

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,468.—VOL. XXIX. [Registered as] SATURDAY, FEBRUARY 27, 1909. [a Newspaper.] PRICE TWOPENCE.  
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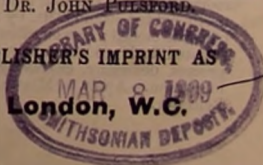
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## NOTES BY THE WAY.

Mr. J. M. Watkins, Cecil-court, London, W.C., has just published new editions of two well-known works by Anna Kingsford and Edward Maitland. The first is the fourth edition (with additions) of 'The Perfect Way; or the Finding of Christ'; the second (edited only by Mr. Maitland) is the third edition of 'Dreams and Dream Stories.' Both these works are profoundly serious; the latter also strangely interesting: full of curious thoughts, often as beautiful as they are curious. 'The Perfect Way' has long been a treasure-store of spiritual thought, not always easy to follow or accept, but always aglow with an interior illumination which, as often as not, starts the reader on lines of thought of his own. Here and there are passages of splendid eloquence, such as the description of the vision, on pages 172-5.

For this edition of 'The Perfect Way' Mr. Samuel Hopgood Hart writes a long Preface in which he presents it as a Revelation which has restored to the World

that famous system of cosmogony which—known to initiates as the Hermetic Gnosis—has from the remotest antiquity been venerated as the one true divine revelation concerning the nature of man and the universe; and which constituted the core and substance of all sacred scriptures, mysteries and religions.

Further on, he says:—

'The Perfect Way' has restored to the World the long-lost system, which is none other than the Esoteric Christianity of the Catholic Church, and which alone has ever been able to grapple with and overcome the 'dragon' of Materialism, and has thus afforded a full demonstration of the truth of that system, inasmuch as the knowledges contained in it were recovered, as they alone could be recovered, by means of the Intuition, and, in the pages of which, Mr. Edward Maitland said, 'the very life-blood of our souls' was 'shed for the world's redemption.'

It is a huge claim, and not entirely without justification: but every reader will bring his own personal bias; and, as we have said, the light that is in the book may at all events start him on lines of thought of his own.

The volumes are well produced in every way, and are published as cheap editions, 'The Perfect Way' at 6s. (in paper covers, 1s.) and 'Dreams and Dream Stories' at 3s. 6d.

Another book into which the reader is definitely invited to read his own meaning is Alice C. Ames' 'Meditations' (London: The Theosophical Society). The note of it may be found in the little 'Dedication' which we give, with all its awe-struck capitals:—

To the memory of those Great Ones, who, though They have passed out of sight, ever live in the hearts of Their

disciples, these imperfect thoughts, suggested by Their teachings, are dedicated in humility and reverence.

These 'Great Ones,' we presume, are the Masters or Mahatmas, and we also presume it is their teachings which are echoed here. Or perhaps we are wrong, and the 'Great Ones' are the mighty testifiers of the Church Universal: but, in that case, the teachings are difficult to explain. Our own impression is that the thoughtful writer has taken in ideas from many sources, and made of them mental pictures of her own, occasionally resulting in a simply gorgeous blend of new spiritual rationality and old theological conjuring, a blend which is startlingly illustrated on pages 11 and 12, where we find the Athanasian Creed commended, and the Catholic Church condemned for 'incorporating the Second Person of the Trinity, the pervading creative Wisdom, with the life of a human teacher.'

But we must not be tempted farther. The book is a small one, and is within everyone's reach. It is well written, varied in subject, and rich in suggestion: but the writer wants watching. On the other hand, she is often delightfully clear, as, for instance, in such sentences as these: 'Christ Himself is in no way accountable for the superstitions that have gathered round His name. His whole earthly existence was passed in teaching that Christ is not an individual, but a condition, an overshadowing of the human by the Divine, the taking of the manhood into God, as the Athanasian Creed so admirably expresses it; and a condition to be attained by any mortal pure enough to have reunited himself in essence with the All-Consciousness.' But why 'overshadowing'? Would not 'illumination' have been better? And if 'Christ is not an individual, but a condition,' why speak of 'Christ himself,' why not say Jesus, since Jesus is evidently meant?

'The Harbinger of Light,' which well maintains its reputation for records of foreign happenings, reports that a certain Father Giorgio Bartoli has seceded from the Church of Rome 'because he wished to study the great problem of the life beyond the grave, and to dissipate some of the mysteries in which it is now involved.'

'In the meantime,' says 'The Harbinger':—

The 'Faro,' of Bogota, in the republic of Columbia, reports the great sensation produced in that city by a sermon delivered in the church of St. Francis by Father Gardon upon the subject of Spiritualism, which he pronounced to be 'not contrary to Catholicism, inasmuch as that faith is actually based upon miracles and the apparition of saints adored upon the altars of the Church; Jesus himself having been a powerful medium for materialisations and apparitions.'

