

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A writer in 'The Light of Reason,' speculating on 'the immortal man,' says that the death of the body does not, *per se*, give immortality, but that spirits also can 'live their feverish life of broken consciousness,' 'immersed in change and mortality.' In his opinion,—

The immortal man is he who has detached himself from the things of time by having ascended into that state of consciousness which is fixed and unvariable, and is not affected by passing events and sensations. Human life consists of an ever-moving procession of events, and in this procession the mortal man is immersed, and he is carried along with it; and, being so carried along, he has no knowledge of what is behind and before him. The immortal man is he who has stepped out of this procession, and he stands by unmoved and watches it; and from his fixed place he sees both the before, the behind, and the middle of the moving thing called life. No longer identifying himself with the sensations and fluctuations of the personality and of the outward changes which make up the life in time, he has become the passionless spectator of his own destiny and of the destinies of men and nations. . . . The immortal man lives in the cosmic or heaven state of consciousness, in which there is neither beginning nor end, but an eternal now. Such a man remains poised and steadfast under all changes, and the death of his body will not in any way interrupt the eternal consciousness in which he abides.

This writer may not mean precisely what we do in partly accepting his interesting suggestions, but we are persuaded that our very rigid notions about immortality,—as though 'death' necessarily did everything,—will have to be modified, or adjusted to fresh knowledge.

'Rustlings in the Golden City, being a record of spiritualistic experiences in Ballarat and Melbourne,' by James Curtis, has already been noticed in 'LIGHT.' It is a good book of its kind, and is what it professes to be, a record of experiences: but 'Rustlings in the golden city' is not suggestive of extreme simplicity and sobriety; and that is also true of some parts of the book, which here and there is a trifle overdone with this kind of thing:—

Our loving friends are all on the beautiful lawn. Your friend is approaching, and comes with a loving welcome. She is pleased to be near, and encircles you with her lovely arm. How fond she is! . . . O that lovely form! how she hangs upon you!

They all bless you, and retire to the chariot which is enveloped in a dazzling effulgent light of indescribable interfusing colours. They receive homage from those they pass.

It may be all right, but it is a little over lusciously theatrical. But, we repeat, it is a good book and, we believe, a truthful one. It is on sale at this office; 3s. 6d. post free.

'F. E.' in 'The Light of Truth,' contributes a beautifully thought-out Paper on 'The Immanent God.' Some of the paragraphs are unusually graceful and yet vigorous, always a sign of clear thinking and real grasp. The following passages are so entirely simple that one might easily fail to notice their depth:—

There is a presence in which we live and breathe continually. A Presence wise and powerful, loving and just. A Presence, closer than father or mother, watching over us and caring for us day and night. The immanent God—the life and the intelligence of the world.

We walk in this Presence as though it were not, forgetful that our every breath and movement depends upon it; and all that we are or have is in the Divine keeping. If we could have a real glimpse of this present Helper what a marvellous change it would make in our lives!

All evil is the result of our sense of separateness from God. If we did not feel separate from God we could not be conscious of evil as a reality—if we perceived the spirit as the Unit, the All-life, where could evil be?

Sometimes we feel and know the close touch and union with this loving, life-giving Presence; again we lose the touch and feel the sense of separateness—and darkness is around us; but this is the Divine means of drawing the soul to seek yet closer union with it, and through these times we remember and live by faith in what we have realised, and know surely that blessed light will come again.

Faith in this omnipresent life-principle will carry one through all trying ordeals. It will create peace in the soul and unity or harmony with all existing life. It will heal the sick and bless the unfortunate. It will illumine the mind and gladden the heart.

This Presence is our Father—the source of our life and the substance of our being. We know this Presence through our reason and through our inspirational intuitions. We touch it with our feelings—with deepest emotions of the soul.

These are timely thoughts, at an hour when we greatly need a spiritual conception of God.

Messrs. Putnam's Sons (New York and London) have just published a unique book, the outcome of some remarkable meetings of religious thinkers in the United States. As a consequence of these meetings, which had for their object the discovery of the fundamental principle underlying all religions, prayers and hymns were gathered which seemed to provide meeting-places for all; and right well has the work been done, on the whole. The Prayers are, in truth, an impressive collection, coming as they do from men of almost all times and schools. Truly, when the heart speaks, the burden is, for all, the same: and there is only one language at what our fathers called 'the throne of grace.'

Every Spiritualist needs to be brave, and ought to be: but the fashion is against him; though that ought to be an additional reason for coming into the open and possessing his own soul. It is an evil sign of the times that the speaking of the truth bluntly is regarded as a social offence. The first duty of man, it appears, is to pass the melted butter! 'Even the divine truths of religion,' says a keen American,—

are handled in such a way as to make them seem to consist with the most infamous schemes of the most scoundrelly men. So there is all the while operating a

deadly influence that stifles all high thought, and all aspiration toward ultimate truth. Men smile contemptuously at those who hold that there is anything in the world more important than business. So prudence becomes a virtue, and daring, or even ordinary courage, is set down as the veriest folly. . . . Success is the only virtue, and failure the only crime. Even the teachers of religion have some of them caught the spirit admirably. Preachers fear to shock their congregations by preaching the truth as they know it, and argue with themselves that it is better to take men as they find them, and to try to influence them gradually. Indeed, there is a general fear to use the influence lest in using it we lose it.

Is there any occult meaning in the following touching little story? It is from an American paper. It suggests something sinister which English rectitude may find it difficult to fathom:—

Old Merchant: 'Where is your reference?' Tommy Tucker (who wants a job as office boy): 'Here's one from my Sunday-school teacher, sir.' Old Merchant: 'We don't want you to work on Sundays. Give me a reference from someone who knows you on weekdays.'

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, September 25th, at 7 p.m.

At Eight o'clock precisely an Address will be given by

DR. J. M. PEEBLES,

ON

'SPIRITUALISM IN RELATION TO LIFE.'

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.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates dated after October 1st will be taken as for the remainder of the present year and the whole of 1903.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

THE DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly promised to place his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose will attend at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every Thursday afternoon, between the hours of 1 and 4. Members and Associates who are out of health, and who desire to avail themselves of this generous offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, stating the time when they propose to attend. No fee will be charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

KARMA AND REINCARNATION.

By MISS E. KISLINGBURY.

Mr. W. Emmette Coleman's paper on the above subject transcribed in 'LIGHT' of September 6th, may appear to some of your readers and those little versed in the teachings of Theosophy, to be a *reductio ad absurdum*, and to dispose of the whole theory of which it treats. But the trained student at once detects a flaw which invalidates the whole argument. The average strength of an iron chain is its weakest link; but when some link is altogether missing, there might as well be no chain at all, and the excerpts from Madame Blavatsky's 'Key to Theosophy,' which I have read many times and heard expounded by herself, only serve to trick out the fallacy and to mislead still further those who have not eyes to detect the weak point in Mr. Coleman's exposition of the doctrine.

Mr. Coleman sets forth correctly enough the teaching of the seven principles in man, which he rightly divides into the lower quaternary and the higher triad, but he fails to speak of the bridge which unites these two divisions together, and which is the gist of the whole matter. For the lower quaternary does not *alone* constitute the personality, neither does the higher triad *alone* constitute the individuality.

The true teaching is this: The higher triad, 5, 6, 7, consists of (5) the Manas, mind or thinker; (6) the Buddhi, the spiritual principle; and (7) Atma, the Divine principle, overshadowing all. Now in the Eastern philosophy the Manas is divided into the higher and lower Manas, or higher and lower Ego; the lower is a ray sent down from the higher into the quaternary, permeating the fourth principle counting from below and named Kâma. This Kâma is the seat of the emotions, affections, desires, and is sometimes called the body of desire, St. Paul's 'body of sin,' because unless informed by the Manas, the thinking or reasoning principle, it remains purely animal, and when followed blindly assimilates man to the brutes. The union of the fourth and fifth principles forms the Kâma Manas, or individuality, and when this again is united to Buddhi, the spiritual principle, we get the religious man; *complete* union with all the higher principles makes the saint, or perfect man, the Christ-man.

The work of man during life on this earth should be to bring the higher principles to bear upon the lower personality, which is not evil in itself, and to form, as it were, an intermediate compound which becomes the individuality; in other words, to build up an enduring character. This work is called, in Christian parlance, the salvation of the soul. We thus get the Pauline triad of body, soul, and spirit, with intermediate gradations which the subtle Eastern mind has worked out, but the understanding of which is not essential for the ordinary intelligence, nor for ordinary working purposes.

The *soul*, therefore, the *psyche*, is that which reincarnates, and is always the same Ego, which receives its meed of reward or punishment according to its deserts, either in this life or in other states, the astral world, purgatorial or otherwise: being purged from impurity or allowed a period of rest or happiness, before again entering the arena to gather experience in 'fresh fields and pastures new.' The saint of course does not reincarnate on this earth, having achieved all that is possible in this state.

This is a very different story from the one deduced by Mr. Emmette Coleman from his insufficient study, probably without a teacher, of Madame Blavatsky's writings, which, I must admit, are often very difficult to understand. There are, however, many lucid explanations of the Eastern teachings in the theosophical manuals written by Mrs. Besant and other students, one of the best being the 'Birth and Evolution of the Soul.'

As for the hundredfold reward, has not our greatest Teacher said: 'He that shall leave houses and lands and brethren for my name's sake and the gospel, shall receive an hundredfold in this world and in the world to come'?

The subject is, of course, too vast for thorough exposition, but I could not let the opportunity pass of correcting at least some of the misrepresentations placed before your readers. Most of all, however, I would advise them to study

and judge for themselves ; elementary books and manuals abound, and are every day being poured forth by the theological Press, as often advertised on the front page of 'LIGHT.'

