

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

The following, from 'The Daily News,' appears to have substance in it. We should not be at all surprised if its truth were demonstrated:—

The latest story about the Czar of Russia comes from the Russian Liberal paper, 'Osvobozhdenie,' published at Stuttgart, which, being outside the jurisdiction of the Censor, can write anything it thinks or believes. It has received 'sensational information from such sources that its veracity cannot be doubted.' This is to the effect that the Czar has placed himself under the influence of a Mr. Philipps, who is a mesmerist. Philipps calls forth the spirit of Alexander III., who, unlike too many of his fellows in the 'vasty deep,' comes when he is called, and foretells the Imperial or the domestic future. Mr. Philipps has also had the privilege of hypnotising the Czarina, according to this authority. Have the Spiritualists whom the Kaiser dismissed with scorn found a footing further East?

'The Daily News' does not seem to know that Spiritualists long ago found hospitality and a vocation at the Russian Court.

It is quite possible that there is deep significance in the new method of helping children to be 'good.' Experiments of various kinds tend to show that the first moments of falling asleep or of sleep are specially valuable in relation to Suggestion. A thoughtful mother says:—

I never punish my little ones. I simply wait till they are asleep, and then I talk to them, not loud enough, you understand, to wake them, but in a low voice. I tell them over and over that they must be good. I suggest goodness to them, for I think the mind is just as susceptible to suggestion during the natural sleep as during the induced unconsciousness or during their wideawake moments. I concentrate my mind on it, and I am confident that before long all mothers will adopt my method.

But, if this mother's theory and practice are worth anything, she ought to hold that suggestions made in sleep are more potent than those made in 'wideawake moments.' At all events, a child is well off who, instead of being beaten when awake, is tenderly talked to when asleep. It would do the mother more good, any way.

The following, from 'The Universal Republic,' bears thoughtfully upon a subject lately considered in 'LIGHT':—

True prayer belongs to religion and not religions. It is an act of man and not of men. It is the Divine-Human spirit in all its oneness of fellowship between things natural and spiritual. It is of the patience, sorrow and labour of Time, as well as of the unchanging law of the Eternal. It is the cry of the within for the without and the cry of the without for the within. Never will this prayer cease its efforts until all that God purposed concerning man has become the accomplished fact. Never will the One enter into rest until that rest embraces the joy of each in all and

of all in each. Never will this prayer ask for a Heaven that does not include the earth, nor for an earth that is not overshadowed with the populous and rejoicing Heavens.

A philosophical American journal prints a summary of a conversation between certain 'earnest and subtle thinkers,' from one of whose remarks we take the following thoughtful paragraph:—

One of the greatest of logicians, as well as scientists, says that the great hope of man for immortality is his incompleteness. As long as he is in the process of making, he will not be put aside for something else. There would be nothing for a finished up man but to be retired from life, just as the creatures that are now fossils were passed out of active existence. The old religion sought to make just this sort of people. But it was logical, for it conceived a china-closet Heaven where the finished up folk might be stored away for ever. A really complete saint, an absolutely righteous person, would have no mission on our globe.

Benjamin Franklin said, We are not yet born. Fortunately, this is so. We have hardly begun evolution. Man is that being who is morally adjusted for eternal development. Food for his perpetual moral and intellectual evolution is stored up about him. The universe is altogether, in every atom of it, convertible into food for ethical beings. We are constantly acquiring new power, and as constantly converting old acquisitions into automatic functioning. Cope says, Beware of automatism. If you finally get to the end of growth, and do all that you do by instinct, then there is no more future life for you than for a bee or an ant.

We have no liking for books of testimonials concerning the benefits derived from medical or other treatment of diseases; but Helen Wilmans' pamphlet on 'The wonders of thought-force,' in addition to its scores of testimonials (or perhaps hundreds, we have not counted them), contains a number of lively paragraphs on how it is done. This energetic lady appears to have fifty thousand cubic feet of will-power to spare, renewable at will; and she has been spending it and renewing it all her life. Her account of it is exceedingly simple. She says:—

I give no medicine. Thought, trained in a knowledge of its own power, is a greater healing agent than any medicine. Mental communion of the patient with the healer strengthens the patient's will; strengthens it so much that it asserts its mastery in the disease-weakened body until the nerves, muscles and blood vessels quicken in their work and resume their proper functions in his system.

Vitality expresses itself in will. The will is master of the human organism, and if it is strong enough it can keep out every form of disease by itself. If it is not strong enough, then disease enters and finds ready lodgment. The disease weakens the patient's will more and more; and at last, if nothing checks this increasing weakness of the will, the patient dies. The doctors go to the patient and administer medicine, and perhaps the patient recovers; but it is not the medicine that has cured him, but the basis of hope which the medicine has supplied; the hope gradually and unconsciously ripening into will.

All cure is effected by changing the vibration in a patient's mind. The presence of a doctor whom we have become accustomed to trust will often change the vibrations and supplant fear with hope.

I have spoken of hope and fear. Hope is allied to the will. The will takes its rise out of hope. As soon as the vibrations are changed from fear to hope, the will begins to gather force and assert itself. Mental treatment strikes squarely into the effort to arouse the patient's will.

Dr. E. H. Noble, writing in 'The Elmira Gazette,' pleads with science and the churches for a more serious and open mind in relation to Spiritualism: and yet even he tries hard to take refuge in 'that blessed word' 'sub-conscious.' He says:—

There is no doubt of the occurrence of these things. That a table will tip without visible aid and answer questions intelligently, as will also the planchette, anyone can demonstrate to his satisfaction easily. Some mediums give quite remarkable exhibitions of power over inanimate objects. Just how, and by what laws, this is accomplished, we are entirely unable to say. Psychologists are inclined to believe, and some positively assert, that mind has the power to act upon matter without the aid of material objects and through space. To the writer the idea is not unreasonable. He is further inclined to the view that through some not understood way the messages received and answers given by material objects come from the so-called sub-conscious mentality of the individual whose mind is operating. The principal reason for this view is, that observation has taught him that, in matters unknown to someone present at the test, the responses are as apt to be inaccurate as otherwise. Were the communication from a departed spirit, there should be no error.

The last few words reveal Dr. Noble as a mere beginner, after all. Further experience will teach him that the chances of falsity or error in spirit-communication are many, and that in a variety of ways the falsity and the error may mean only fog. Does he imagine that it is easier for spirits to communicate with us than for us to communicate with them? The records show that their difficulties are sometimes enormous.

'Maternity without suffering' (Philadelphia and London: The Vir Publishing Company) is a very serious book by Mrs. E. F. A. Drake, M.D. We have read enough of it to be convinced that it is written with knowledge and in good faith by a thoughtful teacher and a competent helper. We only wonder what will happen when the whole subject is faced in the spirit of this book.

The following, by William Brunton, appears in 'Unity.' If slightly laboured, as poetry, the thought is delightfully free. It expresses, we believe, a truth, the knowledge and full persuasion of which would bless and console multitudes of unhappy mourners, and emancipate those 'who through fear of death are all their lifetime subject to bondage':—

DEATH AND LIFE.

I held an audience with death,
And stood beside the portal wide;
A moment I suspended breath,
And felt as if my soul had died.

It seemed the door was black as night,
And swung afar in empty space,
And I stept out in wild alflight,
To find myself in that huge place.

I swiftly fell, as shoots a star
Across the darkness of the sky.
To break my fall there was no bar,
And so I swept infinity.

Ah! 'twas a thought bred of my fear;
For lo! there stood beside the door
A form of love, a face most dear,
And met me as she had before.

'Twas lovely Life, and still the land
Of love with all its gifts of grace;
She took me gently by the hand,
And made me welcome in the place.

And it was sweet as land of Spring,
When flowers are seen and pipes the bird;
Oh! like a lark my heart did sing,
To joy's divineness deeply stirred!

SPRIT is the only reality, the one power, the one love. We live in it, and there is naught to separate us from its ever-watchful care, its ever-loving presence. HORATIO W. DRESSER.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (entrance from Regent-street), on the evening of Thursday next, November 20th, when

MR. EDWARD CARPENTER

Will give an Address on

'DREAM-WORLD' AND 'REAL-WORLD.'

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

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

CLAIRVOYANCE.

Mr. Alfred Peters kindly gives illustrations of CLAIRVOYANCE to Members and Associates, on Friday afternoon, from 3 to 4, or possibly until 4.30, at the rooms of the Alliance, 110, St. Martin's-lane, W.C. Admission fee, 1s. each. No one admitted after three, and it is expected that no one will disturb the séance by withdrawing before the close.

DIAGNOSIS OF DISEASES.

Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council of the London Spiritualist Alliance, and for that purpose attends 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 Mr. Spriggs's 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 is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MEETINGS FOR PSYCHIC DEVELOPMENT.

Meetings are held once a fortnight in the new rooms of the Alliance, at 110, St. Martin's-lane, W.C., for the encouragement, and direction, of the cultivation of private mediumship. The times appointed are from 4.30 to 5.30 p.m. on the same days as are announced for the Alliance addresses at St. James's Hall, as that arrangement, it is thought, will be the most likely to suit Members who live in the remoter suburbs. The proceedings are under the direction of Mr. Frederic Thurstan, who has devoted much time to a special study of the subject. Any Member or Associate of the Alliance earnestly desirous of self-development is welcome to attend, and more especially any promising psychic. There is no fee or subscription.

It is particularly requested that all visitors be in their places at least five minutes before the time fixed for the commencement of the proceedings.

DR. J. M. PEEBLES.—Readers of 'LIGHT' will be pleased to know that Dr. J. M. Peebles had an enjoyable voyage to New York, and has arrived safely at his home in Battle Creek, Michigan. He is now busy on a new pamphlet to be entitled 'Who are these Spiritualists?'

THE GERMAN PSYCHICAL JOURNALS.