'The Harbinger of Light' also tells of an alleged communication from the late Cardinal Manning which affirms that—

the Church to which he formerly belonged is 'rapidly advancing towards a higher conception of divine things,' and that although the present Pope is fighting against 'the evidences of spiritual phenomena which are being thrust upon him, and of whose genuineness he is convinced against his will,' yet a great change will come over the Papacy during the next

decade. These are the *ipsissima verba* of the late Cardinal on the occasion referred to: 'In the near future still stronger proofs of the reality of these phenomena will be vouchsafed to the Supreme Pontiff. Marvellous manifestations will occur in the Vatican itself; and these will reprove him for the obstinacy of his unbelief. They will take the shape of materialisations. Many previous popes will thus reveal themselves to him; and numbers of cardinals and priests will likewise appear before him; for, of course, the Vatican is literally alive with the spirits of departed pontiffs, prelates, and priests who formerly inhabited it or frequented its precincts.'

This is an immense promise, and similar predictions have been ventured in the past. If a tenth part of this particular prediction be fulfilled, we shall be abundantly satisfied.

A Chicago newspaper notes a remarkable instance of what it calls 'team work' in the Woodlawn group of churches in that city. Five ministers, a Baptist, a Presbyterian, a Methodist, an Episcopalian and a United Presbyterian united in sending out a message of greeting and invitation for the New Year. Sinking their differences, and recognising the common basis of agreement, these sensible Christians say:—

The pastors of Woodlawn send you a hearty New Year's Greeting. We are deeply interested in everything that relates to the betterment of our community, the happiness of our homes, the safeguarding of our children and youth, and the advancement of the Kingdom of God in the hearts and lives of our fellow men.

We confidently believe there is rest, strength, inspiration and spiritual uplift in the worship of God's House, and, therefore, we invite you to our Church services and assure you of a hearty welcome.

We also invite you to send your children to our Sunday-school. We ask you to call upon any of us for whatever Christian ministry you may desire in times of sickness, of sorrow and bereavement. We desire to be true servants of our Master in his spirit of sympathy and love.

#### MENTAL HEALING.

A lady who has evidently had considerable experience in mental healing, Mrs. Alice C. Ames, mentions certain peculiarities in the action of suggestion upon the subconscious self, from which it appears that the suggestion given must be precisely suited to the object to be attained, and that it does not extend to matters so nearly similar that we might fairly expect the same suggestion to apply. For instance, Mrs. Ames says:—

The parlour-maid was suffering from bad toothache. I put her to sleep, gave her strong suggestion, and in half an hour she was singing about her work. The housemaid succeeded her in my room and, announcing that she suffered torture every night with toothache, asked if I could cure her also. I submitted her to the same process, but next morning she said the pain had been worse than ever. After some questioning I told her that what was the matter with her was neuralgia, and putting her to sleep I gave her strong suggestions for the removal of neuralgia, with the result that, during the two years she remained in my neighbourhood, she was perfectly free from it. I consider this as a typical instance of the inability of the patient to apply suggestion in any way not indicated by the healer.

A similar incident occurred 'in connection with the dentist's torture chamber.' Mrs. Ames says:—

A gentleman, one of my best subjects, writes that he was terrified at the idea of having a very tender tooth stopped, and asked me to give him a strong suggestion that the discomforts should be as mild as possible. I did so, and afterwards inquired the result. 'Oh, the tooth never worried me in the least,' he said, 'but the dentist discovered a trifling hole in another one which hurt me terribly, and he was frightfully aggrieved at my telling him so, when he said I stood the pain the bad tooth must have caused me so admirably.' This is another instance, and this time in an educated man, of the

apparent impossibility of suggestion covering any point except the exact one to which it is directed.

Mrs. Ames therefore concludes that the mental healer should work amicably with the doctors, for 'he is far more likely to obtain the suggestion that will cure, from a man who has studied the disorder, than if left to his own lights.' She gives some instances of cures effected by herself, which not only puzzled the doctors but first horrified and then non-plussed the worthy old rector of the parish. With regard to her method, Mrs. Ames says:—

In those early days a good deal of mesmeric force was wasted on my patients. I learnt later that the hypnotic subject requires nothing more fatiguing from the operator than suggestion, and generally gives quicker and more successful results than the mesmeric patient, mesmerism being a depleting process, demanding much physical health and patience in those that exercise it for the benefit of others.

Mrs. Ames obtains her best results with servants, or those who are habituated to obedience, who 'accept the order as something from which there is no appeal, and carry it out as a matter of course.' A lawyer who submitted himself to what he kindly termed the 'nefarious arts' of Mrs. Ames for an attack of toothache, was relieved from pain by passes, but declared with 'cheerful ingratitude' that he must have been mistaken in thinking that there was an abscess. As a rule, Mrs. Ames thinks, the stimulus of an intense wish for recovery does its part in the cure and makes it complete.

#### ANCIENT INITIATIONS.

Clothing the remnants of ancient wisdom with the garment of imagination, M. Edouard Schuré has given us a series of presentations or restorations of the ancient mystic teaching in many lands and during many ages. His last work, devoted to Hermes and Plato\*, presented to us in English through Mr. Rothwell's appreciative translation, gives us a vivid, if somewhat freely delineated, picture of the initiations of ancient Egypt, with their tests and trials, and of the mysteries of Eleusis, which are here associated with the teachings of Plato, though the precise connection is not very clearly stated.