CRYSTAL GAZING AND PALMISTRY.

There are many problems which ought to be treated as sciences, on a pure and simple scientific basis, and thus, I think, they would be more satisfactorily solved, and would perhaps be then recognised by the community at large and be legalised. Being a native of India myself, and having graduated in the English University of Calcutta, and having been taught these sciences for nine long years under the best Hindoo experts and adepts, I may perhaps be regarded as qualified to express an opinion on the matter.

To begin with : I should like to know the opinion of scientists concerning 'crystal gazing.' I have been making inquiries about the matter and I find that most of the professionals over here take a glass globe in their hand and look at it, or give it into the hands of their clients with a request to look at it. Glass is a non-conductor, hence its use as an insulator. How, then, is it possible that people expect to receive upon it a magneto-electric reflection? I do not deny that there is such a science, but in order to have the desired effect one must use a metal or some other medium—such as a diamond, which has a great inherent magnetic property. Glass can under no circumstances give the desired effect, and I challenge any one to prove that glass has this property. To pretend that it has is to prostitute and debase the science for filthy lucre, thereby causing so many prosecutions and so much dissatisfaction among people. We cannot all afford the price of a diamond, big enough for the purpose, and a natural crystal of the size required for the purpose is almost unprocurable. I know, however, of an efficient substance chemically prepared in India, but I had better refer the reader to 'Eleven Years in India,' by Colonel Fraser, who gives a full description how it is prepared.

Secondly, I cannot understand what people mean by the scientific reading of the hand. 'The reading of the hand' in itself signifies an *art*, and no scientific man, no scientific investigator, has ever recognised that there is *art in science*. Palmistry is entirely dependent on astrology, hence it is a science ; but the duty of a palmist is not that of a scientist, for he cannot experimentally prove it ; hence his duty is but that of an interpreter. At all events, no one has the right, without a knowledge of the basic facts of astrology, to call himself a scientific palmist. And in my opinion, all other interpretations of the palm are unsatisfactory, and often misleading.

As to clairvoyance, I am prepared to give my opinion and some hints on the subject, as to how it is used in this country, how it should be used, and how it is used in India, where it is practised more than anywhere else on the face of the globe. I myself am a psychic, but rarely use it professionally.

'RAJAH.'

P.S.—There is a theory in which I am to a limited degree a believer, viz., that the nervous system has some effect or makes some modifications in the lines of the palm ; but no physiologist of any reputation has ever recognised this.

A TELEPATHIC-DREAM EXPERIENCE.

The Rome correspondent of the 'Morning Leader,' writing on the 14th inst., said :—

'An additional interest has been given to the story of the death of Count Bonmartini at Bologna by a remarkable instance of telepathy in connection with it related by the "Corriere della Sera," one of the principal Milanese journals.

'There is a lady of Milan, the wife of a Signor M., who formerly knew Count Bonmartini. On the night on which the murder appeared in the papers, this lady suddenly woke her husband and declared that she had learnt in her sleep that the Count had been killed by the young lawyer Murri.

'Signor M. paid little attention to his wife's ideas, although she begged him to write to his brother, who is an inspector of the police force of Bologna. His astonishment when Murri's confession was published may be imagined.'

'CAN WE CONTROL OUR AURAS?'

The following remarks are intended to suggest to investigators of psychic phenomena a profitable inquiry into the nature or character of the subtle *something* which we speak vaguely of as *conditions*, but which, I venture to suggest, would be more properly described by the designation *psychic atmosphere*. I speak more especially of the personal aura which persons bring with them when they consult a psychometrist, and desire to point out to such as are ignorant of it, as well as to indicate a profitable field for inquiry to those who have noted it already, the varying degrees of *permeability* (if I may use the phrase) of such aura.

Seeing, as I do, some fifty consultants per week, I am in a position to write with some degree of authority on this subject ; and as I like to get to the root of a matter whenever possible, I hope my remarks may serve to elicit some explanation from those readers who are more conversant with the scientific aspects of the matter. First, I should like to ask whether it has occurred to any other psychic that 'sitters' are able to exercise more or less control over their 'conditions' ; as this appears to me to be really the case. Every psychometrist who receives a large number of consultants must have been impressed by the fact that, while some are quite easy and pleasant to deal with, others are not only difficult and repellant, but appear to possess the faculty of shutting themselves in, as it were, with the result that any successful psychometric reading is only to be gained by an unusual expenditure of time and force.

For my own part, I invariably decline to be baffled, and therefore bring to bear such an amount of will power as usually suffices to penetrate the closely guarded citadel ; but I can quite imagine a psychometrist of less magnetic force losing all grip of such 'conditions,' and having to make the always humiliating confession, 'I am sorry, but I am unable to get anything for you.' Persons who present themselves in an antagonistic or hyper-critical frame of mind, and whom you immediately sense to have made some such remark as 'I'll bet she will not be able to tell me anything!' seem to me to have some occult power over what we call 'conditions,' and so far from desiring that the sitting shall be a success, only wish to see their own cleverness justified or confirmed. It is needless to say that such persons invariably arouse in me a spirit of determination which enables me to send them away very crestfallen, and disposed to admit the proposition that 'there are more things in heaven and earth, &c.' I advise every psychic to cultivate this habit, which is not only necessary, but may result, as in my own case, in the making of powerful friends. Another variety of the genus 'sitter' is the one who treats the whole thing as a joke. He does not really *expect* you to penetrate his past or his future, but would be quite prepared to admit the truth of what you get, while quite as unable to repress his astonishment at the fact of your getting anything. Such persons are not, in my experience, at all *difficult* to deal with, but are frequently very irritating, though quite unintentionally so. They usually leave me with a genial grip of the hand, and a frank confession that they have learnt much.

Every one knows the open, receptive sitter, who is not only the easiest, but also the pleasantest to deal with ; but he must not be confounded with the 'gobemouche' who comes prepared to swallow anything without thought or criticism, and who is *not*, as far as I am concerned, a desirable patron, as his appetite for marvels is much greater than my ability to satisfy it, unless his past has been more than ordinarily romantic, which I find it seldom has. What I mean by an open-minded sitter is one who will traverse one's dicta, or question conclusions, until really convinced, and then as frankly say so. It will, of course, be understood that I am not speaking of psychometry from articles submitted to establish a *rapport*, but of that higher form (as I apprehend it) which is based upon mere proximity, and without contact. This is the form which I have long cultivated. I take articles only in those cases where I find it desirable or essential. In addition to receiving a large number of consultants daily, I also get several letters daily from various parts of the world, enclosing articles to be psychometrised, or specific questions to be answered, and I

find the same phenomenon applicable. Some are much more easily dealt with than others; hence I have come to the conclusion that the personal equation counts for much, even in the case of correspondent consultants. How far the experience of others coincides with my own, is what I desire to learn. Further, I am able to state emphatically that some persons can 'shut off,' as it were, their psychic environment, or render it dense and impenetrable. With others, I find the future easier to read than the past, or *vice versa*; but this I do not think so much of, as there is no doubt a good reason for it somewhere existing. I have an acquaintance who makes a boast that no psychometrist has ever been able to penetrate her surroundings. She is wrong, as I have done so, but have not given the results, as she is of so positive a nature that she would never admit their truth, and there is a certain scriptural proverb which appears to me to apply to such people. During the earlier part of my psychic career I deemed it my duty to endeavour to convince all with whom I came into contact as to the reality and importance of psychic powers and phenomena; but I have long abandoned that idea, as there are many persons who would *rather not know* anything of the higher mysteries. Such appear to be in an imperfect state of evolution, and would seem to give colour to the reincarnationist theory! To sum up, the word 'positive' perfectly expresses the mental condition of the difficult subjects I have alluded to, but does not explain how this condition may be voluntarily assumed, unless the same states as in hypnotic phenomena come into operation, which I cannot think possible, as one's aural environment is, presumably, beyond one's voluntary control, yet my experience, as here given, seems to point to some degree of *involuntary* control. Will other investigators give their opinions on this point?

Blackpool.

BIANCA UNORNA.

MR. SPURGEON AMAZED.

Your reference to Spurgeonism on the first page of 'LIGHT,' for August 30th, prompts me to send you some gossip from 'the other side' that was received a few weeks ago. Our spirit friend was speaking of Spurgeon's entrance into the spirit world:—

'His amazement was so great that it produced much amusement; at first he could not make sense of anything he saw or heard, but soon had more sense given him than he ever had in his life. Everything was so different from what he expected; so like, and yet so unlike, the earth life. It was as though he had to learn a new language. The same thing occurred with Talmage. Both of them have been trying to find hell-fire, and don't find it. They think they made great fools of themselves, telling people where it was, when there wasn't any. They don't find any heaven either such as they imagined.

'To understand the spirit-world as they have it now is no child's play. As for reincarnation, no one wants to go over that thing twice. Man progresses gradually by imperceptible steps, as the trees grow. There is no more sense in saying that a man must return to the earth life than that a tree must turn into a man, or a man into a tree. Things don't work that way. Madame Blavatsky hints at it (reincarnation) now and then, but has no real faith in it as she had when on earth. It's one of her delusions that she is growing out of. People who come here say 'What a pack of fools we have been!' Common-sense is beginning to reign up here, and does reign in such a peculiar way that the world don't believe it.'

I send you the substance of the graphic, racy phrases from my rough notes taken at the time. The same spirit said lately that Talmage had been on a mission into some of the worst parts of the earth-sphere, and now says that if he had a pulpit on earth he could draw bigger crowds than ever he did, and tell them more marvellous things.