The first article in 'Uebersinnliche Welt,' for October, is a description, by Anton Schlachter, of some recent observations of the

Mysterious Flames,

or luminous appearances, at Berbenno. During last year several papers were published in this journal by persons who had witnessed these curious phenomena, which are seen in the neighbourhood of Berbenno, in the North of Italy, and which wander from one vineyard to another.

The writer says that he determined last summer to spend a few days at Berbenno in order to satisfy himself of the fact of these occurrences. After taking a room at the hotel, he went to the house of Erzpriester* Paolo Tirinzoni, accompanied by the vineyard proprietor, Gmür, and was invited by the former to pass the night at his house, from the upper storey of which a good view is obtained of the vineyards in which the mysterious wandering flames appear. A detailed account is given of what he and his host witnessed during the four nights that they spent in this room, the first being that of July 31st. This was a close, thundery night, and as neither he nor Herr Gmür, who accompanied him, saw any 'flames' except some flashes of lightning, they returned to the hotel about half-past three to get some sleep. On the other three nights he passed in the same room the 'flames' were seen by both the watchers, though not always simultaneously, as one slept while the other kept watch. The account is very interesting, though too long for reproduction here. It is accompanied by a ground plan of the district, including the two vineyards in which the phenomenon usually appears, and which, being on hilly and dry ground, would not be suitable for the pranks of 'will-o'-the-wisp,' which usually take place on marshy ground. The writer describes the first flame he saw as a whitish luminosity, with a bright nucleus. Signor Negri related, in the course of conversation, that one night, when he was returning home from visiting a sick person, he saw the 'flame' coming towards him, but he was not courageous enough to meet it and ran away. Herr Schlachter writes:—

'Unfortunately, no one had yet been found to undertake a physical examination of the flames with sufficient patience and perseverance, though many persons—some in good position—have observed and written about these mysterious wandering flames, but the problem has yet to be solved.'

The concluding passage is interesting as exhibiting the desperation with which German 'Occultists' cling to their favourite theory of 'Animism.'

'I may perhaps be permitted to suggest a hypothesis in explanation of this phenomenon, which has not yet been advanced. Might we not, when all natural explanations have fallen through, attribute the phenomenon to animism? Herr Franz Kaihel, in an article last year, suggested the spiritistic theory to account for the luminous appearances; but would it not be better first to exhaust the more probable hypothesis of animism? The fact that the point of departure of the flames is a small group of houses, and that they first began their nightly wanderings some twenty years ago, should be taken into consideration.'

The two following articles are both from the English. The first is a translation by Luise Hiltz of short notices of the late Mr. F. W. H. Myers, by Frank Podmore and Walter Leaf, both highly appreciative; and the second is taken from the August number of the Australian journal 'Harbinger of Light,' and gives an account of some interesting manifestations at a séance in Melbourne, communicated by one of the sitters.

Among the 'short notices' in 'Psychische Studien' appears the following:—

'According to a paragraph in the Berlin "Nationalzeitung," the trial of Frau Rothe, so impatiently awaited by all interested in this case, is to take place in October'; so in all probability an account of this trial will appear in the November journals.

Dream Consciousness.

An article by K. Hoffmann is also given entitled 'Is Dreaming a Particular Form of Consciousness?' which much interested me, being myself an inveterate dreamer. The

following opening paragraph shows the opinions held by the writer on this subject, with which I may be permitted to say I entirely agree:—

"Death is the process of passing from one form of consciousness to the other. Therefore every death is connected with a birth. In this sense we die every night to the world of sense and are born to another form of consciousness, to which the next morning we die again and are reborn into the world of sense." Thus writes the Theosophist, E. Böhme, in his essay, "Is there Reunion after Death?" He gives his opinion as though there could be no possible doubt as to the truth of it. This essay of the noted Theosophist bristles, however, with errors and contradictions. I make it my task to bring forward facts which show how false the idea is that the soul during sleep enters into another form of consciousness, and that therefore dream-life is a life of the soul in another world of consciousness.'

The writer gives several instances, showing how varied is the *apparent* measure of time in our waking state, something as it is in dreams; how, for instance, to a young wife anxiously expecting her husband's return, the moments seem to be hours, while to two lovers engrossed in one another, time flies on the rapidest pinions. He points out—among other things—the utter want of connection existing in dreams, even in several taking place, with a short interval between, on the same night; while the silly or worse things we are *forced* to do in our dream-life are humiliating to a degree. Here is an example, familiar, or something like it, no doubt, to many:—

'I dreamt I was walking in a crowded street, when, to my horror, I found my trousers had come down, and yet was obliged to pass through the crowd in this state. Now I wake for a little while and then go to sleep and dream again. This time I am flying upwards, and then the power fails me—I am falling, but awake before reaching the ground; shortly after go to sleep and dream some nonsense again. The most lively imagination of a Theosophist could scarcely invent any connection between such dreams.'

Among a number of reasons adduced to disprove Böhme's theory is the following, which seems quite sufficient in itself to refute the theory:—

'If dream were really another form of consciousness it ought to follow that all the persons who are acting in our dreams should dream the same thing, each naturally taking his own rôle. But how seldom, if ever, is this the case! I know of no even approximately similar instance.'

At the conclusion of this line of argument, Herr Hoffmann says that it will doubtless be expected of him that he should give his own idea of what dreams are, which he proceeds to do in the following words:—

'I look upon them as being a reproduction of earlier actions or ideas which phantasy arranges or combines in such a manner that they seem a real picture of life. The dream is either originated or influenced by outer sense impressions or occasionally by inner mental processes.'

No one can dispute the fact that dreams are greatly influenced by physical conditions, and that terrible or distressing ones are usually attributable to a disordered state of the stomach or to exhaustion, which prevents the blood flowing freely to the brain, and those persons are fortunate who, as a rule, enjoy calm and dreamless slumbers; though dreams are occasionally pleasant and even amusing.

M. T.

MR. J. J. MORSE.—We have received a copy of 'The Suevic "Lyre-Bird," a souvenir record of the voyage of the White Star ss. Suevic, Liverpool to Sydney, July 19th to September 9th, 1902.' It is printed on plate paper and edited by Mr. J. J. Morse, whose portrait graces the first page. An interesting diary is given of the daily doings on board, and among other contributions there are several from the pen of the editor, one of which, 'A Farewell Ode to our Cape Town Fellow Passengers,' also appeared in the 'Cape Town Argus,' on August 13th. Mr. Morse lectured on 'Hypnotism,' on August 20th, Major T. Umphelby in the chair; and a number of concerts were given, at each of which solos were contributed by Miss Florence Morse, who, we are pleased to learn, is busy in Melbourne, lecturing, giving clairvoyance, and singing, with much success. The October issue of the 'Harbinger of Light' contains a full report of Mr. Morse's third lecture in Melbourne, which was listened to by an audience of eight hundred persons.

*Probably curé or vicar.

TRANSITION OF SWAMI VIVEKANANDA.

Through the generous courtesy of a friend I am permitted to reproduce, for the benefit of the readers of 'LIGHT,' an extract from a private letter, giving some account of the last hours of that fine teacher and philosopher, Swami Vivekananda, in India. The lines are from the pen of one of his most devoted pupils and followers, and convey touchingly the news of his transition to the higher life. They will, I feel sure, be read with deep sympathy and interest by his very numerous English admirers, many of whom gratefully acknowledge the great help they obtained from his stimulative and uplifting thought:—

'When we returned from our visit to the mountains and saw Swami again, we were shocked at the change those few weeks had made, though he himself was full of plans, and of tenderness and consideration for others. He had been under the care of a physician and had been through a severe "cure," taking nothing but milk all through the hot season. I went to see him a few days before his release, and he said he was going away (but we thought it was to Japan—if we had only known!) and that a great austerity and meditation had come to him.

'He spoke most beautifully and lovingly of many things, and waited on me while I ate, fanning me, &c., and when I said, "Oh, Swami! I hate that you should do this, it is I who should do it for you," he smiled, and speaking of his going away he said, "It is best so; the tendency of a teacher is to train his followers and then break them by interfering with their methods of action."

'So many things he said, it seemed as if that great heart were counting over his own. If I had only known it was the last time—and yet how could it have been borne!

'Three days afterwards he sent word to Calcutta that he was better. He roused the men at the Math before day-break, to bathe with him in the Ganges, and for meditation, his usual practice; in the morning he taught a class Sanskrit for three hours. Afterwards, feeling better than he had for a long time, he went for a walk of two miles. On his return he took some hot milk and went to his room for the sunset meditation, telling the boy to remain outside and meditate with him.

'After passing more than half an-hour so, he called the boy in to fan him and massage his head, and fell asleep. He drew a deep breath, then came a pause, then another deep breath, then silence. The boy, being alarmed, called in an old Sannyasin who had had medical training. Every means was taken to induce respiration, but that mighty spirit had broken its bonds and had found freedom.'

The fine breadth of thought and mental grasp possessed by this philosophical Master are testified to by several eloquent obituary notices in the Indian Press. 'The Indian Review,' of Madras, paid special tribute:—

'His religion knew no caste, no creed, no colour; his philosophy knew no systems and sophistries; his sympathy was boundless, and he recognised a brother and sister in every man and woman he met. With the same spirit and breath he praised the glory of the Brahma of the Hindus, the Ahura Mazda of the Zoroastrians, the Buddha of the Buddhists, the Jehovah of the Jews, and the Father in Heaven of the Christians. He despised no religion, no form of worship. Read his favourite song: "As the different streams, having their sources in different places, all mingle their waters in the sea, so, O Lord! the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee." If he often laid stress on the glory of the Vedanta, it was because he felt that in ideal it proclaimed the great lesson which he incessantly voiced forth, the lesson of the harmony of all religions.'

What is Vedanta? This question, lucidly answered by another Indian writer, the Swami Abhedananda, in the new publication, 'The Spiritual Quarterly,' of Manchester, comes opportunely at this time, when intellectual thought is being so largely directed to Eastern literature, and when simple expositions of terms are especially necessary. According to Abhedananda, Vedanta, literally translated, means 'end of wisdom'—'from veda, wisdom, and anta, end.' 'Vedanta,' he says, 'explains what that end is, and how it can be attained. All relative knowledge ends in the realisation of the unity of the individual soul with the ultimate truth of the Universe. That ultimate reality is the universal Spirit. It is the infinite ocean of wisdom.'