It is evident, from brief, though definite, statements in ancient authors, that the Mysteries, into which approved candidates were initiated, had for their chief or supreme aim the development of psychic faculties, and the acquirement of a personal conviction that life in the body was not the only, or the true life, but that consciousness was independent of matter for its existence and perceptions. To those not initiated, the vicissitudes of the soul were shown in dramatic form, by public representations of the story of Persephone. The initiates, or the more receptive of them, had marvellous visions of an ecstatic nature. Porphyry speaks of 'vivid sparkling lights, and clouds piled upon clouds'; 'the light of a serene wonder,' he says, 'fills the temple, we see the shining Elysian fields.' When the rite is over, he concludes by saying, 'We are seers for ever.' Proclus tells us that in all initiations and mysteries the gods (spirits) 'show many forms of themselves, and appear in a great variety of shapes, sometimes in a formless light, then again the light assumes a human form, and at times a different one.' It appears to have been a matter of common knowledge that initiation into the mysteries removed all doubt from the mind as to the continued and independent life of the soul apart from the physical body, and that the assurance was based upon supernatural or psychical experiences.

Whatever allowance may have to be made for a vivid imagination, M. Schuré has presented a picture of ancient religious indoctrination that will give an excellent general idea of the scope and significance of the Greek and Egyptian mysteries.

\* 'HERMES and PLATO.' By EDOUARD SCHURÉ. Translated by F. ROTHWELL, B.A. William Rider and Son, 164, Aldersgate-street, E.C. Price 1s. 6d. net.

## LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (near the National Gallery), on

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WHEN AN ADDRESS WILL BE GIVEN

BY THE

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ON

'A SCIENTIFIC BASIS OF BELIEF IN A FUTURE LIFE.'

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.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall, S.W. (near the National Gallery), on the following Thursday evenings:—

March 25.—Mr. W. J. Colville, on 'Spiritualism and the Deepening of Spiritual Life.'

April 22.—Mr. A. D. Deane, M.R.C.S., L.R.C.P., on 'Healing Methods, Mental and Spiritual.'

May 6.—Miss Edith Ward, on 'Magic, from a Modern Standpoint.'

May 20.—Miss Katharine Bates, on 'Automatic Writing: Its Use and Abuse.'

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MEETINGS ARE HELD WEEKLY AT 110, ST. MARTIN'S LANE, W.C.

CLAIRVOYANCE.—On *Tuesday next*, March 2nd, Mr. J. J. Vango will give clairvoyant descriptions, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. Mrs. B. Skinner on the 9th.

TRANCE ADDRESSES.—On *Wednesday next*, March 3rd, at 6 p.m. for 6.10 prompt, the second of a special series of Trance Addresses will be delivered by Mr. E. W. Wallis, on 'What I have Learnt in the Spirit World.' Admission 1s.; Members and Associates free. No tickets required.

PSYCHICAL SELF-CULTURE.—On *Thursday next*, March 4th, at 4.45 for 5 p.m. *prompt*, Mr. E. W. Wallis will conduct a class for psychical self-culture. No admission after 5 o'clock. Members and Associates only.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, March 5th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of *general interest* to submit to the control.

MEMBERS have the privilege of introducing *one* friend to the *Wednesday* and *Friday* meetings without payment.

SPIRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than four patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

THE Brighton (Manchester-street) Spiritual Mission has issued a balance-sheet for 1908, showing a total turnover of nearly two hundred pounds, and a balance in hand of over fourteen pounds. This represents a large amount of strenuous activity, and we are pleased to learn that the work and usefulness of the society have recently greatly increased. We hope that the society will receive a full measure of support from Spiritualists residing or visiting within the area covered by its operations.

## EXPERIENCES WITH FAKIRS.

Considerable interest is always taken in this country in reports of the doings of Hindu Fakirs, and we are indebted to one of the Members of the London Spiritualist Alliance, who is at present in India, for some cuttings from a Calcutta weekly newspaper entitled 'The Statesman,' of December 20th and 27th and January 3rd, 10th, and 17th last, in which a 'distinguished lawyer, a Chief Justice of one of the Courts,' writing as a simple historian, relates his wonderful experiences when he went in search of the occult in India. The Editor of 'The Statesman' says: 'The account of his dealings with the Hindu Yogis is told in his own words by the principal actor himself, with a candour and directness that are the best guarantees for its honesty.' Feeling that this valuable testimony to the reality of these phenomena should be placed before the readers of 'LIGHT,' we have made a digest of this remarkable narrative, and hope that the full record will be published by the author in more permanent form.