S. G.

SPIRIT MUSIC.—Mr. Robert Cooper writes: On Friday, the 12th inst., I had a recurrence of my clairvoyant musical experiences, which lasted two days, continuing almost incessantly. There were no new developments, but they were as wonderful and interesting as ever. I enjoyed the exquisite music very much, and it cheered me up in my loneliness. I said to my housekeeper this morning, 'There is no music to-day.' She replied, 'I thought so, for you did not look so cheerful as yesterday.' I have heard nothing since last November until now.

KARMA.

(Continued from page 425.)

Whether rightly or wrongly, the considerations I have enumerated seem to the Eastern to furnish a standard of probability which makes reincarnation the only logical conclusion, and makes a law of Karma to regulate it, therefore, a necessity. He sees too that our Second Influence—the tendency of everything to develop—carries itself out in the form of a vibratory or cyclic movement, and, like our First Influence, furnishes a separate series of causes and effects, which must be taken into account if Karma is to explain the harmonious course of Nature as a whole. This cyclic movement makes the phenomenon of Evolution so gradual and so slow, and subject to such frequent and serious retrogressions, that it is only by placing ourselves far above all personal considerations that we can perceive its effect to be on the whole progressive; and when we take up that higher position, we see that Evolution is a purely scientific matter, into which the question of Justice does not enter; for although the *vis a tergo* does not seem to be 'blind,' we can detect no *necessity* in Evolution any more clearly than we can detect *purpose*. Justice has reference only to our Third Influence, that influence which is exercised on each other by living things, each acting according to its nature, and seeking its own good; for this gives rise to injustice, without the experience of which we should have no idea of what justice is. To make Justice the ruling principle of the Cosmos is to ignore not only our Second, but also our First Influence—Fate or Necessity. To conceive justice as a cosmic phenomenon postulates Deity as a personal God, who *moulds* the world as a watchmaker makes a watch, and who resembles a watchmaker in possessing a particular nature, and particular likes and dislikes, and attributes, among which is a dislike of injustice: a 'moral' God, whose nature, like our own, is to wish that everything shall behave according to His idea of right and wrong, and who arranges the universe to His liking; to accomplish which He must conquer Necessity and Evolution by manipulating causes and effects—must be able, for instance, when convenient, to cause two and two to make five. An Eastern does not postulate any such God, and does not seek for justice where there evidently can be no question of it; therefore disputes like those between Theosophists and Spiritualists—whether, for instance, Reincarnation and 'Karma be, or be not, in accordance with 'divine justice'—seem to him to be empty wranglings, carried on chiefly for the benefit of the gallery, and for the sake of getting the better of an opponent, by those who accept their premises on faith, believing a proposition to be true because their authorities say so, not that their authorities say so because it is true—the former conception of the nature of Truth precluding further investigation or reflection, the latter inviting both.

The Third Influence is the compulsion exercised by living creatures of various degrees of power, some visible, others invisible, each acting according to its nature, and for what seems to it its own advantage; and it is in the clash of those interests, and there only, that Justice can show itself. Among those living creatures must be reckoned all the gods, for 'divine justice' does not differ from human. There is but one kind of justice, to the canons of which Deity has made itself liable by descending into the arena, and becoming manifested in living things; for divine attributes manifesting through a vehicle, and in a particular sphere, are conditioned by the limitations of that vehicle, and the circumstances of that sphere. The chief difficulty which the Western has in understanding the idea of Karma comes from not distinguishing between Deity and its manifestations. The human mind can form no conception of Deity except as manifested in a God; and a God, however high and mighty, is a limited and conditioned being, with likes and dislikes, and therefore liable to be unjust, but capable of appreciating and exercising justice. However loftily and illogically we may talk of Him, the 'God Almighty' of the Western seems to the Eastern to correspond only to the highest manifested god or spirit as conceived in the East, not to correspond to Deity itself, of which the Western seems to him to have only fitful and confused glimpses.

The Hindu, during his active life, worships a god very similar in his attributes to Him who is the object of our prayers and praises; and to the 'service' of this god he dedicates himself, in order to be under his protection; but he casts this god aside the moment he becomes a 'holy man,' devoted to the contemplation of Deity.

We synthesise our idea of manifested Deity into one God; the Eastern analyses his into a hierarchy of beings superior in power to man, and he contemplates God, or these gods collectively, both from the outside and from the inside. Objectively viewed, these beings are conceived much as a Western imagines his God—as having their eyes on man, and taking note of what he does, in order to punish him when they have a favourable opportunity. Viewed subjectively, the gods are entities into which a human being enters as a component. They are his higher self, and the sum of the gods is *the Self*, or manifested Deity, the whole great entity into which men and gods enter as constituent parts. Corresponding to these two views of God, there are two real relations in which a human being stands to God, and therefore two ways that he can give Him pleasure or displeasure. We speak of God 'in Whom we live and move and have our being,' but we do not realise, as the Eastern does, that God equally lives and moves and has His being in us, and suffers and enjoys through us. Therefore we can give pain to God (actual pain) either by hurting one another or by injuring ourselves. In both cases 'God punishes us,' but that punishment, or Karmic effect, is a reaction of our own act. Every time we get hurt through this Third Influence, we virtually hurt ourselves; every time we gain something through it, we win it for ourselves. If the law of Karma took the Third Influence alone into consideration it would be a comparatively simple thing; but all three influences enter into and affect our Karma, and we must have a Law which will harmonise them all, otherwise there is no alternative but to puzzle ourselves for ever to find a moral purpose in everything, and to try to account for the perturbing effects of our First and Second Influences by postulating either some wise but hidden purpose of God, or else by imagining a 'principle of evil,' or a host of evil spirits.

In our next and concluding article we shall consider how Karma produces a harmonious result out of these three factors—the three motor forces that are constantly acting upon us.

LUX.

WHAT SPIRITUALISM HAS TAUGHT ME.

Ever since 1854, when I first became acquainted with D. D. Home, my mind has been absorbed in the facts and theories of Spiritualism. The phenomena I *know* to be facts, the theories concerning these facts are open to criticism.

1. In my 'Christo-Theosophy' I record details of these facts and present my theories thereon.

The facts are that spiritual powers, or spiritual beings, can move matter without visible means, acting, as it were, like magnetic attractions and repulsions, guided by intelligence.

2. The bodies of mediums, and, as is said, the bodies of the Christian saints, have often been raised off the ground, as if elevated by invisible spiritual beings, or as if elevated from the earth by magnetic repulsion.

3. Solid matter has been, in innumerable instances, instantaneously dissolved, and as instantaneously re-condensed, as by some spiritual intelligence, by Will acting on the cohering atoms of this matter, and these facts regarding matter must more and more compel physicists to renewed attempts to define matter, its nature, and its atomic structure; and meanwhile these facts have forced me to adopt the axiom—*Spirit is the substance of matter*.

4. The souls of human beings, when fully entranced, become spiritual beings, and are thus freed from the limitations of our present physical organisation, and as such are 'made in the image' of the All-God, who created the objective universe by His spiritual Will, and spiritual beings act likewise in their infinitesimal degrees.

5. If so, then the death of our bodies means only the resurrection of our souls as spiritual beings, accompanied by their earthly characteristics.

Hence some of those spiritual beings on the borderland of the two worlds may seek through mediums to communicate their sympathy towards their friends left on this earth. Other spiritual beings of earthly proclivities may manifest themselves as lying and personating spirits; while higher spirits, as recorded in our Bible history, may yet come again as visible or invisible angelic messengers or Christs, to instruct, assist, and save mankind.

6. If in this I am right, then spiritualistic phenomena and experiments are of a supremely interesting, important, and sacred character, and all idle or selfish tampering with the subject is as a sacrilegious wickedness.

7. But if the subject be approached with a pure and unselfish desire to get nearer and nearer to God in *secret* prayer, then a certain measure of the Christ may become revealed in us, with a certain portion of Christ's power to heal all mental and physical disease in ourselves and in others.

GEORGE WYLD, M.D.

7, Westbourne-street,
Hyde Park.

THE PENTAGRAM INVERTED.

I do not like the title, 'Black Magic in Scotland,' but the correspondence over which it has appeared is full of interest. Will you allow me to remind your readers that Eliphas Lévi says ('Ritual,' p. 290) that even the dread Baphomet, 'like all monstrous idols, enigmas of antique science and its dreams, is only an innocent and even pious hieroglyph.' There seems to be a disposition on the part of some correspondents and of people I have met to attribute to the pentagram some inherent power because of its particular form, quite independent of its association. This is to attribute to the idol the powers and qualities of the god, for after all the pentagram, like all magical signs, is but a symbol, and any power that may become attached to it is a derived influence. If any information exists which appears to support a different hypothesis it ought to be duly noted, but it should be also carefully scrutinised before being accepted as evidence.

There are three chief sources from which the pentagram may derive its influence. First, from the hands of the workman, and the more cunning and skilful the workmanship the more potent is the influence likely to be, as indicating a master in love with his craft and well-versed in its traditions. On the other hand a 'machine-made' article might well lack this source of impression. Secondly, the ceremony of initiation, or any similar ceremony at which such an emblem may be presented, and the more impressive the ceremonial, the more powerful will be the influence of the suggestions retained therefrom. In the third place there is the personal influence of the owner, which will be the more powerfully impressed upon the symbol if worn as a charm or even an ornamental pendant.

From all these sources, or even from one of them, a pentagram might easily obtain and retain the influences of which the Highland lassie was so painfully conscious, and any other sensitive might have been similarly impressed, under the law so well illustrated in psychometry. Even the unconscious inversion of the star, which is the strong point in Mr. Sturm's narrative, does not carry us outside of this well-known law, because although the symbol may have been used only in white magic, those who used it were abundantly conscious of the phenomena understood to be connected with it in its inverted position. This consciousness would be present in each of the three sources of impression already referred to, and would be quite sufficient to account for the lassie's experience. The details of her vision have very little to do with the matter; they are such as any psychometrist would have evolved, only coloured by her own consciousness, knowledge, or experience of the subject, or her power to give expression to the impressions which she received.