Turning to the June issue of the 'Brahmavidin,' we find

an article entitled 'Practical Vedanta,' by Swami Vivekananda, from which the following vigorous extracts might be quoted as typical of his fearless style:—

'When a man has arrived at that perception (which sees God everywhere and in everything), according to the Vedanta he has become free, and, says the Vedanta, that is the man who is fit to live in this world. Others are not. The man who sees evil, how can he believe in this world! His life is a misery; it is a mass of misery here. The man who sees danger here, his life is a misery. The man alone can live in this world, he alone can say "I enjoy this life," who has seen the truth, and the truth is everything.

'By the bye, I may tell you that the idea of hell does not occur in the Vedas anywhere. It comes into India with the Puranas much later. The worst punishment in the Vedas is coming back here, having another chance. From the very first we see the idea is taking the impersonal turn. The ideas of punishment and reward are very material, and they are only consonant with the idea of a human God, a man who loves one and not another.

'It is very good for children to think of God as an embodied man: it is pardonable in a child but not in a grown up man, a thoughtful man or woman, to think that God is a man or a woman and so forth. On the other hand, the Impersonal God is a loving God whom I see before me as a principle. We want to worship a loving God. I have seen nothing but God all my life, nor have you. He is here day and night, saying "I am." The moment you say "I am," you are knowing existence.

'Where shall you go to find God if you cannot see Him in your own hearts as living beings? "Thou art the man; Thou art the woman; Thou art the boy; Thou art the girl, the animal, the angel. Thou art all that, such a wonderful living God, who is the only fact in the universe." The Mahommedan says there is no God but Allah. The Vedanta says there is no God but man. It may frighten many of you, but you will understand it by and bye. The living God is with you, and yet you are building churches and temples and believing all sorts of imaginary nonsense. The only God to worship is the human soul. . . . This is practical, the most practical of all worship. . . . Yet if you tell it to most men it frightens them, they say it is not right. They go theorising about ideas their grandfathers told them, that twenty thousand years ago a God, somewhere in heaven, told somebody that He was a God. Since that time we have only theories. Each one must have his way, says the Vedanta, but this is the ideal: The worship of a God in heaven, and all these things, are not bad, but they are only steps towards the truth, and not the truth itself. . . . We really begin to love the world when we understand what is meant by the brotherhood of mankind, and not before.

'The ideal Vedanta is man-worship here, and this is the message—that if you cannot worship your brother man, the manifested God, it does not believe in your worship. . . . If you cannot see God in the human face divine, how can you see Him in the clouds or in anything dull or dead, or in mere fictitious stories of your brain? You I will call religious from the day you begin to see God in men and women, and then you will understand what is meant by turning the left cheek to the man who strikes you on the right. . . . We have to also see others with eyes of love, with sympathy, knowing that all are but going through the same path that we have trod. . . . Be free; hope for nothing from anyone else. I am sure if you look back upon your lives you will find that you were always vainly trying to get help from others and it never came. All the help that has been given you was from within yourselves. . . . If you are free, you must know that they are all coming to be free sooner or later. If you are free, how do you see the impermanent? If you are really pure, how do you see the impure? For what is within is without. We cannot see impurity without having it first inside. This is one of the practical sides of Vedanta, and I hope that we shall all try to carry it into our lives. The whole life is here, for this to be carried into practice: but one great point we gain, that we shall work with satisfaction and contentment, instead of discontent and dissatisfaction, for we know it is all within us, we have it, it is our birthright, and we have only to manifest it, make it tangible.'

J. STANNARD.

THE National Spiritualists' Association, of America, held its annual convention in Boston, Mass., on October 21st and subsequent days to the 24th inclusive. The meetings were large, enthusiastic, and business-like, and were ably conducted by Mr. Harrison D. Barrett, who was unanimously re-elected president. The various reports show a healthy state of activity and of useful service to the cause, and the Association is clearly making its influence felt for good.

SPIRITUALISM versus TELEPATHY.

BY JUDGE DAILEY.

(Continued from page 525.)

In further refutation of the theories put forth by Dr. Thomson J. Hudson, Judge Dailey criticises at some length Hudson's views in regard to man's possession of two minds, the Conscious and the Sub-conscious, the Objective and the Subjective, and then proceeds to give illustrations of the powers possessed by spirits to give proofs of their identity when they can find mediums suitable for the purpose. He says :—

'Fully twenty years ago, a spirit entranced the medium (Mrs. Dailey), when she and I were alone, and announced himself as Dr. Morse, giving his full name, and stating to me that he had died a number of years before in the city of New Orleans, where he had lived and practised his profession, and where he had a family still living. He said that he had been prominently connected with the hospitals at New Orleans, and had a very extensive practice. I was not well at the time, and the medium herself was in a poor condition of health. He said that he had come to be of assistance to us, and while he did not propose to interfere with the treatment we were receiving unless it was necessary, he would stand by and warn us of mistakes in so far as it was possible. He was very faithful in coming to us, and gave me very salutary advice in regard to my health.

'At the time of the Exposition in New Orleans, being in poor health, the medium and I went to that city and spent a few days. As we approached the city she informed me that she felt the presence of Dr. Morse very strongly, and presently became quite interested in everything to be seen around us. She pointed out the locality in the city where Dr. Morse had lived, and said she could go directly to his house. Up to this time, I had taken no steps to verify what I have here stated. Arriving at our hotel, I visited a drug store, questioned the druggist as to whether such a person had ever lived in the city as this Dr. Morse, and I received the fullest verification of all he had told me, even to the location of the house where he resided, which was in the section of the city indicated by the medium.

'Some eighteen years ago the medium and I were quite intimately acquainted with a Dr. Howard, his wife and family. During our absence of a few weeks from the city, his wife had died, and had been some six weeks in the spiritual world, at the time the incident I am relating occurred. The medium was entranced by one who had represented herself as the spirit of a little girl, whose name was Daisy Crandall. She had come to us many times, and is still one of our spiritual family. Several friends were present when she spoke hurriedly, saying: "Why, here is Mrs. Howard. She says she has just come from the doctor's house; that the house is on fire, and that she was frightened, fearing that the old doctor would be burned up." It was a pat statement, and quite startling. I remarked: "I hope, Daisy, you are not mistaken, for you know very well that the medium knows nothing of what you say, and if it turns out that there was no fire there, it would be very annoying to her." She became immediately indignant, and asked me if I supposed that Mrs. Howard would come there and tell a lie. I meekly replied, "No, but I didn't know but that there might be a mistake." She reiterated that there was no mistake. She believed what Mrs. Howard said. I said nothing of the occurrence until after the company had gone. When I told the medium of what had been said through her lips, while she had been entranced, she became very much excited, stamped her foot, and said that no control should put her in that position, for she did not believe there was a word of truth in the statement. She had hardly spoken the words before the spirit returned and took control of her. Sitting down, she burst into tears and said to me, "To-morrow morning I want you to harness the horse and carriage, and take the medium down to Dr. Howard's house, and I will tell you just what you will find there. You will find that the fire engines were there, that they put water in through the house; that it came down through the ceiling; that the bedding was on fire, and that they threw the mattresses in the back-yard; and say to her when I am gone, that she must not question our truthfulness, for we do not lie." I did as requested. We drove down to Dr. Howard's; he lived in a brown stone house on Bedford-avenue. As I drove up to the curbstone, there was no sign of fire in the front part of the building. The medium immediately exclaimed: "There, I told you so." I said, "Wait." I ran up the steps and rang the bell at the door. The call was answered by the doctor himself, and the moment the door was opened, the work of the flames and water was before me. The doctor at once stated that fire

had broken out the night before, and he came near being burned up. I hurriedly ran through the hall of his house, looked out of the back window of the parlour, and the mattresses were still smouldering in the yard, and the ceilings were soaking with water.

Natural sensitives, possessing the gift of clairvoyance, have demonstrated the fact that they have discerned events transpiring in very distant places, and in his published 'Life of Miss Mollie Fancher,' Judge Dailey recorded a number of instances in which she manifested that power, and he now says :—

'If it be true, as demonstrated in her case, and in thousands of other instances, that the clairvoyant can see beyond the walls of her enclosed room, out into the street, and witness what is transpiring, she is also entitled to the credit of speaking truthfully when she declares that she sees the spiritual forms of her departed friends, as from time to time they present themselves to her, and that intangible though they be to the mortal touch, they are, nevertheless, there to her spiritual vision. She has the absolute consciousness of their presence. We may be sure that whatever transpires, either in this or in the spiritual world, will take place in harmony with the principles of natural law.'

THE AMERICAN WAR FORETOLD.