In his introduction the writer points out that Fakirs do not give public representations in the presence of crowds; that they are not accompanied by assistants or confederates; that they present themselves in the interior of the house completely naked, except that they wear, for modesty's sake, a small piece of linen; that they have absolutely nothing in their possession save a small wand of seven knots of young bamboo, as big as the handle of a penholder, and a small whistle, about three inches long, which they fasten to one of the locks of their long, straight hair—in lieu of a pocket; that they operate, as desired, either in a sitting or standing posture upon the marble, granite, or stucco pavement of the verandah, or upon the bare ground; that if they need a subject they take a servant, as desired, or act upon a European with the same facility, in case he is willing to serve; and that any article they may need they ask for, repeat any experiment as required, and submit to any test the spectator may wish to apply: conditions which no mere conjurer would accept. He further says: 'I have travelled through India in every direction for many years, and I can truthfully state that I have never seen a single Fakir who was not willing to comply with any of these conditions.' The facts narrated are given from notes made at the time of their occurrence. It is worth noting that the Fakirs almost invariably denied that they were adepts, and attributed their powers to ancestral spirits, and the writer says: 'What we call spirit-force is called by the Hindus *Arta-ahancarayya*, or the force of "I."'

As regards the personal attitude of the Chief Justice, he states that he was an ardent naturalist; that he left Europe without the slightest idea of the phenomena which the Spiritualists attribute to their mediums; that he was ignorant of the principles lying at the bottom of a faith which he then believed to be new, but which he 'now knows to be as old as the temples of India, Chaldea, and Egypt; for all religions commenced with the belief in spirits and outward manifestations, the source of a revelation claimed to be divine.' At first he regarded Fakirs as simple magicians, and uncereimoniously dismissed them when they presented themselves; but, after some years, having heard a great deal of their marvellous powers, he became anxious to witness their phenomena, and welcomed the opportunity when one of them visited him. This man, he says, 'was extremely lean, his face was as thin and bony as that of an anchorite, and his eyes, which seemed half dead, produced a sensation such as I once experienced when looking at the motionless, green orbs of a large deep-water shark.' Having made the Fakir welcome, he said that he would 'like to witness a specimen of his power to cause inert bodies to move without touching'; but the Fakir replied that he had no such power, he merely evoked spirits who lent him their aid.

## MOVEMENT WITHOUT CONTACT.

Responding to a request that he would let the spirits show what they could do, the Fakir squatted upon the pavement, placed his seven-knotted stick between his crossed legs and asked to have brought to him seven small flower-pots, full of earth, seven thin sticks of wood, each about a yard long, and

seven leaves taken from any tree, no matter what; and we are told that:—

When these different articles had been brought, without touching them himself, he had them placed in a horizontal line, about two yards from his outstretched arm. He instructed my servant to plant a stick of wood in each pot of earth, and to put on each stick a tree leaf with a hole in the middle.

This being done, all the leaves dropped down the stick, acting as covers to the pots. The Fakir then joined his hands and raised them above his head, and I heard him distinctly utter, in his own language, the following invocation:—

‘May all the powers that watch over the intellectual principle of life (*kche’ tradjna*) and over the principle of matter (*boutatoma*) protect me from the wrath of the *pisatchas* (evil spirits), and may the immortal spirit, which has three forms, *mahatatrindandi* (the trinity), shield me from the vengeance of Yama.’

At the close of the invocation he stretched out his hands in the direction of the flower-pots, and stood motionless, in a sort of ecstasy. From time to time his lips moved as if he were continuing his occult invocation, but no sound reached my ears.

I watched all these elaborate preparations with considerable interest and amusement, without suspecting what was to follow. Suddenly it seemed to me that my hair was moved by a slight current of air,\* which blew in my face like one of those gusts which we often see in the tropics after sunset, and yet the large straw curtains of vetivert, hanging in the vacant spaces between the columns of the verandah, were undisturbed. I thought that my senses had deceived me, but the phenomenon was repeated several times.

At the end of about a quarter of an hour, though there had been no change of position on the part of the Fakir, the fig leaves began to move slowly upward along the sticks of wood, and then as slowly descend.

I approached and watched them as they continued their motion with the closest attention. I must confess that when I saw that there was no visible means of communication between the Hindu and the leaves I was very much surprised.

I passed and repassed several times in the space which separated the Fakir from the pots of earth, but there was no interruption in the ascent or descent of the leaves.

These movements were repeated with another set of implements, the writer having divided a bamboo stick into seven portions and arranged everything as it had been done previously, the Fakir looking on unconcernedly, without any remark or movement. Next the pots and the earth were dispensed with, seven holes being bored in a plank by the writer himself, into which he inserted the seven sticks, and again the leaves rose and fell. During two hours ‘the experiment was repeated in twenty different ways but always with the same result.’

#### MENTAL QUESTIONS ANSWERED.

The Fakir asked:—

Is there not some question you wish to put to the invisible spirits before they go? Ask anything you please, the leaves will remain still if the spirits have nothing to say: if, on the contrary, those who guide them have any communication to make, they will move upward along the sticks.