It seems to me there is nothing in all this to support the view that living entities, elemental or otherwise, were the subjects of manifestation, and how to obtain evidence on such a point appears to be a matter of great difficulty.

CANNY SCOT.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE GOD OF THE OPEN AIR.

We have only just become acquainted with the name of Dr. J. H. Ecob, of Philadelphia, U.S.: but we should like to know a good deal more of him: and, if a sermon of his on 'The God of the open air' is a fair specimen of his work, we should like to often go round with the hat to his study for contributions. It is one of the breeziest, broadest, freshest, jolliest (it is his own word, jolliest) sermons we have ever read.

As Dr. Ecob is called 'The Rev.' we presume he has a church, but he gives a hearty wave of the hand on Sundays to 'the jolly young golfers and wheelmen and automobilists who are off into the open and sunny fields and roads': and he whispers,—'I wonder whether they do not secretly feel that they have given God the slip and are out for a holiday with "none to molest or make afraid" while the goody-goody stay-at-homes have gone to see God in His house.'

This is sufficiently startling from the man in the pulpit who seems to be looking through the church windows longingly, thinking of his golf, his wheel, or his automobile. It is almost a little shocking: but there are 'wheels within wheels.' Solemn warnings, pathetic appeals, weighty arguments do not seem to have stopped the exodus of the youngsters from the church. Is it possible that a 'jolly' sympathiser will arrest them, and induce them to visit Dr. Ecob in the morning or the evening, if the 'jolly' Doctor will give them that smile and that wave of his hand in the afternoon? Artful Dr. Ecob!

But, passing from this to the deep thought in the sermon, we feel mightily inclined to simply quote:—the sentences are so fresh, so racy, so original—for a sermon. And we really must, though it is difficult to begin, and will not be easy to end. But the following paragraphs are irresistible:—

I am glad the Bible was written by Orientals, the seers and dreamers of the race. I am glad it was written by men who passed so much of their lives in the open air dwellers in tents, shepherds, fishermen, street preachers. I rejoice that Jesus, the greatest of them all, did most of his mighty works and spoke most of his living words in the market-places, in country lanes, and on the hillsides. This is not a bookish book; there is no smell of the student lamp upon it.

These men who had fought their way out of slavery, these founders of nations, these kings and warriors, these shepherds and fishermen and carpenters and tent-makers, men out in the open of the common world life, found that God whom the heaven of heavens cannot contain. They found Him at heights and depths of experience such as was never dreamed by the world's priests and monks and dilettante makers of creeds. Is it not too true of us this day that, when we think of God, He is either in a book or in a house or in a remote heaven? Are we not this day

sentimental about our God? We draw a line through our life, setting off a small portion which is all clean and still and decorous and idle, and call it religious. That is for God. He is supposed to like that sort of thing. But the other, greater part of our life, the eager, pushing, working, playing part of our life, that is secular. He must not be invited there. It would be as rude to invite your minister into your kitchen or laundry.

Are we quite sure, friends, that God enjoys Sunday and the church any better than we do? I mean the dull, perfunctory church and Sunday. Is He not just as glad in the open, frank, busy, joyous, strenuous, secular life as we are? Whose life is it? Whose world is it? It is the life of the children of God in His world, their home. He is there in the street with us on Monday morning, saying, 'Come, now, My children, let us attend to our business together.' Do you not suppose the Father will have a vital share in all this feeding and clothing and housing and nursing and teaching of His children? For that very end He makes us 'co-workers' with Himself.

All this is unusual talk from a pulpit, but no healthy-minded person will fail to see and feel the healthiness of it: and, for our part, we do not think the church would suffer if such teaching were more common in it; for the church has not been endeared to us by its conventionality, its limitations and its bad air: and 'the God of the open air' might win from His happy children music and adoration the like of which the church has seldom if ever known.

In whatever sense we believe in God, in that sense we may believe that He is the God of all Nature and all Human Nature, of all business and art, of all craftsmanship and statesmanship, of farming and fruit-growing, of seaman-ship and the work of the woodman: and, again to quote Dr. Ecob: 'Our beautiful homes and public buildings, our monuments in memory of honourable lives and noble deeds, our art galleries and music halls, our institutions of learning, our entertainments and harmless pleasures, down to the laughter and play of the children skating and snow-balling, these all are in the divine order.'

From that view of life as all in God, we may pass into the inner sanctuary of the human soul, and find God truly in the open there. He is not shut up in a book, or a ritual or a final creed: He is free and unfettered. He is not an omnipresent Christian or an almighty churchman or an infinite Catholic or Protestant: He is 'Our Father' in heaven and upon earth. 'God is free,' said a thinker of Dr. Ecob's kind, 'Do not the birds wheel and turn as they like? So does God as He likes.' 'He is the artist, the creator, the lover, throwing off from His triumphant imagination wreaths and banners and rivers of worlds.' And, in like manner, He has thrown off from His passionate love countless floods of religion with great tides of aspiration, yearning, adoration, hope and love—His answer to Himself, throbbing, breathing, singing, through the souls of His children.

This is the true religion of the Spirit,—outgrowing from the consciousness of a free and generous God, unchurched, unbound, the God of the mental and spiritual open air. Who can doubt that when this is perceived, and believed, and lived up to, earth will become a kind of heaven? Nothing will be 'common or unclean,' partly because we shall perceive the inward divineness of everything, and also because everything will be glorified and cleansed. Even the dream of the old Hebrew prophet may come true—that upon the bells of the horses there shall be written 'Holiness unto the Lord.'

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MESMERISM AND HYPNOTISM; OR, PSYCHIC HEALING.

ADDRESS BY DR. J. M. PEEBLES.

The opening meeting, for the coming season, of the London Psycho-Therapeutic Society was held at the society's headquarters, No. 3, Bayley-street, Bedford-square, W.C., on Friday evening, September 12th, when a large and deeply interested audience listened to an eloquent address, delivered by Dr. J. M. Peebles, on 'Mesmerism and Hypnotism; or, Psychic Healing.' After a few pleasant introductory remarks by the chairman, Mr. George Spriggs,

DR. PEEBLES said: The name 'Psycho-Therapeutic Society' seems to me an exceedingly appropriate one, embodying as it does, in significance, both the spiritual and the physical natures of man. As human beings often get out of harmony with Nature and its immutable laws, the science that brings them back may wisely be called a 'psycho-therapeutic society.'

This is a peculiar period in the world's history; one of thought, investigation, and profound research into all the laws and mysteries of man, who as a physical being is doubtless connected with all the lower orders of material existence. It is a long distance from a structureless speck of protoplasm to the amoeba, and onward to the marsupials, and longer still upward to rational man, standing erect with feet upon solid earth, and head aspirationally among the stars. The human body, with its mineral elements, chemical substances, atoms, and molecules, co-related with and acted upon by various laws and invisible forces, evidently came up through all the lower kingdoms of creation. It may be said, then, that physical man is an epitome of the material universe; but the material form, the body, is not the real man. It is only the inanimate tabernacle, or temple, in which he, the conscious, acting intelligence, tarries for a season. The Ego, the reasoning, rational spirit, the higher self, did not come up through the vegetable, insect, and animal kingdoms; but originated in God, the Infinite Spirit-Presence of the universe. The immortal Ego is, in fact, a potentialised portion of conscious *Being*, a semi-detached entity, yet sympathetically and spiritually connected, by the rarest films of vibratory ether, with the *Infinite Life*, something as is the acorn with the living oak, the drop with the ever-flowing crystal fountain.

Considering man as we do, a divine unit, triune in manifestation—physical body, psychic body and essential spirit—the latter centred in the circle-guarded conarium—the centre of life and psychic force, as Descartes and other pathologists either suggest or assure us, we naturally become deeply interested in the relations, potent forces and mighty power with which royal-souled man is gifted. This thought leads up to mesmerism, hypnotism, and auto-suggestion, words now vibrant on million lips, and which should no more be used interchangeably than chemistry, astrology, and astronomy—that mathematically demonstrated astronomy, which so accurately calculates approaching eclipses, and measures the starry immensities.

There is nothing mysterious or supernatural in mesmerism or hypnotism, and I have a moral abhorrence of students of these mental sciences relegating mesmeric phenomena to the realm of mystery, mediæval occultism, or Oriental esoteric Hinduism, which latter revels in dreamy speculation rather than demonstration. And those treating of these sciences in lectures or books should not strive to clothe their ideas in vague technical terms, nor half hide them in a tangled wilderness of words, polysyllabic and high-sounding. Such verbosity is no proof of scholarship.

You are familiar with the name of Mesmer, of Mersburg, who introduced mesmerism into Paris in 1778. We refer to mesmerism here not so much because of its great founder, as because of the fact that it is the rock from which all these mental sciences (including Christian Science) were hewn, and which are now so vociferously clamouring for recognition and adoption into the pantheon of wisdom. The most of what is termed 'The New Thought' is a combination of old thoughts in new and often ill-fitting vestures. That may be new to the child which is old to the parent.

But what is science? It is classified knowledge. The scientific man is the knowing man in that department of thought to which he has given careful and prolonged study. In his own field he is an adept; and his adeptship in knowledge has been attained through perception and experiment, bulwarked by intuition and deep logical reasoning.