In an article in the 'National Review' for October, entitled 'From Some Recollections of a Diplomatist,' giving details of 'Life in Russia in 1870-71,' the following story, told by the Rt. Hon. Sir Horace Rumbold, Bart., G.C.B., is of value and will be of interest to readers of 'LIGHT.' It will be found on p. 299. After referring to his political relations with 'Governor' Curtin, the Minister of the United States, the writer says :—

'My chief recollection, however, of the American diplomatist is in connection with a very different subject. There was just then in Petersburg society a craze for table-turning, spirit-rapping, &c. My wife also amused herself trying her hand at "Planchette," and certainly the results she obtained quite puzzled me, knowing how incapable she was of any deceit in the matter. One evening at the Curtins' she was thus engaged, when Curtin, habitually the blandest of men, almost sternly requested her to desist from this amusement, which touched, he told her, upon questions much too serious to be trifled with. His earnestness so impressed me that I begged him to explain his objections to me, whereupon he related what follows. At the very eve of the great war, he was hard at work one day in the Government Offices at Philadelphia, when he was told that a person wished to speak to him on important business. Although very busy, he consented to see the applicant for a few minutes. The man ushered in was unknown to him and apparently in poor circumstances, while he evidently hailed from some Western State. "Mr. Curtin," he said, "I have a very urgent message for you which I must put in writing." He forthwith sat down and began to scribble. Curtin watched him with feelings that turned to utter amazement when he recognised, in what flowed from the pen of this entire stranger, the unmistakable handwriting of the mother he had lost not long before, and to whom he was devotedly attached. The message was not lengthy, but of so extraordinary a character that, when the writer had finished, Curtin asked what he could do for him, offering him money, or at any rate a free pass on the railway to take him to his distant home. The man thanked him but declined any assistance, and repeated that he had simply been impelled to give the message in this form, Curtin remaining under the impression that he did not understand its import and was acting mechanically under some mysterious influence. What he had thus written was a rough forecast of the chief events of the great contest which then had not yet broken out. Curtin was so struck by the circumstances that he imparted them, in confidence, at the time, to friends in Philadelphia, who, with him, afterwards watched with intense interest the developments predicted in the message. The result of this incident, however, was that whenever he was in any doubt or difficulty, he resorted to the means so strangely indicated, and always received replies which he felt absolutely certain were in his mother's handwriting. That Mr. Curtin told me this singular story in perfect good faith I cannot for a moment doubt.'

CHANGE OF ADDRESS.—We hear that Mrs. Russell-Davies has removed from Arundel House, Balham Park-road, S.W. Her permanent address is now 27, Buckingham place, Brighton.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
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BEAT HIM WELL.

A short time ago we cut out the following from a London newspaper:—

THE TERRORS OF THE BIRCH.

Among the applicants at the Clerkenwell Police-court was a father, who told Mr. Paul Taylor that his son, who was only ten years of age, was entirely beyond his control.

The Magistrate: In what way?

The Applicant, pushing the little fellow into the witness-box, said his son stayed out at night.

Mr. Paul Taylor: Do you really mean to represent to me that you cannot control that boy of ten years?

The Applicant: Yes, sir.

Mr. Paul Taylor: What have you done to correct him?

The Applicant: I have beaten him with my open hand, and given him some dozen strokes with a cane.

Mr. Paul Taylor: Now, take my advice. Take the boy home, and beat him well with a strap. It's no good beating a boy with the open hand. (To the boy): If you don't take heed of the strap which your father will administer to you, my boy, you'll be brought here and severely birched. By the by, has the boy ever seen the birch?

The Father: No, sir.

Mr. Paul Taylor (to an officer of the Court): Take him and show him the birch which he will surely have if he isn't careful in the future.

The boy, sobbing bitterly, was led from the Court into the gaoler's room, where the stalwart guardian of prisoners made one or two whizzing cuts in the air with a formidable-looking birch.

The father then conducted his son from the building.

With all respect for this amazing magistrate, we must say that his dealing with this painful case was inexpressibly coarse. His question, 'What have you done to correct him?' ought to have been, 'What have you done to teach and win him?' The man's reply, on the lines of the magistrate's question, was equally brutal: 'I have beaten him with my open hand and a cane.' The response of the magistrate to that carried the brutality still lower: You must beat him more. Your open hand is too merciful. Get a strap: and now show him *our* instrument of torture!

We should like to commit this magistrate for three months, with hard labour, to the humblest Spiritualist's family where no servant is kept: his time to be fully occupied in reading the ethical literature of Spiritualism, studying the New Testament, and minding the baby. The very humblest Spiritualist would be able to teach him to improve the dialogue next time, when something like the following might be reported:—

Among the applicants at the Clerkenwell Police-court was a father who told Mr. Paul Taylor that his son, ten years old, was entirely beyond his control.

The Magistrate: In what way?

The Father: He stays out late at night.

The Magistrate: Do you mean to tell me that you cannot control this child?

The Father: Yes.

The Magistrate: Then I am both sorry for you and ashamed of you. There must be something wrong with *you*. What have you done to control this little lad?

The Father: I have beaten him, with my hand and with a cane.

The Magistrate: You coward! You simpleton! Do you think that is the way to make a boy want to come home, or to win him to obedience? It is just possible that it is you who need the thrashing. But thrashing does no good either to man or boy. It only suggests a fight, and excites all kinds of nasty tempers.

The Father: Well, what else can I do?

The Magistrate: Do you love this boy? I mean, have you ever loved this boy?

The Father: I hope so.

The Magistrate: Do you think you ever made him feel that you did?

The Father: How can I tell?

The Magistrate: How can you tell! How can you tell whether your child ever knew you loved him! Pray go away with that poor child, and try to find out how to do your duty by him. Don't fight him. It is cowardly, and it will not pay you. Find out what will make him like his home and you. If you are a man, you can do it. It is worth it. For God's sake and the child's, go away and try.

Of course, this sorrowful scene in the Clerkenwell Police-court compels us to face one of the gravest problems of our day. The old-fashioned, quiet, homely way of living has, to a large extent, gone out. From the highest to the lowest, in all large towns, and notably in London, the home is no longer a home,—at all events in the full sense of the word. For the woman, it has not much changed, except as it has changed for the man, and that has made all the difference to her. She still keeps at home, nearly as much as ever: but the man has his club, his Union, his political society, his music hall or his pub. The very fewest are able to go home and keep there. Restlessness and excitement seem to vibrate in the very air. And the boys and girls also respond to it. They love the streets, the flaring lights, the latent devilry, the cheap theatre or variety show. They live for their 'pals': they go in companies, in droves, in gangs. They smoke and swagger like their fathers, and always tend to Hooliganism; and the age-limit is always being lowered, until now it has reached ten.

We, who have as our ideal the spiritualising of the human animal, are bound to take serious note of this. Just now the nation is ringing with antagonistic cries concerning what is called 'religious instruction.' Alas! what is usually meant goes no farther and no deeper than texts, and questions and answers in a catechism. Infinitely more to the purpose would it be if the managers of schools would arrange for a civilising fifteen minutes every morning, to be occupied by the brightest and most notable men and women of the day, in laying before the children the true meaning of life, in relation to simple, homely and practical matters. Why should not the great lawyers, the great statesmen, the great poets, artists, preachers, take their turns in this divine service, in this effort to prepare, equip and guide the nation's children for making the best of life? Why not take for a subject this very scene at the Clerkenwell Police-court? In the hands of a competent teacher,—(and the teacher for that morning might well be the Lord Chief Justice, or the Home Secretary, or Henry Holiday, or Stopford Brooke, or Lady Aberdeen, or Walter Crane),—this subject might be infinitely better, even as 'religious instruction,' than the story of Sodom and Gomorrah, or the recitation of 'The Apostles' Creed.'

And yet, after all, it is in the home itself where this battle over the child, aged ten, has to be fought,—a battle not with him but for him,—a loving, patient, self-restrained effort to win his confidence and goodwill. Every one of us follows the bent of his ruling desire, the bidding of his dominant emotion,—the magistrate not less than his victim, aged ten. Poor little mortal! His father finds it difficult to get him home at night! What a father! what a home! And England's magistrate recommends beating with something severer than a man's hand or a hand with a cane in it! Father, forgive them! They know not what they do!

MAN HERE—AND HEREAFTER.*

By MRS. EFFIE BATHE.

Address delivered before the Members and Associates of the London Spiritualist Alliance in the Regent Saloon, St. James's Hall, on Thursday evening, November 6th, 1902.

Man is a being of triple organisation composed of the graduated elements—Spirit, Soul, and Matter. The spiritual essence in man is the direct emanation from God, who is the First and Supreme Cause of all things existing throughout the Cosmos: therefore man's spirit is gifted with the germ of divine wisdom and spiritual power.

Spirit is living; and Life is spirit, for both are essentially one; and life is an universal principle throughout Nature, however elementary its manifestation of form may be; whilst it is through the agency of spirit alone that form can be retained, and prevented from returning into its original primordial matter.

The power of God transcends that of Nature because Nature is His product, or the visible expression of the Great Spirit; and natural man has no wisdom but the interior revelation of the wisdom of God.

The Soul Essence of Man is composed of the ethereal or astral influences emanating from the soul substance of the world, planets and stars; but especially from the planet upon which he lives. These astral elements are the organisers of the soul of man; and each planet, star, or world has its special characteristics, and sends forth beneficent or malefic influences pervading cosmic space—which act powerfully upon man both physically and mentally. The soul of man attracts by physiological processes the elements of the Earth, and forms the Matter which can be seen and felt by the physical senses; and the congeries of forces and essences which constitute what we call Man, are fundamentally identical with those of the Universe; for everything in the Universe is reflected in the man, and the scientific study of the physical organisation of man appertains to really the least important part of his essential constitution.

Creation took place by the out-breathing of the 'Word,' when the dividing, differentiating, and individualising power of the First Cause commenced to operate: and all production was the consequence of spiritual and dynamic separation, when spirit descended into matter.

There is nothing throughout the Cosmos that does not contain within itself a hidden principle of life; and apparent extinction in one form of existence is but re-birth into another sphere of activity, with faculties and functions suitable to that particular environment; therefore Death is not *annihilation* but purely *transition*.

The common source of all things created or evolved, is the primordial substance; therefore they are essentially and fundamentally identical; whilst the apparent difference is only that of the form in which the primordial essence manifests its activity. And true wisdom is the comprehension of the correspondence existing between the Macrocosm or Universe, and the Microcosm (or little world) Man; although each one by reason of its individual and inherent power appears to have an independent existence, owing to the original homogeneous action of the primordial power becoming modified by the special qualities that have been acquired by the forms through which it has manifested itself.

The visible Universe is the expression of thought emanating from the First Cause; this thought having been thrown into objectivity by its will, and crystallised into matter by its power; whilst the divine purpose of man's evolution is to re-establish the original harmony which existed before the separation of primordial matter took place; for the highest point of our spiritual development is to be again at one with God.

