materialised body, is exactly paralleled by another historical case which happened in much more recent times, viz., that of Kabir (Kubbeer), the great Hindu saint and reformer, who lived between 1380 and 1420 A.D.—a case the account of which* is very circumstantial and authentic, and one which no experienced psychic experimenter would reject as fabulous because of its seeming impossibility.

It seems that this great saint, who lived in a monastery at Puri (Pooree), a district inhabited both by Hindus and Mahomedans, spent his life in trying to unite the two religions by teaching that Allah and Vishnu were names for the same God, and he worshipped each equally himself. The consequence was that when he died and his body had been laid out under a pall in the hall of the monastery, the Mussulmans and the Hindus who flocked to see the body of the great teacher and healer began to wrangle as to the way in which the body should be disposed of, the Mussulmans claiming the body for sepulture and the Hindus for cremation. It is said that as the evening drew on and the dispute was still undecided, suddenly the saint appeared in a materialised form in their midst, and with a smile on his face bade his devoted followers lift the pall and gaze at that over which they lovingly quarrelled. They did so, and found to their surprise that the body had disappeared and that a heap of flowers was in its place, and the dispute was settled by the Hindus taking one half of the flowers to burn on his pyre, and the Mahomedans the other half to bury in his tomb.

I dare say many other cases could be brought forward, but this one is good because it is a matter of comparatively recent history.

FREDERIC THURSTAN, M.A.

INVESTIGATIONS OF MATERIALISATIONS,

BY DR. PAUL GIBIER.

'Annales des Sciences Psychiques' publishes a portion of a document which Dr. Paul Gibier intended to read at the International Psychological Congress in Paris last year. For those who are unaware of his status as a scientist, we may mention that the doctor was the Director of the Bacteriological Institute in New York, a member of the Academy of Science in the same city, and formerly assistant of Comparative Pathology at the Museum of Natural History, Paris. He was also a member of the Society for Psychical Research. Thus his scientific qualifications entitle his testimony to a respectful hearing. The editor of the 'Annales' avows, nevertheless, that ten years ago he would scarcely have ventured to incorporate this document in his journal, as public opinion would hardly have assimilated so strong a dose. 'We think now,' writes the editor, 'that all may be published, and that the time has come when even the most improbable things may be publicly communicated, when they have been seriously and conscientiously examined by an observer like Dr. Paul Gibier, who has behind him such a scientific reputation in the past that there is no room to doubt his aptitude and qualifications as an investigator.' In 1886 he published a volume on psychic phenomena entitled 'Spiritism, or Eastern Fakirism,' and in 1890 'The Analysis of Things Existing.'

We proceed to give some extracts from the document reproduced in the 'Annales,' and a summary of other portions.

Dr. Gibier precludes his account of phenomena with a statement to the effect that there are certain occurrences which cannot be logically explained by the theory of the subliminal self—the psychic double. He says:—

'It is to certain phenomena belonging to this category which have come under my observation that I desire to call the attention of psychologists. I have witnessed so-called psychic manifestations with many other mediums, but they were not in my own house, and although I am not prejudiced enough to consider that these manifestations were only due to fraud, the subject is one of such delicacy, one which lends itself so easily to the practice of fraud (a fact which has too often been taken advantage of), that I consider that a really careful observer, who is anxious to avoid being deceived, should take all possible precautions. I have therefore only noted the facts that I have been able personally to supervise and verify, and which have occurred in my own laboratory in the presence of (1) those who assisted me in my ordinary biological experiments, and of whose acuteness of observation I am assured; or (2) in certain cases, in the presence of a small number of unscientific people who were seriously interested and known to me.'

Dr. Gibier here adds a footnote from which we extract the following concerning fraud and the exposures of mediums:—

'According to my experience, in a large number of cases the medium's trickery is only in appearance. This appearance of fraud may be due to the fact that the medium makes certain kinds of automatic movements which arouse suspicion, or it may be that real fraud has been perpetrated when the medium was in a state of unconsciousness more or less complete; or it may be, again, that fraud, which I may term gross and brutal, has been originated by agency other than that of the medium. But I will not insist on this point, familiar to observers of psychic phenomena: that which it is important to note is, on the one hand, the ordinary propensity of certain mediums to trickery (a fact I pointed out ten years ago, and which one should be fully prepared for), and on the other hand the consequent necessity of being continually on the *qui vive* during a séance.