Psychic therapeutics, under some name and in some form, is as ancient as the pyramidal hieroglyphs of Egypt, the cuneiform inscriptions of Assyrian antiquity, the oracle-temple for healing in Epiros, ancient Greece, all the way down through the mediæval ages to Mesmer, that distinguished physician who performed marvellous cures through the imposition of hands, and an unflagging will. Though traduced by the stupid medical fraternity of his time, his name and fame will live immortal on the pages of history.

While France, Germany, and England had been honoured with illustrious scientists and students at the shrine of the occult, no one gave so much lucidity and practical philosophy to the subject as that distinguished Austrian scientist, Baron von Reichenbach. As early as 1844, when I was poring over Greek and Latin dictionaries, and hunting up Hebrew roots, not of the least use to me now, Reichenbach was investigating and experimenting with crystals and magnets, and studying the effects of the two different poles of the magnet as applied to *nervo-sensitives*. He proved that there was not only polarity in the human body, vitality and polarity in the hand, the one under certain conditions being positive, the other negative, but he showed that there was, encircling the human body, an aural emanation, luminous or greyish, corresponding to the moral status of the person; and he further discovered that in the mesmeric process of healing, a white filmy substance streamed off from the fingers' ends, modified in efficacy largely by the human will. Trained in chemistry and experimental science, Reichenbach collated his numerous facts, and then by inductive reasonings drew his conclusions, and they stand like a rock—stand to-day before the world, triumphant. Only the grossly ignorant, be they parsons or physicians, utter a word of doubt or derision.

The human brain is a biological battery, the white and grey substances corresponding in a way to the zinc and copper in the electric battery, and the brain, so willing, sends magnetic currents and telegraphic communications through the intertwining network of nerves to all parts of the physical organisation; and here we catch a glimpse of what is denominated auto-suggestive healing. Every person is enveloped in an invisible, luminous aura, an atmosphere electric or magnetic, attractive or repulsive, varying in quality according to the vices or virtues of the individual. It extends from a person, we are told by clairvoyant sensitives, from one to two, three, and even twenty-five feet, and farther, according to the potency of the will and the moral dignity of the man. Hence the common phrase, 'He is gifted with great personal magnetism.' This aural emanation may be tested in various ways. I take in my hand a rose, and an invisible, delicious emanation, called the odour, proceeds from it to my nose. There is a species of wild, twining ivy in America that poisons certain sensitive organisations ten and fifteen feet to the windward of it. This subtle aura, though invisible, is poisonous, sometimes sufficiently so as to cause death. The hound will follow the wild fox's track even after a light falling snow. The fox left something in his foot-tracks that the hound scented. The artist leaves a portion of himself in his paintings, and a letter written and put into the hands of a psychometrist contains enough of the writer's real self to enable the reading of his tendencies and general characteristics. As science advances, secrets lessen. It is no more true that our planet is the child, the thrown-off ring of the sun, than that human bodies symbolise the status of the soul within them. All of us stand revealed as open books to the eyes of the invisible world. Words may deceive, but aural envelopes do not—they cannot.

Mesmerism must not be confounded with terrestrial magnetism or electricity. They are very dissimilar. Electricity is evolved from solid substances by friction and chemical action. It is more closely related to mineral matter than the delicate tissues of the human body. It is seldom useful in healing. Our earth is a spherical magnet,

traversed by magnetic currents, and if our bodies are correctly adjusted to these currents, especially when asleep, we just as naturally get rest and strength therefrom as buds and flowers get sustenance and crimson or golden colours from earth and sunshine.

The phrase, 'thoughts are things,' so current in 'New Thought' literature, is not only unscholarly, but unfortunate. The phrase is too grossly coarse. Things are such substances as can, in common parlance, be handled, weighed, and be passed about commercially; but thoughts cannot be weighed in scales, nor measured by yardsticks. Thoughts are etheric points of force, etherialised spirit substances, not transferable like grocery commodities, but potent enough to produce vibratory waves that in output may reach from pole to pole, carrying healing in their rhythmic undulations.

In psycho-therapeutic mesmerism there is a transference of vital force, and in this there is really no fatigue when the vibratory pulsations of the patient's aura are in full sympathy with those of the mesmerist. But in the indiscriminate treatment of patients there is often an enormous volume of vitalised force wasted. This can measurably be conserved through the will, guided by intuition and wisdom.

The rapidity of a cure is largely in proportion to the sensitiveness of the patient, and the desire to be healthy, coupled with the sympathetic vibration and the potent will of the operator. Only the clean in body and pure of purpose should presume to engage in mesmeric therapeutics. These finer forces, rightly administered, are vitalising, harmonising, and spiritualising, producing an equipoise of the vital and chemical forces, and building up the whole vital organism.

During a long medical practice in 'the old school,' and later in both botanic remedies and the psychic forces, I have never known a person injured by psycho-therapeutic mesmerism, but have known thousands cured by it. On the contrary, I have known many injured by hypnotism, especially by those hypnotic tramps who traverse America giving hypnotic shows in drawing-rooms and theatres. These should be shunned as one would shun a den of slimy serpents. That they have a smattering of hypnotic knowledge is admitted, but their motives for money and mirth often do irreparable injury. Hypnotism can excite, it can amuse, it can benefit in many cases, and certainly kills in some cases when reduced to the plane of Voudouism. The serpent hypnotists, charms, and then devours the bird. Lion tamers are hypnotists. The travelling Rarey, the horse-tamer, was a powerful hypnotist. Certain sectarian revivalists are successful hypnotists: and this hypnotic influence, under the name of love-charms, is often used for the basest seductive purposes. It has often been made the plaything of amateurs, the suggester of parlour experiments for fun, and a thousand selfish schemings for greed and gain. That it may be useful in the hands of honest and conscientious men and women is freely admitted. But, while not transferring a refined mesmeric fluid, it often does transfer, by suggestion, dangerous impulses that in later periods generate vice or crime.

Auto-suggestion, which is self suggestion, originating in the higher self, and in line with psycho-therapeutics, is also a potent power in healing, and is allied to intuition, which, by the way, is the silent voice of the inmost spirit. It is knowing-knowing without the process of thinking, and the more tedious process of reasoning. All the great regal-souled personages of the past, whose stirring words and noble lives have startled the world, were afire with intuition, auto-suggestion, and will-power.

Nature is ever giving us hints. The oyster mends its shell with pearl. Would you heal yourself? First, become conscious of your own all potent powers. Say to yourself, 'I am spirit. I am life. I am power, and I have both the power and the right to remove this inharmony from my physical organism. *be removed!* I have a right to be well. I have a right to enjoy life, and to make the most of it. This I will do, this I am doing. I am a king in my soul kingdom. I reign, and will master the lower forces of my organisation, and I will use my noble God-given powers in healing, and benefiting mankind as well as myself, for we are brothers all.' This is the spirit of auto-suggestion.

In hypnotism there is no physical touch. But, as afore-said, in mesmeric treatment there is a sympathetic touch

and transfer of the personal vital fluid, and this may be transferred to cloth, to paper, and to water, producing health-giving vibrations. To illustrate this: I have taken ten glasses of pure water, one of which I held in my left hand, breathed into it, and made passes into it with my right hand; and then setting them in a row upon my office table, have brought into the room from an adjoining apartment my mesmerised subject, lucid and sensitive, and asked him to touch them—first with the little finger of the right hand in the right-hand glass, and then the second finger, and so on through the series, urging him if he distinguished any difference in the sensations of feeling or sight in any one glass of water, to mention it. Blindfolded, he passed his fingers along to the seventh glass, which I had mesmerised and marked, and then instantly stepped back and said:—

'There is something in this water that is not in the rest of the glasses.'

'What is it—what does it resemble?' I asked.

'It has,' he coolly replied, 'a whitish, flossy appearance, much like the mist atmosphere that seems to envelop you. I do not know what to call it, but I clearly sense and see it.'

This was to me a striking demonstration that in mesmeric psycho-therapeutics there is an impartation of vital fluid which, if the mesmerist in the administration be cleanly, harmonious, high-minded, and spiritually inclined, can only be productive of health, happiness, and that sweet peace of soul that is above all price.

The Doctor, in the course of his instructive lecture, gave accounts of a number of experiments somewhat similar to the above, relating to the various phases of psycho-therapeutics, and concluded with a few encouraging and congratulatory words to the promoters of the society, wishing them abundant success in their humanitarian and benevolent efforts to do good and heal the sick and suffering by psychical and similar methods.

At the close of the address, which was loudly applauded, Dr. PUGH proposed a hearty vote of thanks to Dr. Peebles for his able address—for putting into words what so many realised to be true. He felt, even when he gave a bottle of medicine to a patient, that there was a force that went from him calculated to benefit the sufferer. The great desideratum was to know how to put that force into operation, and he hoped to see a great change in the public attitude towards the subject.

Dr. BERKS T. HUTCHINSON seconded the vote of thanks, and earnestly urged that practical steps should be taken to secure recognition, and to guard against the danger of unqualified and unscrupulous persons professing to heal by psychical means.

Dr. GEORGE WYLD, after referring to the fact that he was a year older than Dr. Peebles, said that there were two kinds of healing, by mental power—will; and by spirit power—or the higher spiritual forces of the inner spirit related to the ultimate force of the universe; for spirit was, in his opinion, the substance of all things. He cordially supported the vote of thanks.

Mrs. J. STANNARD felt that the success of this opening meeting was a happy augury for the work of the winter season. United, courageous efforts were needed to uphold the dignity of the work; to promote it along educational and humanitarian lines; and to guard against the intrusion of spurious exponents of the art. If a false note were struck there was danger of doing more harm than good. She had enjoyed the lecture thoroughly.

The vote of thanks was carried with applause, and Dr. PEEBLES said in reply that the best way to thank him was for all to be active workers for the society.