The process is a dual one, for there is first the descent of

Spirit into Matter, and secondly the ascent of Spirit to God; and herein lies the mystical conception of the Crucifixion or Great Sacrifice. The Burial of Spirit in Matter constitutes the Divine Renunciation for the benefit of humanity; as by the Great Spirit manifesting in Matter the evolution of the soul, and achievement of immortality, became possible; and it was the love nature in the Supreme Spirit which inspired the abnegation, in order that the perfect bliss in which God dwells should be shared by the whole of cosmic creation when sufficiently evolved to be worthy of such ecstatic glory; and the recondite revelation of the Resurrection is the Ascent, or perfect reunion with God.

Living primordial cosmic ether is a subtle ambient and all-penetrating substance which has become visible by changing its supra-ethereal state into condensed and concentrated form by polarisation about a centre; and thus the soul body of man is fashioned, which must be clearly distinguished from the spirit or permanent principle.

By changing the attractive power into repulsion, form can be resolved or modified; and it is this arcane knowledge of the subtle forces in Nature which was the basis of the experiments in magic, alchemy, and transmutation as practised by the ancient adepts: whilst there is an inherent tendency in the atoms that have once constituted a form to rush together again and reproduce the same one.

Now before considering the various states of man's spiritual existence hereafter, it is necessary to realise that the spiritualistic definition of the organisation of man differs from that of esoteric Oriental philosophy.

The Spiritualist holds that man is a threefold combination of body, soul, and spirit; whereas occult science further subdivides him into seven principles. Should the student's investigation be of a somewhat rudimentary character the threefold definition is adequate for practical purposes; but if the desire exists to pursue more advanced research of a subtle and complex nature, it becomes almost imperative that a finer distinction between man and his component parts should be drawn; and as one of the earliest preliminaries it is absolutely necessary to thoroughly master the difference of the two schools of thought and the relation to each other, otherwise *comparative* occult study becomes impossible, and the investigation of esoteric science can only result in much confusion of ideas, and consequently but little profit.

Now as I have already stated that occultists subdivide the three organisations, and resolve them into their constituent principles, to prevent misconception I will demonstrate my meaning by the following classification.

'The Body' of the *Spiritualist* is divided by the occultist into (1) the physical body composed of matter in its densest and grossest form; and also (2) the etheric double, which functions as the medium for the life force which runs along the nerve threads, and plays around the nerve cells.

'The Soul' of the *Spiritualist* is called by the Neo-Platonist 'the animal soul'; by the adepts of ancient occult science, it is termed the sidereal body; by the followers of Allan Kardec it is known as the perisprit; and this soul body, according to occult classification, comprises the third, fourth, and fifth principles, the third being the astral body, which is composed of highly etherealised matter—and into this the Ego or spirit withdraws, and in it functions upon the astral plane, after physical dissolution. The fourth is the Desire body, a principle defining the Configuration or Astral Shape of the fifth, the Physical Intelligence, or Lower Consciousness of the Ego, analogous to memory, reason, imagination, instinct, &c.

'The Spirit' of the *Spiritualist* embodies to the occult student the sixth and seventh principles. The sixth is the spiritual intelligence or Higher Consciousness of the Ego: and the seventh is the spirit, an emanation from the Supreme Cause.

Now man whilst existing on the physical or earth plane is functioning in three distinct bodies; these are, his physical body, his etheric body (or double), and his astral body.

His first, the *physical body*, is his outward garment, the lowest manifestation of the 'Ego,' and is composed of aggregations of chemical atoms which, united in various ways, form the gases, liquids, and solids of the earth, or dense body. This at the change called Death is cast off by the man, and

* The authorities for certain facts stated in my address are Paracelsus, Elihu Rich, Thompson, Smedley, Taylor, Eliphas Lévi, Leadbeater, Hudson Tuttle, Allan Kardec, Arthur Waite, and others; whilst the remaining portion is based upon many years of personal experimental research, of an extremely varied nature, during which much valuable assistance and revelation have been derived *directly* from various spirit friends. —EFFIE BATHE.

being composed of physical matter, the atoms disintegrate on the physical plane, and cannot pass beyond it.

The *etheric body* is the medium through which the life and electrical currents play, and is practically identical in size and shape with the physical body, whilst each molecule of physical matter is surrounded by ether, of which the etheric body is composed; and this projects slightly beyond the dense form, and is visible to the clairvoyant. Now modern physical science holds that whenever electric action occurs, ether must be present; and also that all bodily changes are accompanied with this electric action; whilst by careful observations made by the use of delicate galvanometers (which are instruments constructed for the purpose of detecting the presence, and determining the strength and direction, of feeble electro-chemical currents) ample evidence of ether interpenetrating and surrounding these physical particles has been accumulated. The galvanometer is named after (Galvani, an Italian physiologist who was an early investigator of galvanism, and lived from 1737 to 1798.

It is this etheric body emanating from the solar plexus, which when partially extruded from the physical body forms the basis of what is known as a materialised spirit form; but even during the materialisation, the link between the physical and etheric body exists; and this magnetic cord of union can be seen clairvoyantly; whilst actual separation between the two bodies would inevitably cause the death of the medium.

At approaching physical dissolution the etheric body withdraws from the physical one more or less rapidly, and has frequently been seen by friends at the moment of death at a distance, and also hovering over newly-made graves in churchyards; but in such cases it is only able to show itself without manifesting any intelligence: and finally this also is resolved into its constituent elements.

Previous to death the etheric double (or vehicle of vitality that animates the dense organism) withdraws from the physical body, to which it is still attached by a slender link, and can be seen by a clairvoyant as a violet cloud, or vapoury form hovering over the dying person. When the link becomes too attenuated to unite the dense body with the etheric one, it is completely severed, and death ensues.

Thus we see that transition from the material to the astral plane necessitates the separation of the physical and etheric bodies from the astral body; and it is in the astral one *alone* that a man can function during the first stage of his life beyond the grave—the astral plane being the limitation at this point of the 'Ego's' evolution.

Now the *astral body* is the vehicle of consciousness, or in other words, the connection between impacts or impressions made on the physical senses, and the mind's perception of them.

The particles of astral matter of which the astral body is composed are far finer than those of the physical one; and during earth life the astral body permeates it, extending around it as a cloud. In this cloud are rings of colour plainly visible to the clairvoyant, and as it vibrates under thought-impacts and emotions, the colours continually change; hence it is perfectly possible for anyone who knows what colours indicate certain emotions, to read the man's true character by the colours in his astral aura. Livid grey denotes intense fear, but should the cloud be dense and black the man is actuated by feelings of violent hatred and malice. If the hue is a dull heavy grey it is expressive of deep depression and mental gloom. Crimson indicates love; but if of a lurid flaming red it is inseparable from intense animal passion. As the feeling of love becomes more unselfish and pure, the astral aura is suffused with the most exquisite rose colour; and this again may be tinged with lilac where the love of humanity partakes of a spiritual affection. Agitated flashes of deep red playing in the aura indicate surging anger; and if of a heavy dull brown red (somewhat resembling rust) it indicates that the individual is swayed by avarice.

Green, of a greyish tint, denotes a deceitful nature; but should the green be suffused with brown, and accompanied by flashes of dull red, jealousy is betokened; but a steady glow of bright green implies strong vitality, accompanied by much mental resource and ingenuity. One of the most common of the auric colours is that of a dull hard

brown-grey, and this is associated with a selfish type of character.

Orange indicates ambition, and where tinged with brown, pride is allied; whereas the paler hue of yellow expresses intellectuality. If the tone be clear lemon-yellow the intellectual aspiration is addressed to the most noble attainments; but should the yellow be duller, and deeper, it is directed into lower channels.

Dark clear blue is associated with deeply religious emotions; but if the auric blue appears as the ultramarine hue, it denotes devotion to a high spiritual ideal; and should it partake of a luminous lilac-blue tint, accompanied by scintillating golden stars, a high development of spirituality is indicated. Occult advancement is not only demonstrated by the auric colours, but also by the greater luminosity of the aura, its augmentation, and more definite outline; and this is the arcane significance of the heads of all saints in ancient pictures being surrounded with a luminous halo or nimbus.

Besides the astral aura of which I have been speaking there is the aura appertaining to the physical body, usually known as the *health-aura*. It is almost colourless, and has the appearance of being striated, so that to the clairvoyant it appears practically composed of an infinitude of straight lines, radiating evenly in all directions from the body when in normal health. In this case they should be as nearly parallel as their radiation permits; but with the advent of disease, the lines in the locality affected become disorganised and erratic—the confusion corresponding to the degree of pathological morbidity.

There is also the *magnetic aura*, which is the medium by which many of the physical phenomena of mesmerism are apparently produced. The presence of the magnetic flame or fluid has been demonstrated in some of Baron Reichenbach's experiments; when the luminous aural emanation has been clearly visible to the sensitive. This Austrian scientist, who experimented with crystals and magnets, lived from 1788 to 1869. He was a zealous student of animal magnetism, and claims to be the discoverer of odic force, which is alleged to explain the phenomena of mesmerism or animal magnetism. On the other hand, Paracelsus, the Swiss alchemist and mystic, who lived from 1493 to 1541, was the virtual exponent of the subtle forces which attract and repel; whilst Mesmer, the German physician, who lived from 1733 to 1815 (from whom the word Mesmerism is derived) also lays claim to be the founder of the science of animal magnetism, and introduced mesmerism into Paris in 1778.

The student, however, cannot fail to observe the similarity of Mesmer's methods to those of the Swiss adept; moreover, Paracelsus was previously conversant with the therapeutic powers of the magnet, and practically applied this knowledge with marvellous success in his cure of disease; and Lessing, in 1769, affirmed, and proved, that the real discoverer of animal magnetism was Paracelsus.

Now it is necessary to realise that physical matter presents no obstacle to astral matter, and thus it is quite reasonable to postulate that the astral world is here amongst us, and that astral entities can move around us, and even *through us*, without consciousness or perception; just as we ourselves (unless psychics or mediums) are quite unable to see, hear, or feel the many discarnate entities which undoubtedly are perpetually wandering past, or surrounding us.