'If someone should tell me that a genuine medium had been seized tricking, I should not be surprised; that would only prove that he had wanted to exhibit phenomena beyond those which he was capable of producing, and that he was obliged in consequence to adulterate his article, that is all. It is the investigators who should take precautions.'

Dr. Gibier proceeds to explain that the American lady who was the medium with whom he frequently experimented for ten years, resided on frequent occasions in the apartments he occupied in the Bacteriological Institute, at New York, and that the ladies of his family were able to observe her, and even to examine her clothes. A certain payment was made in advance (as she could not afford to

* Described in the 'Bhakta-Mālā, or Golden Legend of Hindu Saints,' compiled by Nabhaji three centuries ago, from records of the Kabir-Chauri sect now at Benares. Referred to also in an article on India by Sir W. W. Hunter, 'Imperial Gazetteer of India,' Vol. IV.

give her services free). On one occasion she remained for some time at the Institute without being able to obtain any phenomena, and was so distressed at the failure that she was with great difficulty persuaded to remain, and refused to accept more than a part of the sum agreed upon, although she was in great need of money at the time.

Several pages of the record are devoted to describing in detail the locality in which the séances took place and the apparatus employed, the cage, cabinet, &c. From this we will only select a few points. The method of lighting was by means of a lantern placed at the end of the room and the amount of light which it diffused could be regulated from the cabinet. 'This arrangement,' he says, 'made it possible for the "forces" which were liberated from this medium and were organised in personified projections, to regulate the light according to the measure of their development and power.' After describing the cage, he says:—

'When the cage is closed with a padlock, it would be impossible for a strong man to get out of it with no other assistance than that of his hands. It goes without saying that it would be impossible to force an opening sufficiently large to admit of the passage of a body through it, without noise or without leaving traces.'

The door of the cage was closed with a padlock and sealed; the key of the padlock was kept by Dr. Gibier. A French postage stamp of fifteen centimes was glued on the opening of the padlock and two others on the joints of the door. 'In spite of her protestations of willingness to submit to conditions,' says the doctor, 'the medium, susceptible (as they almost all are), showed, nevertheless, that these precautions wounded her professional feelings. The first time she saw me affix the postage stamps as I have described, Mrs. Salmon asked me ironically if I intended "to post her with the cage."'

Dr. Gibier in a footnote endorses the experience of other experimenters that music produces favourable conditions:—

'The unprepared and uninitiated spectator will consider this childish or suspicious, as he does the obscurity; it is none the less true that with all the mediums I have seen, whatever may be the nature of the phenomena, they appear sooner and with more intensity in semi-darkness, and with singing, which seems to produce a sort of harmonious vibration (?) either in the air or in the mental condition of the sitters.'

Having described at length the precautions taken to secure the medium, Dr. Gibier proceeds to recount eleven different kinds of manifestations which he had witnessed:—

1. Different voices heard in the cabinet (near the cage which contained the medium). The voice warned the sitters of the difficulty of producing the phenomena, and thus giving proof of the 'splendid truth of the spirit's survival after corporeal death.'

2. Delicate white hands, different in character from those of the medium, were seen to pass from the upper part of the cabinet downwards.

3. An arm and hand (bare) and another arm appeared at the same time from each side of the cabinet, nearly two yards apart.

4. A female form, clothed in white, at least sixteen centimetres taller than the medium, came out in front of the curtain, which covered the cabinet on the right side of the cage, and then seemed to disappear into the carpet.

5. Another female form, not so tall, wearing a crown and luminous belt, came quickly and noiselessly from between the curtains. Her face was unlike the preceding one; she was darker; her clothing almost sombre, and her hair dark. She murmured in a low voice some words that we could not understand.

6. A man's figure, below the ordinary size, appeared and disappeared without speaking; but the little voice of 'Maudy' (one of the controls) announced that this was 'Ellan' (the other control), and that she would try to manifest also.

7. The form of a little child appeared, beating the ground with her little hands, saying in a baby voice: 'Ta, t-ta, t-t-ta, tata.'

8. 'Ellan' then re-appeared, advanced towards the sitters, and spoke distinctly. Dr. Gibier asked permission to shake hands with him. He held out his hand; where-

upon Dr. Gibier rose, being warned from the cabinet to do so, quietly. He approached 'Ellan' and took his right hand in his own right hand. Dr. Gibier pressed his hand and the pressure was returned. 'The hand which I pressed,' adds the doctor, 'was lukewarm, large, firm, rather bony: a workman's hand, whilst that of the medium is rather small, soft, and fat. I noted that he was half a head taller than I am (the medium is about half a head shorter than I am). He was dressed in black and the white of his shirt was clearly visible against his black clothing. His hair and beard were dark chestnut, and his eyes were brown (the medium's are pale blue). He seemed to be from thirty-five to forty years of age. He greeted me: "Good-bye," and retired into the cabinet.' The other sitters had observed the same phenomenon.