Prior to the above lecture, a meeting of the committee was held in accordance with the rules, for the election of officers and the transaction of other important business relative to the coming winter's work. Owing to pressure of work, Mr. Arthur Lovell did not offer himself for re-election to the chairmanship, and Mr. George Spriggs was therefore unanimously appointed to that position during the year 1902-3. The other officers were re-elected as follows: Hon. Treasurer, Mrs. J. Stannard; Auditor, Mr. E. G. Southcott; Hon. Secretary, Mr. Arthur Hallam. Several important arrangements were made with regard to the practical work of the society during the winter, full particulars of which are announced in the September number of the 'Psycho-Therapeutic Journal,' just published, at 3, Bayley-street, W.C.

PSYCHICAL EXPERIMENTS OF A PROFESSOR AT
PALERMO.

The 'Revue des Etudes Psychiques,' for August, contains an interesting article, signed Dr. André Giardino, Professor of Zoology at the University of Palermo. In it he relates in detail some of his experiences which occurred at a series of séances held in his own room at the Laboratory of Zoology, at Palermo, and also in his private house.

The circle was composed entirely of friends, of whose honesty of character he affirms that he has not the least shadow of a doubt, and in subdued light. Under these circumstances he had experiences of the usual phenomena of typology, &c. He says:—

'By means of these physical manifestations it was easy to establish a conventional language, by which we entered into communication with the supposed beings, who often changed several times during a seance. It is noteworthy that the transition from one personality to another was abrupt and spontaneous. The thoughts of some of those seated at the table revealed themselves often by this method. . . . But it was impossible to discover the thoughts of certain members of the circle. . . . The secret of one (who was the most incredulous) was discovered in spite of his evident effort to conceal it. . . . Only that which was known to at least one of those present was revealed; but the means by which this revelation was made was quite independent of our consciousness and will. None among us doubted that the occurrences took place as if under the control of a real personality extraneous to ourselves.' . . .

The levitation of objects accompanying these communications was seen in full light. One remarkable occurrence is reported with full details. It was the impression made on a piece of paper, as if by a finger-nail. This phenomenon was particularly requested by Dr. Giardino. He was told that it could be produced, but that it would take twenty minutes. The time was abbreviated, however, by diminishing the light, which still was sufficient to permit him to see what happened at the table. Under these circumstances the desired phenomenon was obtained in about three minutes.

One of the chief mediums for the production of the phenomenon seems to have been Mlle. M. Spina, whose hands were, with those of the others, resting on the table, and were under those of Dr. Giardino on one side, and another member of the circle on the other. She seems to have felt some discomfort or pain during the operation, for she trembled visibly. At the end of three minutes the table rose gently (which was the signal agreed upon as an indication that the thing had been done); at the same moment one of those present, M. S., gave a cry of fear and drawing back his hands from the table leaned back in his chair. The table was carried into the full light, and the paper previously placed upon it was examined. Two incisions were found upon it, one a curve, in the form of a crescent, and the other a long straight cut.

M. S. had been startled by having seen the incisions appearing on the paper; the others saw nothing. The incisions were so precise that they could not be observed except by lifting the paper from the flat surface of the table. The incisions, in Dr. Giardino's opinion, could not have been made, under the circumstances in which they appeared, by a finger nail; they would require the use of some instrument. At one end of the long line a little hole was discernible such as might have been made by a small needle. The Professor says:—

'The forms of the incisions, requiring as they did the use of more than one instrument, contribute to exclude the probability of fraud, especially when it is borne in mind that no one except myself knew beforehand the experiment that was to be made, and, therefore, the necessary instrument could not have been provided, and that it all happened in three minutes, in sufficient light to allow us to control what occurred, and that none of us ever lost sight of the bit of paper. When we take into account the place in which this experiment was conducted, and the persons who assisted, and other circumstances which would take too long to relate, which afforded sufficient guarantees, we are justified in concluding, according to my firm conviction, not only that fraud is an improbable explanation, but that it is an impossible one. The visible suffering of M. S. led us to suppose that the phenomenon was produced by drawing upon his forces in some way which escaped our observation.'

H. A. D.

FORETELLING THE FUTURE.

From various signs it would seem that there is a growing disposition on the part of many intelligent and thoughtful persons to tolerate speculation, and even encourage investigation, as to the possibility of foretelling the future. The stern, uncompromising attitude of the past is to some extent being relaxed, with the result that the subject has been seriously considered in one or two unexpected quarters.

It is not so long ago that H. G. Wells, the well-known writer, addressed a Friday evening audience at the Royal Institution upon 'The Discovery of the Future,' in the course of which he expressed the belief that as, in a measure, we have been able to reconstruct the past from rocks and fossils, legends and traditions, so might we hope to deduce the future from the present. The Press generally reported the address, and it has since appeared in book form.

And now, in the August number of the 'Fortnightly Review,' we have a lengthy article from the pen of Maurice Maeterlinck entitled 'The Foretelling of the Future.' The celebrated author is as usual trenchant and forcible. He says:—

'It is, in certain respects, quite incomprehensible that we should not know the future. Probably a mere nothing—the displacement of a cerebral lobe, the resetting of a Brocas convolution in a different manner, the addition of a slender net-work of nerves to those which form our consciousness—any one of these would be enough to make the future unfold itself before us with the same clearness, the same majestic amplitude, as that with which the past is displayed on the horizon, not only of our individual life, but also of the life of the species to which we belong. The germ of the future must be already in existence somewhere. To say that because an event has not yet occurred it does not exist, is as if a traveller were to maintain that the towns he had not visited would become real only when he sets foot within their walls. Man has always had the feeling that a mere infirmity of his mind separated him from a knowledge of the future. He knows it to be there, living, actual, and perfect, behind a kind of wall around which he has never ceased to turn since the first days of his coming on this earth; or rather, he feels at times that it is within himself and known to a part of himself, the hindrance being the narrowness of the channels—the senses—whereby it can find a way into consciousness.'

Still it would seem that there are crannies in the wall and that occasional infiltrations of this foreknowledge are possible. That such a capacity existed in the past is undoubted, and Maeterlinck has been at the pains to seek for evidence of its survival in the much abused divination of to-day. He recognises that it no longer forms part of the public and religious life of nations. It is no longer practised in broad daylight. It takes shelter in the darkest corners, in the most vulgar, credulous, ignorant, and despised environments. It employs innocent or childish methods; nevertheless, it has in a measure evolved like other things.

The investigations were carried out in Paris. A matter of great moment to Maeterlinck was in suspense. He consulted various astrologers and palmists, prophets and seers, with the result that though he met with much knavery, simulation, and even gross lying, he also encountered incontestable phenomena, which, though insufficient to enable him to decide whether it be given to man to read the future, at any rate threw a somewhat strange light upon certain obscure and mysterious processes incidental to a sub-conscious mentality. The question with Maeterlinck, as with many of us, was now whether such information as he had received was quite outside his knowledge. He thinks not. He prefers rather to believe that the medium simply reflected what was already known to him (Maeterlinck) sub-consciously. It was his sub-conscious mind, with its super-normal powers, that had foreseen the course of events. The medium's organism, being more sensitive, was able to seize and convey the information to the conscious or waking mind of the inquirer. If this explanation be accepted it follows that sub-conscious minds may be in communication one with the other, and possibly with a universal mind itself. Maeterlinck does not stand alone in this respect. Professor Lodge, in a recent address to the members of

the Society for Psychical Research, expressed himself as follows:—

'As regards our personality I do not think the whole of it is incarnated in our body. What the remainder may be doing I do not know: it may be asleep or it may be in touch with another order of existence. Death is a re-mingling of the whole.'

Maeterlinck next inquires, 'Can all predictions be thus explained? Were the prophecies of the great prophets, the oracles of the sibyls, witches, and pythonesses content thus to reflect, translate, and raise to the level of the intelligible world the instinctive clairvoyance of the individuals or peoples that consulted them?' His reply, though guarded, is still in the affirmative.

In conclusion, the writer again expresses his wonder that the future should be hidden from us. He can quite conceive 'that we are not qualified to know beforehand the disturbances of the elements, the destiny of the planets, of the earth, of empires, peoples and races. But as regards that which touches us individually—that is likely to happen within the little sphere of years peculiarly our own—a bubble, as it were, on the ocean of eternity, he can see no such objection.' His manner of meeting the usual arguments that are put forward against the utility of a knowledge of the future, is characteristic and quite in keeping with the teaching of that remarkable book of his, 'Wisdom and Destiny.' He does not think, for instance—

'that the march of events would be completely upset if we knew of them beforehand, for only they would know the future or part of the future who would take the trouble to learn it: even as they only know the past, or a part of their own present who have the courage or the intelligence to examine it. We should quickly accommodate ourselves to the lessons of this new science, even as now we have accommodated ourselves to those of history. We should soon make allowance for the evils, and for the inevitable evils, which we could not escape. The wise among us, for themselves, would lessen the sum total of the latter, and the others would meet them halfway, even now as they go to meet many certain disasters which are easily foretold.'

'And, finally, he thinks it questionable whether, after all, with a knowledge of the future we should derive much benefit from it: we should probably, many of us, neglect the counsels of the future, even as we do the lessons of the past.'

The article is a striking one—a fearless voicing of a yearning common to us all. If the future is unconditioned then existence, as we apprehend it, is void and meaningless; but if, on the other hand, everything is pre-ordained, then, as Spinoza says: 'Our illusion of free-will is but ignorance of the motives which make us act.'

A. B.

A PHYSICAL MEDIUM IN CHESTER.

The following is a brief account of an occasional circle held for physical manifestations on Wednesday, August 26th, with Mr. W. J. Grindley, of Chester, who is a trance speaker on the spiritualistic platform.