The astral world is perhaps better described as a 'condition' rather than a 'location,' in which man, denuded of his earthly form, continues his progress throughout eternity—a condition in which there is persistence of affection, aspiration, personality, conviction, memory, animosity and even occupation; and this should never be overlooked by investigators, who are too apt to receive spirit advice as immaculate, even supposing the communication is unquestionably genuine; for it must inevitably partake of, and reproduce more or less, the characteristics of the individual whilst in the body. The astral entity *certainly at first* is practically unchanged; and the more material his condition, the greater is his capacity for manifesting on the earth plane at séances; whilst if during life he was a man of evil disposition and deeds, it will *still* afford him

unbounded satisfaction to deceive and annoy sitters at a circle.

Every material particle on the physical plane has its astral counterpart; and, owing to the persistence of memory, and affection for certain material objects, or occupations, the Ego functioning in astral conditions is enabled to create, in plastic astral matter, scenes and things with which he was familiar on the earth plane, and for all intents and purposes they continue for him to exist upon the astral one.

Thus we frequently hear spirits speak of the beautiful sunshine, and exquisite gardens filled with the choicest and most fragrant flowers, which they see in spirit-land. They describe the houses they live in, and the objects and treasures they possess within these spirit homes; they depict what they are doing, and the occupations of other spirits, which will almost invariably be found to correspond approximately with that which was most loved or desired during earth life. Thus the musician is still making music, and the author continues to write, whilst the engineer toils on, surrounded by his workshop, implements and machinery. The physician, too, is ministering to frail spirits and souls diseased, with an environment in which his drugs and instruments play their part; whilst the artist is still evolving from his creative genius groups of form divine, in combinations of sublime colouring—and so forth. The memory survives in thought, and thought takes form in astral matter, and thus becomes *objective* on the astral plane.

If we endeavour whilst in the body to realise that Thought mentally projected from incarnate entities vibrates throughout ethereal space, and by coalescing with similar affinities (whether good or evil) has power to persist as an active and immortal force throughout eternity, we shall then recognise more fully the imperative necessity of cultivating noble thoughts, and projecting kindly wishes.

Herein lies the real efficacy of prayer as a protective agency against harm; for a powerful desire projected in thought can undoubtedly create a resisting barrier both for ourselves, or encircling the beloved, which assists in warding off evil influences; and may, if the vibrations of thought are exceedingly powerful, even avert threatening disaster.

It is also well to remember that it is not only upon others that the power of evil thought can be exercised: for if malice, hatred, and murderous intent are directed against a man of pure heart and actions, these malignant influences, being unable to attach themselves to him, at once rebound with increased force upon the man himself, *their original creator*: and this occult knowledge enables us to comprehend also that the simultaneous projection of a thought-wave in unison, by a large concourse of incarnate entities, engenders a mighty spiritual force whose sphere of operation is practically infinite.

If we could whilst in the body only realise *fully* that *Thought is practically immortal*, we should feel more the imperative necessity of controlling our *evil thoughts* as well as endeavouring to avoid *evil deeds*. For it is a stern reality that all our thoughts in tangible form will greet us when we pass out of the physical body and enter the astral plane, where we shall dwell in a world peopled by entities of our own creation, to prove our blessing or our curse.

It would be as well here to point out that men recently passed out of the earth body are not the only inhabitants of the astral plane; for there are also two other kinds of entities dwelling there, one called *Elementals* and the other *Elementaries*, or earth-bound spirits of evil men.

The first, *Elementals*, are of two types, good and evil, and of some of these I have already spoken as functioning in thought-forms. These Elementals are able to assume various shapes and possess but little intelligence; whilst by being attracted towards similar thought-forms they can in combination become a powerful force for working good or evil.

The study of Elementals pertains to the occult school; and Spiritualists as a body somewhat ignore the existence and operation of these beings. It opens up an enormous field of research, and is inseparable from ancient occult science.

The universal ether was not regarded by the ancients as boundless space, but was believed to be peopled with myriads of spirit entities such as various gods, planetary spirits, Nature-spirits, &c. They also believed that these invisible

beings guide and control the visible world, and that all supernormal phenomena, manifested upon the earth plane for good or ill, were due to their agency.

The incantations and imprecations of the magician, sorcerer, and necromancer teem with invocations and evocations addressed to these entities; and their assistance or opposition was an important factor in thaumaturgical practice.

Amongst Elementals we have the Fairy, Goblin, Peri, Pigmy, Elf, Familiar, Banshee, Geni, and all Nature-spirits—also the Incubus, Succubus and Dæmon. But it must be remembered that all the writers of antiquity, such as Plato, Pythagoras, Socrates, Crysippus, Hesiod, and others, held that dæmons are superior to men, but not pure deity; since they are capable of both pain and pleasure. Socrates not only believed in their existence, but affirmed that he was under the special protection of one of them—and there is an enormous distinction to be drawn between the dæmon of the ancients and the devil of modern theology.

The idea of living forces dwelling in the elements was cherished in the earliest records of the world's history; as is proved by the existence of two very ancient Accadian or Early Assyrian incantations addressed to the elements of fire and water.

Again, in the ancient Egyptian 'Ritual of the Dead' allusion is made to the spirits of the East, and the spirits of the West; whilst the belief in Elementals prevailed throughout the mediæval, and even Gnostic epochs.

The evocation of Elemental spirits formed an important part of theurgic practice during the Middle Ages; and much of the Black Magic of antiquity was concerned with the devils of the Sabbath, and the lower hierarchies of Nature-spirits, such as the Undines, the Salamanders, the Sylphs, and the Gnomes who dwell respectively in the West, South, East and North. There are also many others, but time does not permit my going into this subject more fully for the moment; and roughly speaking, all spirits of Nature are beings of an ethereal type, invisible to the physical vision. These exist in the elements of earth, air, fire and water; and are the living forces in Nature—composed of the substance of the soul: they are of various grades of intelligence, representing all states of feeling in their natures—some being beneficent and others malignant; and they can only exist or function in their special element. They have no higher principles, and are therefore not immortal. In occult science Elementals are accredited with occupying a place between men and spirits, being like men and women in their organisation and form; and resembling spirits in their protean powers, and rapidity of locomotion: Man living in the exterior elements, and Elementals in the interior. Among the more modern adepts who not only postulate but affirm the existence of Elementals, is Paracelsus, who wrote a great deal on this subject, basing his belief in their active existence upon the revelation he obtained through his own marvellous occult powers; and Milton in 'Paradise Lost' writes:—

'Millions of spiritual creatures walk the earth
Unseen, both when we wake, and when we sleep.'

It appears to be almost impossible to classify with absolute accuracy the number and nature of such entities; but to absolutely deny the existence and operation of Elementals indicates an absence of research in the subject which alone can justify such an attitude; for all advanced occult students must realise that there are many spiritual entities that never have incarnated, and never will, as man upon the earth plane.

Some of these Elementals are in a most rudimentary condition; appearing as lumps of spirit matter, exercising little if any intelligence; these are very irregular in shape, but possess the power of assuming other form at will.

Of course it is difficult to determine their ultimate condition; but I am inclined to postulate that this is the type of undeveloped spirit matter which attaches itself to thought-forms; and when in aggregation, it becomes capable of conscious definite direction, until the intensity of the thought vibrations has expended itself.

The second class, called *Elementaries*, are depraved men unable to leave the lowest levels of the astral plane. In this class are what are known to Spiritualists as earth-

bound spirits, such as murderers, suicides, drunkards and sensualists of the most degraded type; whilst the condition of these poor undeveloped ones who dwell in what are known as 'the dark spheres,' exceeds in horror anything words could depict.

These spirits automatically act and re-act the terrible crimes they committed in earth life, frequently haunting the locality where they perpetrated their horrible deeds; and even should these be compassed without discovery upon the earth plane, retribution in the relentless exaction of the immutable law of cause and effect, will by its purely reflex action bring upon the evil-doer and evil-thinker, sooner or later, a punishment meet for the crime; whilst should this be deferred until beyond the grave the Ego retains the capacity for still enduring mental anguish, of a nature far more poignant and overwhelming than is possible as an incarnate entity functioning in physical conditions, and necessarily limited by such environment.

The Ego which carries with it across the Borderland the burden of secret sins, and memory sullied by foul thoughts, and aspirations turbid with impurities, *creates for itself a veritable hell*, in which existence has to be supported for a practically indefinite period in the most degraded spiritual conditions upon the lowest levels of the astral plane; and not until that tortured, sin-laden soul realises to the uttermost the evil wrought when in the body upon the earth plane, and strenuously strives to rise from its appalling misery, then, and not *till* then, can the imprisoned Ego take the first real step in spiritual progression.

But with the awakening consciousness that we, *and we ourselves only*, shape our progressive destiny, the yearning cry of the poor struggling spirit is not uttered in vain. The very projection of nobler thoughts and aspirations enables higher spiritual entities and influences to approach; and thus the impenetrable darkness fades into the refulgent glory of celestial light—as the emancipated Ego, by the knowledge gained, by the experience accumulated, by the gradual elimination of material desires, steadily continues its upward progress, throughout the innumerable stages of its immortal existence.

(To be continued.)

SOME SEANCES WITH LONDON MEDIUMS.

BY OSCAR HANSEN, M.D., OF COPENHAGEN.

I.

Seance with Mr. Alfred Vout Peters.

During my stay in London this year I had a seance with Mr. Peters, on Monday, June 9th, at his residence. Mr. Peters, holding a glove of mine, paced up and down the floor for a very short time and said: 'You have been a student of psychology for a long time. The study of books guided you towards Spiritualism, which you reached naturally, from magnetism, fifteen years ago, having never come into contact with public Spiritualists. The best results you have had have come to you in the home circle.'

All this was right. In the years 1885 and 1886 I read different books on Magnetism. Magnetism was much used here in those years; and in the year 1887 I attended the first spiritistic seance with a deceased colleague, given by a powerful physical medium (a private one), for table moving and raps. I have always obtained the best communications in the private family circle, including matters unknown at the time both to the medium and myself, but which, on investigation, were found to be correct.