Thinking of a friend who died twenty years before, the writer extracted letters and figures from a small linen bag at random and one by one. When he drew out the fifteenth, which was the letter A, the leaves began to move, and after ascending to the top of the sticks fell to the boards. Letter by letter and figure by figure the following words were spelled out: *Albain Brunier, died at Bourg-en-Bresse (Ain) January 3, 1856.* The name, the date, the place, everything was correct.

The next day the experiments were repeated with similar results, and again on the following day, but the writer says:—

This time I changed in my mind the orthography of the name, dwelling strongly upon each letter. The following variations were the result: *Halbin Pruniet, died, &c.* I may add, however, that when I tried to change the name of the city, or of the date of the occurrence, I was unsuccessful at that time and that the message was always the same and

always correct in those respects: *Died at Bourg-en-Bresse (Ain) January 3, 1856.*

During fifteen days I had the Fakir at my house every day, and he always submitted, with the utmost readiness, to all my requirements. . . . At one time I obtained changes in the letters composing the name, so that no one would have recognised it; at another time, the changes referred to the date of the day, of the month, or of the year, but I never obtained the slightest alteration in the name of the city, which was invariably the same: *Bourg-en-Bresse.* Hence I concluded—referring always to the supposition under which I was acting, that there really was a natural force, which had established a communication between myself and the Fakir and the leaves—that I could not sufficiently isolate my mind from the correct orthography of all the words in the sentence.

#### AN INTELLIGENT FORCE.

There were constant changes in the interpretation of my thoughts, which were sometimes designed on my part, and sometimes, on the contrary, *in direct opposition to what I had intended.* [Italics ours.]

In the last sitting the Fakir gave, he lowered one balance of a pair of scales simply with a peacock’s feather, when the other balance contained a weight of about a hundred and seventy pounds.\* By the mere imposition of hands he made a crown of flowers float in the air, the atmosphere was filled with vague and indistinct sounds, and a shadowy hand drew luminous figures in space. At that time I considered the two latter phenomena simply as phantasmagoria—I did not even give them the benefit of a doubt. With regard to purely material facts, I may say that I never detected the slightest deception, and I applied the severest tests in order to discover any fraud.

(To be continued.)

#### VISIT OF MRS. HELEN T. BRIGHAM.

Those readers of ‘LIGHT’ who recollect the visit of Mrs. Helen T. Brigham to this country some twelve years ago, and the fine inspirational addresses and impromptu poems which she then gave, will learn with pleasure that Mrs. Brigham will again come to London, about the middle of June next, accompanied by her friend and co-worker, Miss Belle V. Cushman.

As Mrs. Brigham must return to New York in October to resume her ministrations to the Spiritual and Ethical Society, of which she has been the esteemed pastor for many years, her stay will be limited to three months, during which she will be pleased to address Spiritualist societies in London and the provinces, and especially in Scotland and Wales.

Letters with reference to lecture engagements may be sent to Mr. E. W. Wallis, 21, Mountfield-road, Finchley, London, N.

DR. V. C. SEVERANCE, of Sycamore, Illinois, U.S.A., recently sent to ‘The Progressive Thinker’ a ‘confidential’ circular issued by a firm which boasts that it has been twenty years in the business of starting bogus mediums. In this circular this precious firm states that all letters are answered in confidence and declare that its illusions ‘have made for their originators both fame and fortune. . . . Remember that these are “tricks,” and that anyone with ten minutes’ practice can become a clever “spirit medium.”’ These tricks include ‘slate tests,’ a ‘clairvoyant mystery,’ answers to questions, spirit writing and pictures, blood writing on the arm, ‘the great ghost mystery’ or how to make ‘weird ghostly hands, faces and forms appear in any dark room, and arrange a regular materialising séance;’ how to read sealed questions, do cabinet acts, give pellet tests and magic answers, &c. It is a pity this miserable business cannot be stopped. No wonder American Spiritualists are up in arms against ‘fake mediums’ and demanding test-conditions of a ‘fraud-proof’ character—they are not a minute too soon evidently for the sake of the credit of genuine mediums and the good name of Spiritualism. ‘The Progressive Thinker’ is doing good work in making things difficult for the showmen who pose as mediums and profit by the instructions provided for them by professional teachers of ‘tricks.’ ‘The Progressive Thinker’ states that ‘there are several such places in the United States where tricksters get the information by means of which to deceive the people.’

\* Usually one of the first signs of the presence of spirit operators at seances with physical mediums.—[ED. ‘LIGHT.’]

\* This reminds us of Sir W. Crookes’ experiments with D. D. Home, when a balance indicated considerable pressure when the medium’s hands and feet were tightly held, which experiments proved the existence of a force by which increased weight is capable of being imparted to solid bodies without physical contact.—[ED. ‘LIGHT.’]