The doors of the room having been fastened, curtains were drawn over them. The room was lighted by a reading lamp. The circle was composed of two ladies and seven gentlemen in addition to the medium. The meeting commenced with an opening hymn. After a prayer the control gave up several small articles in the medium's possession, such as watch and keys, &c., but keeping his coat on. The medium's wrists were then tied together very tightly behind his back with a twisted neckerchief, which was examined by the sitters. He then sat in his wooden arm chair in a corner of the room, and curtains were drawn across in front of him to form the cabinet, and the light was extinguished. In a few minutes lights appeared—sometimes small points which resembled stars in motion in mid air up to the ceiling and down to the floor, and others about the size of a hand, but very bright, and of a bluish tinge also in motion. This occurred many times during the séance. Presently tappings were heard in the vicinity of the cabinet, the curtains of which we had recently heard thrown open (not by a sitter). At first these taps were only just audible and quickly repeated; then they became louder and sounded like heavy thuds in different parts of the room at once, generally near the ceiling, which is about nine feet high. This type of

phenomenon was repeated again and again during the evening. By means of taps communications were received, including answers to mental questions. While the sitters were singing softly a large picture was lifted from the wall and knocked on the ceiling in several places, and afterwards placed on a sitter's lap. Following this the curtains of the cabinet were shaken forcibly, causing quite a breeze in the room. Then a sound like the flapping of a handkerchief was heard, which became very loud. Later, two sitters had a coat thrown on them which was recognised as the medium's. Then the medium (still under control) came to each member in the circle, who felt his wrists still bound together behind his back, but *without* his coat on. Immediately after the medium had returned to the cabinet we were requested to light up—the cabinet not having been closed—and we then saw that the back of his arm-chair was *between* his arms, the wrists still tightly bound, which on being untied bore red marks due to the binding. The meeting lasted for an hour and a-half, and after a hymn the control closed with a short poem, of which he gave two or three during the evening.

JAMES A. THOMSON.

Canal Side, Chester.

OUR DUTY TO CRIMINALS.

BY DR. HELEN DENSMORE.

In a recent issue of a Spiritualist paper in the United States is an editorial note on the subject of the conduct of prisons which seems to me to call for a protest. The writer deprecates the better treatment that is ordinarily afforded to convicts, and which is given in the Jackson (Mich.) State Prison. He complains that the authorities permit the prisoners to smoke in their cells and about the prison, and objects to various other indulgences. The government of this same prison has been the subject of commendation, and the results of it have been quoted by statisticians and philanthropic persons interested in prison reform for years. The reforms instituted by the superintendent—whose name escapes me—have made him revered throughout the State. He modified the prison garb, allowed books and newspapers for the prisoners to read, abolished the chain gang and corporal punishment, and in various ways eliminated many unnecessarily humiliating rules and regulations. All these reforms were bitterly opposed by persons of conservative tendencies. The disregard of precedent was offensive, as it always is; but, as I have said before, the results have fully justified the new régime. Liberty, freedom to go and come as he likes, is one of the greatest privileges a man can possess; he will not barter it for any material good; and what the writer of this article says about 'the wisdom of making prison fare, prison discipline, prison privileges, so very attractive and so much better than the average citizen can afford,' and that 'such conditions inspire men to commit crimes in order that the State may be forced to feed and clothe them,' is utterly without foundation in the very nature of things.

A hundred years ago, insane asylums were managed on the same principle as our penitentiaries are now; the inmates were treated with severity on the hypothesis that they ought to know better, and that such severity would improve their conduct. We have outgrown all that. We now know that the insane are utterly without responsibility for their condition. The day will come when our penitentiaries will be managed on the same principle, when prisoners will be regarded as moral invalids, and just as much in need of treatment as the insane. When that time comes, the keepers will be selected with a view to a high moral character and an ability to teach. Of course, society must be protected against the criminal class: convicts must be restrained. Not unlikely, the day will come when second or third offenders, and those who offend again after a given number of commitments, will be sentenced to life imprisonment. Nevertheless, they will be treated with the same leniency as we now extend to inmates of asylums: they will be given the best hygienic conditions, enough useful work to make their life wholesome and prevent their being a tax upon the community; and this treatment will insure an unflinching tendency to reformation.

INBORN DISPOSITION.

The following passages occur in a recently published collection of stories by Mark Twain, in connection with the recent investigation of military proceedings in the Philippines:—

'Neither Washington nor Funston was made in a day. It took a long time to accumulate the materials. In each case, the basis or moral skeleton of the man was inborn disposition—a thing which is as permanent as rock, and never undergoes any actual and genuine change between cradle and grave. In each case, the moral flesh-bulk (that is to say, *character*) was built and shaped around the skeleton by training, association, and circumstances. Given a crooked disposition—skeleton—no power nor influence in the earth can mould a permanently shapely form around it. Training and association and circumstances can truss and brace it, and prop and strain it, and crowd it into artificial shapeliness that can endure till the end, deceiving not only the spectator but the man himself. But there is nothing there but artificiality; and if at any time the props and trusses chance to be removed, the form will collapse into its proper and native crookedness.

'Washington did not create the basic skeleton (disposition) that was in him; it was born there, and the merit of the perfection was not his. It—and only It—moved him to seek and prefer associations which were contenting to Its spirit; to welcome influences which pleased It and satisfied It; and to repel or be indifferent to influences which were not to Its taste. Moment by moment, day by day, year by year, It stood in the ceaseless sweep of minute influences, automatically arresting and retaining, like a magnet of mercury, all dust-particles of gold that came: and with automatic scorn repelling certain dust-particles of trash; and, with as automatic indifference, allowing the rest of that base kinship to go by unnoticed. It had a native affinity for all influences fine and great, and gave them hospitable welcome and permanent shelter; It had a native aversion for all influences mean and gross, and passed them on. It chose Its subject's associations for him; It chose his influences for him; It chose his ideals for him; and, out of Its patiently gathered materials, It built and shaped his golden character.

'The proper inborn disposition was required to start a Washington: the acceptable influences and circumstances and a large field were required to develop and complete him. The same with Funston. He did not make his own disposition; It was born with him. It chose his ideals for him, he did not choose them. It chose the kind of society It liked, the kind of comrades It preferred, and imposed them upon him, rejecting the other kinds; he could not help this; It admired everything that Washington did not admire, and hospitably received and coddled everything that Washington would have turned out of doors—but It, and It only, was to blame, not Funston; his It took as naturally to moral slag as Washington's took to moral gold, but only It was to blame, not Funston. Its moral sense, if It had any, was colour-blind, but this was no fault of Funston's, and he is not chargeable with the results.'

There is much insight and acumen in the descriptive part of this judgment, which is entitled 'A Defence of General Funston,' but the conclusion that no blame attaches to the man who allows these tendencies to go on unchecked is, I think, a lame one. Hereditary natural disposition may work just that way, and yet the foundations of human morality must be all wrong if there is no power that can control the ultimate result. S.

MISS MACCREADIE desires us to state, for the information of her friends and clients, that, by the advice of her guides, she will discontinue her private sittings for the next four weeks. Her public engagements, however, will remain unaffected.

REMOVAL.—Madame Bianca Unorna desires us to announce that she has removed from 11, Leopold-grove, to 'Ingleside,' Stanley-road, Blackpool, where, in compliance with numerous requests, she proposes to inaugurate a series of select developing circles.

TRANSITION.—There passed away at Gateshead-on-Tyne, on August 8th, Sarah Ann, wife of Mr. Joseph Skipsey, aged seventy-four; the remains being followed to Gateshead Cemetery on the 11th by a large number of sympathising friends. Mrs. Skipsey was a Spiritualist for many years, and was until recently, with her husband, in charge of the relics at Shakespeare's House, Stratford-on-Avon. Mr. Skipsey has won repute in literary circles as the author of many well-known lyrics and other productions. The columns of 'LIGHT,' 'The Spiritualist,' and 'Medium' were enriched some years ago with his contributions. While having retired of late years, so far as public work went, his quiet artistic home was ever open to spiritual friends.—W. H. R.

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.

'Lights and Shadows in a Hospital.'

SIR,—I have had many years of practical experience at 'developing circles' at Cape Town, as well as in London, and am fortified with a thorough knowledge of mesmerism and hypnotism. In response to your correspondent, who desires an explanation of the facts concerning the delirium of a patient, reported in 'LIGHT,' of September 13th, under the above heading, I should, as an adept in psychic science, and spiritualistic trance, and allied phenomena, diagnose the case as one of temporary possession, the operator or control being what is termed, and absolutely was, an evilly minded or undeveloped posthumous spirit. The sympathetic and intensely earnest prayer to God, by the earthly attendant angel (the nurse), at the opportune moment, psychically 'cast out' the so-called devil (evil one).

BERKS T. HUTCHINSON.

Madame Greck's Mediumship.

SIR,—I was much gratified to read in a recent issue of 'LIGHT,' a favourable reference to Madame Greck's mediumship. As a patient of Sir John Forbes (Madame Greck's spirit control, who in earth life was physician to Queen Victoria's household, during the early part of her reign), I can bear testimony to his skill in diagnosing and satisfactorily treating my own case, which the ordinary and expert practitioners seemed unable to understand. Friends whom I recommended to consult Dr. Forbes, through Madame Greck's mediumship, have experienced the same beneficial results. It is surely a duty, in the interest of suffering humanity, to make known as widely as possible this wonderful power of scientific healing that is given to the world through certain privileged persons, whom we call mediums. When will they receive the recognition and support that should be theirs? Not perhaps until their consulting rooms are in Harley-street, and their fees prohibitive—to some of us!

H. P.

Willesden-green, N.W.