Mr. Peters then described the spirit of an old lady as being near me; 'not very tall, rather round face, light eyes, wrinkled face, not a large nose, but broad at the lower part; the face was thin before she passed away; hair white; had a cap, and wore a large brooch; before she passed away she suffered at the chest; wore a wedding ring; the hands got very, very thin. The name of "Anna" comes now.'

All this was accurate. It was an aunt of mine, who died of a disease of the chest from which she had suffered several years. Mr. Peters having gone into another room for a few moments, he said when he returned: 'In the entry I saw a man who died from pains in the bladder; emaciated; of

middle stature; had much hæmorrhage from the bladder; he says he is here with me.' This man was my uncle, who died from cancer of the bladder, and I treated him to the time of his death.

Mr. Peters then described an old man, 'not very tall, fair hair, full lips, a little moustache, round beard, eyes large, the face round and full.' It was my deceased colleague, who had taken me to my first seance, and who was greatly interested in Spiritualism.

At last Mr. Peters described a 'young man, tall, fair, light eyes, light hair, oval face, moustache, a little beard by the ears, dressed very old-fashioned, very long hair, a good while in the spirit life; says you knew him when he was a young man, and he was going to start in his profession when he passed away.' This also was quite correct. It is most important to observe that not only were all the descriptions so exact that I could not fail to recognise them, but Mr. Peters was absolutely ignorant of everything described.

Seance with Mrs. Lydia Manks.

Mrs. Manks is one of the best mediums for clairvoyance I have seen. We sat opposite each other, and Mrs. Manks having held my hand a short time said: 'I see a number of spirits near. You are a healer and have a medical man as spirit guide. I see many great men near you, including Abraham Lincoln. An elderly lady, emaciated and with chest disease, who died ten or twelve years ago, is near you. She has a head covering as a cap; is fair and thin, and suffered much with lung disease. I receive the name Anna.' All this was correct; it was the same description as given by Mr. Peters; it was my aunt. Mrs. Manks also said: 'I see a stout man, not tall, with nice white hair; he died at a great age. A little boy is near him. The boy looks as if he died from brain disease, or a tuberculous affection. The old man says "Carl" (Charles) and "Caroline," and smiles.' My father was as described; he died at the age of ninety. The little boy was the nephew of the Caroline mentioned, who is the housekeeper of my eldest brother Carl (Charles). Of this boy my father was very fond, and at a private table seance this little fellow often comes alone, or with my father. Mrs. Manks continued: 'Your father says "Mille or Emily" (the wife of my deceased brother). She has heart disease, and will die suddenly.' This was also correct. My dear mother was also accurately described, especially the fact that at the time of her death, at the age of seventy-one, she had dark hair and dark, thoughtful eyes. Near her, Mrs. Manks said, she saw a lady about fifty years old, not long dead, who said 'Henry' and 'Harriet.' This lady was the wife of a friend of mine who died a year ago from cancer of the stomach. 'Henry' is her son, and 'Harriet' a married lady, whom the deceased lady near my mother, and I myself, had known in our youth. I have described this seance in some detail to show how excellent the medium was, and yet Mrs. Manks knew neither my name, my profession, nor my residence.

(To be continued.)

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.

Crystal-Gazing and Palmistry.

SIR, The subject of crystal-gazing being one of special interest to Spiritualists, will you kindly allow me space to answer the letters of Bianca Unorna and 'Rajah'?

The lady says: 'The stopper of an ordinary decanter, a bright glass button, or any other shining object, will answer the purpose for crystal gazing'; and 'Rajah' says: 'A big diamond, or some substance which has great inherent magnetic property, is alone suitable.' Both these statements are incorrect, although it is evident that Bianca Unorna has a knowledge of her subject, which is more than can be said for 'Rajah.'

The fact is that gazing-crystals serve a double purpose. They form a background for visualisation, and are an aid to concentration and the induction of auto-hypnosis. Rock crystal is better than common glass because more clear and less trying to the eyesight; but if the glass is of good quality and sufficiently clear it answers the purpose equally well and is much less expensive.

No doubt an experienced professional like Bianca Unorna can obtain similar results with a mere glass of water; but beginners should always seek the best aids obtainable. It is this mistaken idea that 'anything will do' which leads to so many failures; whereas the power of crystal vision is as natural and common as dream vision—it only needs development.

'Rajah' (who must have been reading some out-of-date books on mesmerism) says that the magnet is the best medium for hypnotising—hence his contention that the substance used must possess 'an inherent magnetic property.' In reply to this, I beg to point out that the hypnotic state is subjective, not objective; and it is agreed by all modern authorities that the magnet has *no effect whatever* on the hypnotic subject unless he *knows* it to be a magnet; whereas a piece of wood will have all the effect of a magnet under the influence of suggestion. I will not, like 'Rajah,' quote the authority of 'a great magician' for this statement, but refer him to the works of Professor Bernheim, Dr. Lloyd Tuckey, Dr. A. Moll, &c.; also to 'Proceedings of the Society for Psychical Research,' and special 'experiments with magnets,' at the old rooms of the society in Buckingham-street, under the superintendence of Mr. G. A. Smith.

As to palmistry and astrology, the truth of both is best demonstrated when they agree with, but do not depend upon, each other. 'Rajah' says: 'There is no connection whatever between palmistry and therapeutics.' In my opinion the duty of a palmist is to give good advice to his clients, and point out how weak lines may be made to grow stronger, and health and other troubles overcome. To do this he must know something about therapeutics, and be able to advise as to diet, exercise, correct breathing, and many other things, including the development of self-control, will-power, &c. My own hospital experience has been of great value to me, or rather—and that is, from my point of view, the first consideration—to my clients.

91, Regent-street, W.

'YOGA.'

SIR,—With regard to 'Rajah's' remarks on my letter of October 14th, I desire to say that few persons would deny the truth of the adage that 'failures carve a pathway to success.' My statement that I had never had a failure applied to my *professional* career; the 'failure-stage' is of course the *student period*, and at that time I did not profess palmistry. If all persons acted on the same principle we should hear less often of the noble science of the hand being brought into disrepute.

What 'Rajah' terms a distorted quotation from Sir Charles Bell is not a quotation at all. 'Cheiro' merely mentions the fact that Sir Charles Bell demonstrated in his work that as there are more nerves from the brain to the hand than to any other portion of the system, and as the action of the mind affects the entire body, it therefore follows that every thought of the mind more immediately affects the hand.

Next, I don't quite see how 'Rajah' can dispute that Sir Richard Owen and Sir Charles Bell were physiologists, seeing that they were both eminent doctors, and the latter published a book on 'The Anatomy and Physiology of the Human Body'; but I certainly did not say they were *psychics*, neither does 'Cheiro' make any such statement in his books.

No one would dispute that the leg or foot have *as direct a supply of nerves as the hand* or any other portion of the body, so that 'Rajah's' statement to that effect is merely begging the question. Moreover, 'Rajah' seems not to be aware of the fact that it is possible to read the destiny from the lines on the sole of the foot, though this study would never become popular on account of the difficulties in the way. If it pleases 'Rajah' to call 'Cheiro's' 'Defence' an apology, he is at liberty to do so, for that does not alter the character of the eloquent discourse which prefaces 'Cheiro's Language of the Hand.'

'Rajah' also accuses 'Cheiro' of contradictions in his book. If the said book had no contradictions it would not be what it is—the language of the hand; for the hand of every person depicts his or her nature, and what nature is without contradictions? It is evident that 'Rajah' himself has contradictions, for he professes palmistry and yet denies to palmistry the power to depict either the past, the present, or the future. Does 'Rajah' assume that it is impossible to read a child's hand; impossible to discover any of the traits of character that will make or mar that career? A new-born baby has the whole of its life before it, and the possibilities of that life are depicted in the palm—for those that can read it—as clearly as if it were written in words; and by palmistry, pure and simple. Therefore if it is possible to read the character and career in a baby's hand, it is possible to read the same in the hands of persons of any age.

That lines will sometimes grow, diminish, or fade, is true, but the main lines rarely, if ever, alter, and the growth

or disappearance of minor lines usually indicates whether the character and talents which the baby's hand promised have been improved and made the most of, or deteriorated and wasted; but even this can be told in advance by the amount of will-power the subject possesses. Many persons who are not sceptical but have no knowledge of the subject, imagine that the lines are marked as soon as the various events in their lives take place, which accounts for people saying, as they often do, 'I can understand that you can tell the past, but I don't see how you can read the future.' Of course no *discreet* palmist would make a number of rash statements with regard to the future, nor is it possible to tell *everything* that will happen to a person; and palmists who pretend to be able to do this are simply imposing upon their clients; but that the principal events of the life *are* marked in the hand has been proved beyond doubt; but even in this respect no two person's hands will be found to be marked in the same manner, on account, of course, of the difference in temperaments, for an event that would affect the whole life of a sensitive, impressionable nature might leave little or no trace on the hand of a person possessing a cold, phlegmatic disposition.

Whether the influence that marks the hand be the "subtle essence of the brain," or a still deeper or more hidden power that "shapes our ends, rough-hew them as we will," it matters little. Such agency or influence may forever remain a mystery, but, because it does, that does not justify us in refusing to believe in it because we do not know. (One might as well say, "I refuse to think because I do not know the processes of thought.") To be able to read the hand is to be able to read the secret book of Nature, that volume whose pages are human lives, whose covers are life and death, and whose clasp is that golden thread of hope that runs through all men's hearts.

If 'Rajah' is an adept in astrology and psychology, why not be satisfied with these subjects? Why call himself a palmist when his own words confess that he cannot read hands, but diagnoses his clients by the aid of psychology?

In conclusion, I wish to say that if any of my remarks appear to have been antagonistic, they were not written for the sake of argument and dissension, but merely in defence of the science of the hand—pure, simple palmistry, which I both practise and love.

'MANCY.'

Materialisations.