9. Another child's face then appeared.

10. Many other apparitions, among them a woman who was said to have been drowned and who appeared with wet garments. Several of the sitters who touched her found their hands wet.

11. Another form appeared asking for a guitar.

Here the account is abruptly broken off with a promise of more to be given in a future number of 'Annales Psychiques.'

Respecting Dr. Gibier's remark that the precautions taken seemed to wound the medium's professional feeling, it should be noted that this very natural disinclination to be treated as capable of fraud probably induces a mental condition in a medium unfavourable to the production of the phenomena. The discovery of this fact has led some experimenters to relinquish strict conditions, with the result that genuine phenomena have been freely produced. If the object of the séances is limited to the bringing of conviction to the individual sitters, that object can be attained without strictly scientific test conditions. But if the *raison d'être* of the production of phenomena is a much more extended one; if the aim of the investigator is nothing short of this—to establish the non-finality of death on so sure a scientific basis of proof that it will, by future generations, be accepted as equally indubitable with other assured facts of science—with such facts, for instance, as the motion of the earth through the heavens, or the action of the moon on the tides—if this is the service which psychical investigators aspire to render to the future generations of humanity, then they are surely right to forego the advantage of more prolific phenomena in order to secure such conditions as can alone produce indubitable and assured conviction of discarnate existence. From this point of view one thoroughly evidenced phenomenon is worth more to the world at large than a hundred phenomena which are only convincing to eye-witnesses and to the few who will accept their testimony. The work of scientific investigators who test the phenomena in every possible way will secure results of far greater permanence and wider extension than could otherwise be hoped for. By their patience, discernment, and sense of the value of evidence they are rendering a priceless service to mankind. On the ground which they are preparing with so much tedious labour and drudgery, generations to come will build their lives. There will come a day when men will recognise that death is nought but an incident in their souls' history, and that their condition after death depends on their present use of life, as facts no less certain than other facts of common experience, and the doubt of survival which has lurked at times even in the minds of the most hopeful and believing, will no longer throw its shadow over life and love. In that day the world will recognise its benefactors, and the debt it owes to those who have sacrificed not only time and strength, but even in some measure their personal and immediate share in the fruits of their labours, in order that they might make secure this great assurance for all future ages.

H. A. D.

MRS. BATHE'S 'AT HOMES.'—We are asked to state that Mrs. Bathe's continued illness will prevent her holding the 'At Home' for inquirers on March 30th as announced, but she hopes to do so on April 27th, respecting which further particulars will be given later.

LEAFLETS PLUCKED FROM EXPERIENCE.

PRAYER.

Science has excavated a buried truth, and is finding that Thought is creative. This being so, it follows that Prayer, which is simply Thought highly concentrated, must more especially exercise this prerogative.

It must be inferred, therefore, that a prayer is either an empty husk cast like an insult before Deity, or a form instinct with life that endures for a longer or shorter period according as the desire which originated and animated it was strong or feeble.

To create a powerful prayer there is no need of many words or lengthy utterances; hence the distaste of the Master to 'much speaking.' The one word 'Christ!' raised in appeal for deliverance or strength, and endowed with all the desire of which the soul is capable, creates, so to speak, an 'angel,' which can put to flight a host of spirits evil.

This fact is more particularly proved in troubles *spiritual* than in regard to troubles *material*. They are the outcome of our own actions, and not even God Himself can run counter to His eternal laws by hindering the consequences. 'As we sow, we are bound to reap,' sooner or later, on the physical plane. Let us ask ourselves, then, when we pray, what sort of forms we are creating. Are they senseless dummies, or entities, *alive* with the force of genuine desire? According to the reply to this question will they be unavailing or the reverse in their mission.

In this the Eastern devotee sets us a needed lesson. His method of creating prayer is by means of thought concentration. Wanderings and distractions of mind are not permitted, by the true man, to arrest him in the process.

As I pray, I create. As I desire, so this creation of mine begins to live, and moves forth to work out its own fulfilment. In the degree that my desire is strong in that degree is the limit of my prayer's existence; but, let me never forget that the only wings strong enough to carry even a living prayer to the required height, bursting through all barriers, are the wings of *Love*. So upborne it must inevitably win its way to the Eternal ear.