## THE INNER LIFE: AND INSPIRATION.

Miss Lizzie Doten in her 'Poems of the Inner Life' takes her readers into her confidence, and sets before them a record of her inner life experiences of inspiration which is full of charm and illumination and deserves to be better known, especially at this time when so much is being said regarding the larger self—that inner or spirit self—which lies beyond the norm of the ordinary five-sense plane of expression. Miss Doten was one of those sweet-natured, sensitive women to whom Spiritualism came in the early days as a veritable Divine Revelation. She was 'caught up in the power of the spirit' to heights of vision and inspiration such as none but highly attuned natures can know. Spiritualism came to her as a key to the mysteries of her own otherwise inexplicable experiences, and then, for the first time, she began to understand their meaning and value. She says:—

I have realised that in the mysterious depths of the Inner Life all souls can hold communion with those invisible beings, who are our companions both in Time and Eternity. My vision has been dim and indistinct, my hearing confused by the jarring discords of earthly existence, and my utterances of a wisdom, higher than my own, impeded by my selfish conceits and vain imaginings. Yet, notwithstanding all this, the solemn convictions of my spiritual surroundings, and the mutual ties of interest still existing between souls, 'whether in the body or out of the body,' have been indelibly impressed upon me. From such experiences I have learned—in a sense hitherto unknown—that 'the Kingdom of Heaven is within me.'

Miss Doten realises that her testimony will seem incredible to some persons, and to such she says:—

When your souls sincerely hunger after such a revelation, you will seek for it, and according to your need, you will be filled therewith. Until then, you and I, regarding things from a different point of view, must inevitably understand them differently. There are various cups which Humanity must drink of, and 'baptisms which it must be baptised with,' and this manifestation of Truth, of which I am but one of the humble representatives, has laid its controlling hand upon me; for what purpose, in the mysterious results which lie concealed in the future, I cannot tell—I only know that it is so.

Referring to her spiritual and inspirational experiences, she says:—

I claim both a general and particular inspiration. They do not, by any means, conflict; and what I do not receive from one, comes from the other. For the very reason that I have natural poetic tendencies, I attract influences of a kindred nature; and when I desire it, or they will to do so, they cast their characteristic inspirations upon me, and I give them utterance according to my ability. It is often as difficult to decide what is the action of one's own intellect and what is spirit-influence, as it is in our ordinary associations to determine what is original with ourselves and what we have received from circumstances or contact with the minds of others. Yet, nevertheless, I cannot conscientiously deny that, in the mysteries of my inner life, I have been acted upon decidedly and directly by disembodied intelligences, and this, sometimes, by an inspiration characteristic of the individual, or by a psychological influence similar to that whereby mind acts upon mind in the body. Under such influences I have not necessarily lost my individuality, or become wholly unconscious. I was, for the time being, like a harp in the hands of superior powers, and just in proportion as my entire nature was attuned to thrill responsive to their touch, did I give voice and expression to their unwritten music. They furnished the inspiration, but it was of necessity modified by the nature and character of the instrument upon which they played, for the most skilful musician cannot change the tone of a harp to the sound of a trumpet, though he may give a characteristic expression of himself through either.

Regarding her own personal condition when she was dominated, or controlled, by the spirits who prompted her work, our author says with charming frankness:—

How far I have ever written, independent of these higher influences, I cannot say; I only know that all the poems under my own name have come from the deep places of my 'Inner Life'; and in that self-same sacred retreat—which I have entered either by the intense concentration of all my intellectual powers, or a passive surrender to the inspirations that moved upon me—I have held conscious communion with

disembodied spirits. At such times it has been said I was 'entranced'; and although that term does not exactly express my idea, perhaps it is the best which can yet be found in our language. The avenues of external sense, if not entirely closed, were at least disused, in order that the spiritual perceptions might be quickened to the required degree, and also that the world of causes, of which earth and its experiences are but the passing effects, might be disclosed to my vision. Certain it is that a physical change took place, affecting both my breathing and circulation, and my clairvoyant powers were so strengthened that I could dimly perceive external objects from the frontal portion of my brain, even with my eyes closed and bandaged; also, in that state, any excess of light was far more painful than under ordinary conditions. If the communications given through my instrumentality have been weak, erroneous, and imperfect, it is no fault of my spirit-teachers, but arises rather from my own inability to understand or clearly express what was communicated to me.

In relation to the poems given under direct spirit-influence I would say, that there has been a mistake existing in many minds concerning them, which I take the present opportunity, as far as possible, to correct. They were not like lightning flashes, coming unheralded, and vanishing without leaving a trace behind. Several days before they were given, I would receive intimations of them. Oftentimes, and particularly under the influence of Poe, I would awake in the night from a deep slumber, and detached fragments of those poems would be floating through my mind, though in a few moments after they would vanish like a dream. I have sometimes awakened myself by repeating them aloud. I have been informed, also, by these influences, that all their poems are as complete and finished in spirit-life as they are in this, and the only reason why they cannot be repeated again and again is because of the difficulty of bringing a human organism always into the same state of exaltation—a state in which mediums readily receive inspiration, and render the poems with the least interference of their own intellect.