SIR,—Professor Danmar's article on the 'Double,' in your issue of October 25th, is exceedingly interesting and instructive. It is the thoughtful deduction of a wise man who is neither afraid nor ashamed to examine into the inner secrets of his own nature; and to the person who is not a mere seeker after phenomena, it brings out one or two facts with regard to materialising séances which are worthy of consideration. As to the real nature of the force borrowed from the medium, and to a greater or less extent from each sitter, before we can arrive at the truth in this respect we shall have to recognise that our bodies are not essentially solid, but are more so to the senses which man, at his present stage, possesses. However vague the expression may appear to some, probably the most correct is that our bodies, and all physical nature, are nothing more nor less than an infinitely varied series of vibrations; and materialising séances have indicated clearly enough that thought, and nothing but thought, is the power, either automatic and spontaneous, or on the other hand, consciously directed by the more or less instructed minds of our 'spirit' visitors, which manipulates, for the temporary materialisation of the said 'spirits,' such borrowed vibrations. As illustrating this we might refer to the description of a séance which appeared in your columns a year or two since, supplied by a contributor whose *bona fides* most of your readers would be willing to accept. At this séance a female spirit desired the sitter to place his finger in her mouth, when the teeth gave a forceful demonstration of their presence and solidity, whilst an instant later they had disappeared, only to reappear again as quickly at the will of the 'spirit,' thus showing off her magic powers.

There is another, and to some minds, an important point to consider, which is, the wisdom, or otherwise, of thus lending our vibratory powers, or life forces, to the manipulation of these transitory visitors from the 'spirit world.' We must acknowledge that, at least to some, it can only be a more or less weakening process, in addition to the undoubted fact that the negative and receptive or mediumistic tendency is a quality which we should endeavour with all our power to retain under our own control. There are very few amongst us—indeed, it might be at once said there are none amongst us, believers or otherwise—who are not more or less powerfully subject to psychic influences which are not, necessarily, always unselfish or angelic; and, to be wise, we must bear this in mind.—Yours, &c.,

J. F. DARLEY.

New Haw, Addlestone, Surrey.

Experiences with Mr. Peters.

SIR,—Your readers may be interested if I relate a recent experience with a well-known clairvoyant, Mr. Alfred Peters, to whom I am a complete stranger, not having so much as seen him.

Reading his advertisement in 'LIGHT' and being somewhat perplexed in my home affairs, I resolved to communicate with him, and test his powers to define my position. I wrote him a short letter of two pages, asking him in a few words to tell me what was likely to happen during the next six months, being careful to give him no clue to guide him in his reply. In about three days I received a letter which astonished me. He wrote me a summary of my whole life, as only I myself could know it, absolutely correct, including things not apparent to the eyes of others. In fact he seemed to know more about my inner life than those surrounding me. He told me of an event that would happen of which there was not much likelihood when I wrote to him; but it did happen soon after receiving his letter.

Mr. Peters seems to possess wonderful powers. The question is, how should they be used for the benefit of mankind? for surely in the study of the occult side of life, should not this be our principal aim? I, in my ignorance, cannot so much as guess how these things *can* be. I wonder whether the intermingling of sympathetic natures, as in the passing to and fro of a letter, accounts for them in any way, and helps those so gifted to tell passing events and foretell future ones, the more easily.

Perhaps some of the clever contributors to 'LIGHT' can explain this, and so arrive, in some degree, at a solution of those wonderful gifts which some, but only a few, possess.

ALPHA.

'Guided by Higher Powers.'

SIR,—Will you allow me sufficient of your valuable space to allude to several points which may interest all earnest seekers after truth? I wonder how many of us realise the extent to which we are guided by higher powers in our reading? I had been much impressed by an article in the new 'Spiritual Quarterly,' on Vedanta, and endeavoured to find, amongst the works of Max Müller, some book which might throw light upon the cult. Further, I had read, with great interest, all that had appeared in your pages regarding the 'Gospel of the Holy Twelve,' and had a great desire to know something of it. Incidentally I came across 'The Bibles of Other Nations'—a work very inaptly named—which comprises excerpts from the Sacred Books of many Eastern peoples, and the Apocryphal Gospels, so-called. Among the latter I find 'The Teaching of the Twelve Apostles,' which is of very great interest. I do not know whether this latter is identical with the 'Gospel of the Holy Twelve,' but, in any case, here is what appears to be a direct guidance in my search. Of course it is a 'mere coincidence'—that I shall expect to hear—but to me it is a piece of very strong evidence of an overlooking power directing the trend of my thoughts and studies towards more 'light.' In this 'teaching' there are some very quaint touches which prove that human nature is just the same in all ages, and some very (to me) significant confirmations of my firm belief that all the original Christian teachers were possessors of psychic powers and used their gifts to instruct and govern. Notice the following, which is one of the most marked passages in the whole:—

'Every approved genuine prophet *who makes assemblies for a worldly mystery*, but does not teach others to do what he does, shall not be judged by you. For his judgment is in the hands of God, *for the ancient prophets did likewise.*'

The italics are mine. If for 'prophet' we read 'medium,' and consider the 'making of assemblies' to mean the holding of seances, what a flood of light is thrown upon the procedure of the early Christian propagandists! An 'approved genuine prophet' I imagine to be one who has given evidence of psychic powers, and there are numerous restrictions and laws laid down in these 'Teachings' to prevent their using their gifts for their own personal benefit. The holding of private assemblies 'for a worldly mystery' is not expressly forbidden, although it is evidently thought an improper thing to do, and only, *perhaps*, permissible on the ground that 'The ancient prophets also did likewise.' I take the 'worldly mystery' to mean an exhibition or exemplification of psychic power apart from the Christian propaganda. If I have misapprehended these passages, perhaps some student more gifted in exegesis will correct me; but I cannot help thinking this a marvellous strengthening of our position as Spiritualists, giving absolute *proof* of the exercise of psychic power by the Apostles and their disciples. Another significant paragraph is this:—

'Any prophet who speaks in the spirit ye shall not try nor test; for every sin shall be forgiven, but this sin shall

not be forgiven. But not every one who speaks in the spirit is a prophet unless he has the behaviour of the Lord.'

Besides these 'Teachings' there are many very instructive passages in the (so-called) Apocryphal Gospels, which Spiritualists alone will be able to understand. For instance, in the Gospel of the 'Infancy of Jesus Christ,' it is more than once narrated that Jesus repeatedly exercised his marvellous magnetic forces *inimically* during his childhood. Thus, in Chapter xix., verses 22, 23 and 24, we have: 'Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him that he threw him down. To whom the Lord Jesus said, As thou hast thrown me down, so shalt thou fall, nor ever rise. And that moment the boy fell down and died.' Again, in Chapter xx. verse 15, 'But this (school) master, when he lift up his hand to whip him, had his hand presently withered, and he died'; while in the following verse, 'Then said Joseph to St. Mary, Henceforth we will not allow him to go out of the house, for everyone who displeases him is killed.' These extracts seem to point to a very human temper in the child Jesus, and we can readily understand how they came to be suppressed when, in the course of time, he came to be regarded as Divine. Altogether these old Gospels are well worthy of study by Spiritualists, whose especial heritage they seem to me to be.

Blackpool.

BIANCA UNORNA.

'Casting Out Devils.'

SIR,—In reply to your correspondent 'Interested,' in your issue of the 25th ult., permit me to say that the word devil to me means evil personified, and from this standpoint there can be no doubt as to the meaning of the phrase 'to cast out devils.' It applies to spirits both in and out of the body, and includes the duty of developing the good in ourselves as well as in others to the exclusion of evil.

I fully believe in exercising to-day the Christ power that was in Jesus when he commanded his disciples to preach the Gospel, heal the sick, and to cast out devils (Luke ix., v. 1, 2), and which was practised by Philip to the great joy of the Samaritans (Acts viii., v. 5 to 8).

11, Cuthill-road,
Denmark Hill, S.E.

J. PAYNE.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last, Mr. W. Millard gave a trance address on 'Realistic Intelligence.' Meetings on Sundays at 7 p.m. sharp; séance follows.—M.

CAVERSHAM ROOMS, 31, CAVERSHAM-ROAD, N.W.—On Sunday last, at 11 a.m., an interesting service was held; at 3 p.m., the children's Lyceum was well attended, and eight new members were enrolled: at 7 p.m., Mr. Bishop gave a short but instructive address, and Mrs. Bishop gave excellent clairvoyance.—E. A.

FINSBURY PARK.—19, STROUD GREEN-ROAD (OPPOSITE FINSBURY PARK RAILWAY STATION).—On Sunday last addresses were given by Messrs. Soutter, Hewitt, and Jones, remarks by two visitors, an instructive address by Mr. Jones, under influence, and also clairvoyance. Meetings on Sundays, at 11 a.m. and 7 p.m.; and on Wednesdays, at 8 p.m. A.W.

SOUTH TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Fielder spoke on the ever-new subject of 'Heaven and Hell,' and he extracted sweet melody from his one-stringed violin. We were cheered to see such a fine audience, and hope the hall will be equally full next Sunday, when Mr. George Cole will speak on 'The Meaning of Life's Discipline.'—W. J. L.

PORTSMOUTH. ROYAL NAVAL TEMPLARS' HALL, CHARLOTTE STREET, LANDPORT. On Sunday, the 2nd inst., Mr. Ronald Brailey's trance addresses were elevating and helpful, and his clairvoyance was clear and well recognised. On Sunday last Mr. Geo. Cole's scientific explanations of our were much appreciated. H. B.

DUNDEE.—We are having stirring times and crowded meetings here, as the interest in our movement is wide-spread, and has reached far beyond the city. On Sunday, the 2nd inst., our president, Mr. J. M. Stevenson, gave a powerful and eloquent address on 'Death and After,' under much appreciation by upwards of one thousand persons. On Friday, the 7th inst., the first marriage ceremony was performed in connection with our society, when the president both of whom have given services in connection with our welfare and happiness.—JAS. MURRAY, Secretary.