HOPE HUNTLY.

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.

Miss Rowan Vincent.

SIR,—Some time before her passing over Miss Rowan Vincent sent me a sealed envelope with a statement that it contained a means of identification if she should succeed in communicating from the other side of the veil.

I do not intend to open the envelope until I have evidence that messages are coming from her, and then only in the presence of those interested. I shall be glad, however, if all who receive communications purporting to come from her, with any special sign attached, will send me their names and addresses—not the signs.

Ash-hurst, WILLIAM J. LUCKING.
The Burroughs, Hendon, N.W.
March 16th, 1901.

'Madame Zuleika.'

SIR,—Having read Madame Zuleika Cavalier's letter in 'LIGHT,' and being one of her pupils, I am most anxious that she should have justice granted her. Will not any readers of 'LIGHT' take up her cause? Surely we who are bound together ought to help one of our own faith, especially one who has done so much good. I am afraid that unless something is done she will have to leave England. She is in great need of sympathy and help. Cannot something be done for her by getting up lectures or classes, or sending her people for magnetic treatment? I am sure people would then see how unjustly she has been treated and what a vast amount of good she has done. Hoping you will insert this in your paper and do all in your power to help her,

A PUPIL.

Female Forms at Mr. Husk's Seances.

SIR,—I have sat with Mr. Husk four or five times, at private and public seances, when the female forms have *always* appeared with white drapery muffled over the mouth and nostrils. In the case of one who came for me several times, to see her teeth would have been especially convincing, and I said so, but without effect. What is the reason?

AUGUST.

'Spiritual Gifts.'

SIR,—A few days ago the only surviving apostle of the 'Irvingite' church, founded on spiritual gifts and manifestations, passed away. And now the church, which claimed living apostles and prophets as its *raison d'être* for its separation from the Catholic Church, becomes a schism, for its essential difference exists no longer. Its succession is episcopal as other churches, *not apostolic*. It is, therefore, an interesting question whether this church, which claims spiritual gifts and manifestations as its basis, will collapse and become one of the numerous sects.

PRESBYTER SPIRO.

Hudson Tuttle on Materialisations.

SIR,—I have read with much interest the remarks of Mr. Hudson Tuttle in 'LIGHT' of the 9th inst. But it seems to me that this gifted writer misses the point very completely in one of his contentions. He refers to the impossibility of the matter used in the materialisation of a spirit being dissolved into the atmosphere of a small room without suffocating the sitters. But surely he forgets that, on the hypothesis of believers in materialisation, the bulk of the material used is taken from, and subsequently restored to, the body of the medium.

D. G.

Reincarnation.

SIR,—In the letters on the above subject your correspondents, Miss Bates (January 26th) and Princess Karadjia (March 16th), both write as though a *fixed number* of reincarnations are predicted by Theosophy. As this idea is entirely foreign to all I know of theosophical teaching on this particular point, I shall be obliged if either of the ladies would furnish authorities for such statements; being, of course, careful to give titles and pages of books (if any) from which such inference is derived.

North Shields.

W. WALKER.

'A Romance of the Unseen.'

SIR,—Kindly permit me to draw the attention of the readers of 'LIGHT' to a story which I am confident will prove of much interest to those who read novels. It is entitled 'A Romance of the Unseen,' and is thoroughly spiritualistic in a purely rational and healthy way. The author, M. E. Winchester, is to be congratulated upon having written a book calculated to impress the casual reader and give him a more favourable idea of Spiritualism than the majority of so-called 'psychic novels.' The spiritualistic part of the story comes in naturally, and is not, as is too frequently the case, merely introduced for effect. The writer's descriptive powers are good, and the characters are well drawn. The people of the story are human, they live, and one is carried on from point to point with continually deepening interest, and is charmed by the freshness and power with which the plot is outwrought to its thrilling culmination. I should like to quote some of the passages referring to psychometry and clairvoyance, but, if I can send your readers to the book itself, that will be better than any number of quotations.

W. E. L.

[The above-named book can be procured from 'LIGHT' office, price 6s.]

'A Promise Faithfully Kept.'