Some of the poems in this volume, notably the one entitled 'Resurrexi,' which was reproduced in 'LIGHT' of July 11th, 1908, purported to be given under the inspiration of Poe, and the style is so characteristic of that writer that the 'Springfield Republican' said that 'the one who wrote it must have been very familiar with the writings of Poe.' As to this Miss Doten says: 'I can say, most conscientiously, that previous to that time I had never read, to my knowledge, any of his poems, save "The Raven," and I had not seen that for several years. Indeed, I may well say in this connection that I have read, comparatively speaking, very little poetry in the course of my life, and have never made the style of any author a study.' In closing she says:—

To all those earnest and inquiring souls, who feel that in such experiences as I have described, or in the resources from which my soul has drawn its supply, there is aught that is attractive or desirable to them, I would say, 'God speed you in your search for Truth!' At the same time let me assure you, that in the depths of your own Inner Life there is a fountain of inspiration and wisdom, which, if sought aright, will yield you more abundant satisfaction than any simple cup of the living water which I, or any other individual, can place to your lips. There are invisible teachers around you, the hem of whose garments I am unworthy to touch. 'The words that they speak unto you—they are Spirit and they are Life.' 'In order to know more you must be more.' Faith strikes its roots deep in the spirit, and often Intuition is a safer guide than Reason. When a man, by constant practice, has so quickened his spiritual perceptions that he can receive conscious impressions from his invisible attendants, he will never be without counsellors.

'Let Faith be given

To the still tones that oft our being waken—  
They are of Heaven.'

The Spirit-World is not so distant as it seems, and the veil of Materiality which hides it from our view, by hopeful and untiring aspiration can be rent in twain. We only need listen earnestly and attentively, and we shall soon learn to keep step in the grand march of Life to the music of the upper spheres. As a popular author has beautifully said, 'Silence is vocal, if we listen well.' With a sublime accord, the great anthem of the Infinite 'rolls and resounds' through the Universe, and whosoever will can listen to that harmony, till all special and particular discords shall die out from the 'Inner Life,' and the Heaven of the celestial intelligences shall blend with the 'Heaven within,' in perfect unison!

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### INSANITY AND CRIME.

Every year the moaning of the suggestion is heard, that lunacy is on the increase, that new buildings are required, that new commissioners are wanted, and that additional funds are needed for dealing with it. It is a suggestion that wants watching: and, before we give in to the demands of experts and interested officials, the question ought to be sternly asked, 'What are you calling "lunacy" now, and what is really at the back of what you call its "increase"?'

If this question were resolutely put and pushed home, it is quite possible that 'increase of lunacy' might be unmasked as increase of disinclination to put up with eccentricity or mental weakness, or an increase of the activity and theorising of the gentlemen who run the lunacy trade. Like every other trade, capable of expansion, this has undoubtedly attracted the attention of able men who, with all their desire to benefit their fellow creatures, are not indifferent to the claims of 'number one.'

Asylums for the insane, in earlier times, were shrunk from with a wholesome horror. They were, rightly or wrongly, associated with torture more or less intended, and restraints more or less cruel: and people were therefore far more ready to shield and bear with their insane relatives and friends than they are at the present time when asylums are often little more than pleasant if closely guarded retreats. So far as statistics are concerned, this alone may largely account for the supposed increase of lunacy, which, rightly construed, might only mean an increase of willingness to let cases of insanity be tabulated and put away for treatment.

Beyond this, is it not a fact that we are getting less tolerant of pronounced eccentricity, and perhaps less conscientious respecting it? Certainly, the reasons often given in courts of law for asserting insanity suggest that the boundary line is being dangerously pushed out and that the net is being more widely cast by experts who, if they need to watch, need also to be watched. Again and again, these experts have not in the slightest degree shrunk from declaring that clairaudience is proof of insanity: and that opinion and the verdict based upon it may actually have led on to insanity indeed. On that subject alone, the ignorance of the lunacy experts is colossal, and the opinion of the medical profession is as childish as it is dangerous.

Closely connected with that is the whole question of symptoms turning upon influences from what we call

'The Unseen,' of which the doctors usually know nothing—influences which really require the enlargement of sympathy and society rather than the horrible verdict of lunacy and the dangerous remedy of restraint. In fact, the entire region with which Spiritualism is concerned needs to be seriously studied if only for the sake of putting us in right relations with what we cruelly and ignorantly call the 'insane.'

Publications have lately appeared which, purely on scientific grounds, protest that Jesus Christ was insane. He heard voices, and he declared that his contact with the spiritual world was continuous. In fact, if anyone in London behaved as he did, and claimed what he claimed, interested relatives could quite easily get him certified as insane.

An Article by Dr. Toulouse, of Paris, in 'The International' (London: T. Fisher Unwin), on 'Insanity and Crime' reveals at once both a peril and a path of escape. He appears to think that our great towns are actually responsible for an increase of mental and emotional disorders. He says:—

In proportion to the greater development and differentiation of society, there is an increase in the number of those who become a danger to society through degeneration, or the abnormal development of the intellect and passions. Individuals who might well have carried out their modest duties in the simple life of the country, lose their moral bearings in a large town, and fall victims to crime, which to them represents an easier mode of earning their living. This is still more true of city-born children themselves, who from their earliest years are enervated by the sight of frivolous amusements, see vice in countless shapes everywhere about them, and steadily drift towards it.