A Reply to Inquirers.

SIR,—For the comfort of those who so often write to 'LIGHT' for information, I should like to give a few items of what I have learned through Planchette.

One correspondent has lately written to you asking what to do in case of a living person insisting on controlling the board. This has happened to me also. The thing to do is to refuse to continue until that influence has departed. Show your strong disapproval, and he will go. Consent only to speak to the desired one, and in time none but he will control.

In any case communication with several spirits is, to my mind, dangerous and confusing. If you always speak to one, as I do, and that a loved one, whose every thought you knew, you will find a holy peace and calm in your conversations. You will be startled at times (convinced though you were long ago) at the marvellous proofs of identity given suddenly when least expected; and the more you confine your conversations to the one being, the more perfect will the results be.

Many beginners will be surprised to hear that the spirit world is not up in the sky, but here, around us. We live in it now, but cannot see it because of the fleshly temple in which we dwell. There are houses there, cities, woods, fields, animals, and professions and trades corresponding to ours. Work there is as necessary to happiness as here; but because perfect love and content with one's lot reign, there is neither worry nor discontent connected with it.

On passing over, nothing will surprise us; familiar faces will greet us, familiar dwellings, and sights, and sounds. Now we think we know nothing of them; but we have only forgotten, for we visit them every night, and often by day also. I am aware that none of this will be news to experienced Spiritualists; but I know from my own early experiences how welcome was the simple A B C of Spiritualism, which many seem to take it for granted that everyone knows.

Let me assure all beginners that there is nothing extraordinary in communication with those who have passed on. People so often say to me: 'Oh, I can hardly believe it; but I want to!' Those who refuse to believe will get nothing. How should they! But those who wish to believe, and will try, will find that soon the only strange thing will be that it was not all realised long ago.

E. E. M.

Convinced at Last.

SIR,—It has taken me eleven years to become convinced of the truth of Spiritualism. I will just briefly give you my experience.

Eleven years ago I was living in one of our far distant Colonies. In the house where I stayed for some two years, there was an old lady who became a very great friend of mine. She was a medium and a highly cultured woman. We used to talk a great deal about spirit return, &c., or rather *she* did—for I was then a sceptic. These conversations generally took place in her private sitting room in the evening, away from the other boarders, who were staunch Wesleyans, and much opposed to my old friend's doctrine. For a considerable time I paid little attention to the subject, giving only the respectful hearing due to a woman of her age and culture. One night, however, to my surprise and horror—I was hardly twenty at the time—she went into what I thought was a faint, but presently she asked—or what I afterwards found was her control, asked, 'Is it truth you seek or merely to satisfy curiosity?'

'Truth,' I answered.

'Well, our friend is too old to be much of a medium but she can instruct you.'

After this I became interested. By and by I left that town and later the colony, going to several others and leading a varied life. For four or five years I corresponded with my friend and received from her advice and literature, but nothing to convince. Six years ago she passed away. In various countries I attended, from time to time, many meetings and circles, but never received anything that could convince me of the reality of Spiritualism. Although my experiences at the meetings were considerable, there always seemed a vagueness about the whole thing and a want of direct evidence. On Sunday night, August 31st, however, I attended the Cavendish Rooms in Mortimer-street, London, where Mrs. Wallis had the platform. At first she answered questions; the answers were remarkable, but to me they only seemed exceedingly clever. After that portion of the programme had been disposed of she gave clairvoyance. I happened to be one of the fortunate ones selected. She described an old lady, and the description answered to my old friend almost to the letter, but on thinking the matter over I came to the conclusion that I had known many old ladies to whom the description might possibly, in the dimness of my recollection, apply. I was therefore unconvinced.

On Sunday night, September 7th, I joined the circle of Mr. J. J. Vango, at Notting Hill. Mr. Vango became controlled and in due course crossed over to me. He described my old friend of eleven years ago most minutely, but I still pressed for further information. He, or rather his control, then described the room in which we used to sit years ago—the French windows, the particular table, the medium's low chair, and the verandah outside—all, in fact, in such a way as to make the identity unmistakable. I at last admitted that I knew the lady and asked for a message. In a few moments, to my intense surprise and pleasure, my old friend spoke to me—reminded me of the past and talked of personal matters. The identity was then complete. She gave up the control with a 'Good-night, God bless you,' when another proof was given me. The spirit who had controlled my old friend on that night far back, took control of Mr. Vango; and after greeting me he said that they were satisfied that I *sought truth*, and he was sorry at the time that their old friend was incapable of being any longer a medium.

Sufficient it is that after eleven years I am convinced of the truth of Spiritualism, having been at last brought to this stage by the friend who gave me the first information on the subject. I am deeply grateful to her, and also to the gifted medium, Mr. Vango, whose splendid powers I trust may be the means of convincing many others.

S. B.

Psychic Photography.

SIR,—As one who has sat with Mr. Boursnell, I beg to enter my humble protest against Mr. F. Vaughan's remarks on what he is pleased to characterise as 'the guinea balsam charm against sores.' Surely this medium is entitled to his moderate fee of 10s. 6d. for a séance, which he usually mentions before it begins. The whole tone of Mr. Vaughan's letter is 'aggressive,' and suggests to me that he is in the position of one who is 'willing to wound and yet afraid to strike.' So far as my knowledge of Mr. Boursnell goes, he troubles himself very little as to what those very clever people say who 'know how it can be done,' as he has in his possession many evidences that his efforts to obtain reproductions of departed ones for sorrowing friends have been most successful. In any view, I think Mr. Vaughan should have waited till Mr. Boursnell complained of his 'sores' before pointing out the 'commercial remedy.'

LEX.

Mysterious Musical Gifts.

SIR,—I have read the paragraph entitled 'Mysterious Musical Gifts,' in 'LIGHT' of the 13th inst., and think it may interest your readers to know that an elder brother of 'Jack Cooke, the Boy Preacher' (to whom reference has sometimes been made in the pages of 'LIGHT'), was similarly gifted to the lady named (Mrs. Spencer, of Chicago). Having only had a quarter's instruction in music, he would sit down to the piano and improvise most beautifully, flooding the house with melody; and his mother always spoke of his music as 'inspirational.'

KATE TAYLOR-ROBINSON.

Tweed Green House,
Whalley Range.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, WHITEPOST-LANE.—On Sunday last an inspiring and uplifting address by Mr. G. T. Gwinn was thoroughly appreciated by the audience. On Sunday next Mr. Thompson will address the meeting. On Friday Mr. Davis. 'LIGHT' on sale.—A. J.

BRIXTON.—8, MAYALL-ROAD.—The meetings here continue to be well attended. The visit of Mr. and Mrs. Bishop on Sunday last aroused great interest, and was much appreciated. On Sunday next, at 7 p.m., an address will be given by Mrs. Wilson; at 8 p.m., public circle every Thursday.—C.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last, Mr. W. Millard gave a trance address on 'The Second Coming,' which was much appreciated. We were glad to have Mrs. Bliss-Godden with us; her controls gave great pleasure. Meetings at 7 p.m. prompt; séance follows.—W. K.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—On Monday and Thursday, the 8th and 11th inst., Mr. Warner Clark delivered intellectual addresses, which were much enjoyed. On Sunday last Mr. Burton's address on 'The Message of Spiritualism' was much appreciated. On Sunday next Mrs. Roberts will be our speaker.—COR. SEC.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL, S.E.—There were excellent attendances at both services on Sunday last. The morning circle was blessed by spirit guidance and help, and the evening address, 'When is the Resurrection?' was greatly appreciated. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., 'The Second Coming of Christ.' Inquirers heartily welcomed. 'LIGHT' on sale.—COR.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday, the 11th inst., we were pleased to have our old friend, Mr. E. W. Wallis; his discourses on 'Spiritual Religion,' and 'Spiritualism the Comforter,' were highly appreciated by splendid audiences. On Sunday last the able discourses by Mrs. Peters on 'Spiritualism, the Need of the Present Hour,' and 'The Second Coming of Christ,' were attentively listened to by large audiences.—G. F. W.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—Mr. J. Adams, who occupied our platform for the first time on Sunday last, gave a powerful and interesting address on Spiritualism. He narrated facts of an arresting nature which had come within his own knowledge; and unbelievers in the audience must have received much food for thought. On Sunday next Mr. George Cole will give a *résumé* of Madame d'Esperance's life.—W. F. L.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreddie was again very successful with clairvoyance; eighteen descriptions were recognised, and the clear and definite proofs of spirit presence that were given, were doubtless the means of bringing conviction to many strangers in the crowded audience. Mr. J. Edwards presided and was ably supported by Dr. J. M. Peebles, both of whom spoke a few encouraging words to inquirers. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address on 'The Spiritual Life.' S. J. WATTS, Hon. Sec., 26, Osnaburgh-street, Regents Park.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD STATION ENTRANCE.—On Thursday last, Dr. Harlow Davis, M.D., U.S.A., gave exceptionally good psychometry and medical diagnosis, and in each instance convinced his audience that he could thoroughly read the spiritual and physical conditions of his subjects. The names were also given of one of the spirits described. Applause was frequent. Dr. Davis will be with us again early in October. On Sunday evening last, after an invocation by Mr. Fielder and a reading by Miss Emery, Mr. and Mrs. Boddington spoke on 'Diseases Physical and Spiritual.' Illustrations were drawn from the effects produced by returning spirits who manifest earth conditions when trying to control mediums. Much interesting matter of a really scientific character showed the contact of the 'spirit world' with everyone. On Sunday next, at 7 p.m., Mr. D. J. Davis. On Tuesday, the 23rd, at 8 p.m., Mrs. Laura Peters, of Manchester, psychometry.—B.