SIR,—May I be allowed to say that my experience is somewhat different from that of 'T. S.' and his friends, as recorded in 'LIGHT' of March 9th? When my sister came forward to me at Mr. Husk's house she had no veil, but I noticed that she held a small border or band of drapery very neatly arranged under her chin, to conceal from me the place where her throat should be. It is evident that her throat was not materialised, because when I spoke to her she merely bowed her head. I had a good opportunity of observing her because after she first came forward and then went away the presiding spirit said: 'She will come again.' Twice I had an opportunity of looking at her very closely. It is possible that some spirits who are not good materialisers try to conceal imperfect materialisation. On the occasion I have referred to the presiding spirit said that some spirits could learn to materialise very easily, and others could never learn. Some time ago I read of a materialised form which appeared without any eyes. If there was any physical disfigurement when on earth and it could be reproduced in materialisation, it is reasonable that a spirit would try to conceal it; and it is also probable that some female spirits who are not good materialisers, would endeavour to avoid an unpleasing appearance and try to conceal their imperfections. Partial concealment of the face is no proof whatever that the whole materialisation is other than genuine.

'ARIEL.'

Twins.

SIR,—The following may explain the difficulty of your correspondent, 'Philistine.'

The earth, revolving upon her axis once in twenty-four hours, passes through the twelve zodiacal signs of 360 degrees; therefore each separate degree of a sign will pass over the meridian every four minutes; four minutes in time being equal to one degree in space. This will alter the nature of the rising sign every few minutes. Each degree having its own symbol, every four minutes' difference in time will entirely alter the face of the heavens.

The nearer in time that twins are born together, the more similar will the events of their lives become. If, however, the birth of the firstborn of twins should occur when the last degree of a sign is rising, the second born will be under the next sign of the zodiac, and this will produce a distinctly different influence, and accordingly make the life events dissimilar.

The following few authentic cases, out of many, will help to illustrate my meaning:—

From the 'Leeds News,' August 6th, 1842:—

'Joseph and Samuel Clough, born at Pudsey in Yorkshire at 8 m., June 28th, 1824. These twins had scarlet fever together at the age of four years. Courtied at the same time. Both of the females whom they courted died at the same time, the twins being nearly nineteen years of age. They both died within twenty-four hours of each other and of the same complaint, consumption, and were buried in the same grave on August 2nd, 1842.'

Here we observe how 'like causes' in the operations of nature produce 'like effects' with extraordinary exactness.

Again—'Two ladies, twin sisters, born near Bath on March 28th, 1869, at 6.25 a.m. and 8 a.m. respectively. The first is tall and dark, the second very fair. The latter was killed on May 1st, 1899, while driving with her sister. The former escaped and is still alive.'—'Fate and Fortune, p. 94.

In the latter case, although twin sisters, there was a difference of *one hour and thirty-five minutes* between the births. This accounts for the change in personal appearance, disposition, and career. The horoscopes of these have been calculated and found to indicate the distinctions and results as stated.

'In the newspapers of February, 1820, the death of a Mr. Samuel Hemmings was noticed. It was stated that he had been an ironmonger, and *prosperous in trade*—that he was born on June 4th, 1738, at *nearly the same moment* as his Majesty George III., and in the *same parish* of St. Martin's in the Fields; that he went into business for himself in October, 1760, *on the very day his Majesty came to the throne*; that he married on September 8th, 1761 (*the same day as the King*), and finally, after many other events of his life had resembled those which happened to his Majesty, he died on Saturday, January 27th, 1829, *on the self-same day, and nearly at the same hour as his Majesty*.'

9, Lyncroft-gardens,
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ALAN LEO.

AFTER WORK—REST.

Fellow who had done his best
Went one morning to his rest;
Never lip his forehead pressed—
Not one rose on his still breast.
But the angels knew that day,
How along the rocky way
He had travelled for that rest—
Fellow who had done his best!

No one, as he trudged along,
Knew the sigh was in the song;
No one heard his poor heart beat
When the sharp thorns pierced his feet.
But that day—the day he died—
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For the room was strangely bright,
And his face, in morning light,
Had a smile that seemed to say:
'After darkness comes the day!
All the grief—the gloom is past,
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—'Answers,' March 2nd.

SEEK the good of other men, but be not in bondage to their face or fancies, for that is but facility or softness, which taketh an honest mind prisoner.—BACON.

SOCIETY WORK.

THE UNION OF LONDON SPIRITUALISTS.—The monthly conference of the above union will be held at the Co-operative Hall, Braemar-road, Canning Town, on Sunday, April 7th, at 3 and 7 p.m. Mr. Geo. T. Gwinn will preside. Tea at 5 p.m., 6d. each.—D. J. DAVIS, Sec.

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