That may be true, in its way, but is it not also true that town life, with its larger interests, its keener enjoyments, and its greater calls upon intelligence, may influence quite the other way, in developing and giving fuller play to intelligence? But that is not taken account of by Dr. Toulouse, who seems chiefly concerned about the border line between responsibility and crime. What is poor Justice to do, hovering on that border line? 'She has lost confidence in herself,' says the Doctor. In earlier times, she had a cut-and-dried formula, a fixed standard, but now she is worried with new theories about responsibility, 'by medical and philosophical reflections' which suggest to Justice the duty of consulting them as to the difference between a criminal and a fool. Here is a patient, of feeble intellect, but deemed harmless. He is employed in assisting the staff that attend upon the sick. In the bed next to him is a troublesome lunatic whom he tries in vain to soothe. Failing in that, he gets a rope, puts it round the patient's neck, and ties him to the bedpost. He is found strangled and dead, but the 'harmless' assistant calmly claims approval of 'an excellent idea!' What can poor Justice do? The twentieth century is getting very puzzled. Dr. Toulouse says: 'This incident admits of only one opinion, and the physician would have to declare to the judge that the accused suffered from serious mental weakness, which upset his intelligence. At the time of committing the act he was in a condition of practical mania and complete irresponsibility.'

There are other kinds of 'irresponsibility.' A man in a state of intoxication discharges revolver shots at passers by. He is proved to be a habitual drunkard. Two doctors appear before Justice. One says: 'This man is suffering from a craving for drink, and, in consequence of the weakness of his nervous system, he cannot resist his impulse.' Another would say: 'This young man is, perhaps, peculiarly liable to violent impulses, and has less self-control than others. But in his outbreaks he still retains sufficient

mental clearness to realise the consequences of his acts. The excess of his impulses remains inside the limits of normal variation': and again, what is poor Justice to do?

In France, in 1905, 45,292 cases were handed over for criminal punishment, and only 2,494 accused persons were declared irresponsible and sent to asylums. Dr. Toulouse calls this childish. The former are incarcerated for a fixed period, and are then released 'just as though at the moment of expiating (enduring) their punishment the touch of a magic wand had reclaimed them and rendered them innocuous, and then they go back to their haunts and are able to begin their criminal career again.' Dr. Toulouse praises the Elmira experiment and thinks there is sense and sanitation in it. He is for correction and training, not punishment. The criminal should become a patient, and should be detained or recaptured until his reformation was achieved: and this is the doctor's conclusion; sound enough in its way but with a sinister cloud hovering over it:—

We are wrong to imagine ourselves always confronted by the dilemma of madness or responsibility. In truth, all habitual criminals are more or less abnormal. Not the insane merely, but all have a right to be treated as unfortunate and degenerate and to be subjected to systematic training. On the other hand, all of them, for all are dangerous, must be isolated not simply for a period proportionate to the gravity of the act, but for as long as they are injurious and dangerous.

A small-pox patient is dangerous to me during the whole period of his illness and not merely for two or four weeks, and I require him to stay away from my house. As long as a criminal has felonious instincts and is bent on robbery, he must be kept away from the highways, not merely for five or ten years. His crime is of no interest to us, because it is already committed, it is the man himself who makes me anxious about my personal security and that of my family, and the man himself, not his crime, should be taken into consideration in determining the nature and duration of his detention.

#### SPIRITS versus THE 'SUBLIMINAL SELF.'

In the discussion of the different theories advanced to account for psychic phenomena it seems to me that a very important fact is most invariably overlooked, namely, that the spirit theory is not, like other theories, an invention of investigators, but is *itself a persistent phase of the phenomena*. If through the movement of a table, let us say, we receive a communication, and the communicating intelligence claims to be a deceased friend, that claim is as much a part of the phenomena as the table movements themselves and, equally with these, demands an explanation that will be rational and natural. Thus, if the 'subliminal self' could be proved capable of producing all the phenomena, the problem would remain, Why is the 'subliminal self' such a liar?—and we should have to find an explanation of that lying which would be consistent with law and order. Mr. Gerald Balfour wants 'more experiments and more experimenters,' but it is doubtful whether we shall ever obtain, or ever be able to conceive, any phenomenon for which we could not also invent or conceive a cause, and hence, in the case of many persons, a mere multiplication of experiments would not result in any progress.

To me the most convincing argument in favour of the spirit theory is not the character of the communications, &c., received, but the fact that (for the reason above hinted at) no other theory is consistent with an orderly universe.

J. STODDART.

THE Rev. J. C. Harris, of Kingston-on-Thames, according to 'The Surrey Comet,' has recently preached against Spiritualism, and apparently regarded the movement as a materialistic one in some perverse and inverted fashion. His sermon gave 'Spiritual Psychic' and Mr. C. J. H. Stockwell an opportunity for useful expostulatory and expository letters in the local paper, so that, indirectly, he has helped to bring Spiritualism before the people in Kingston, who might otherwise have remained in ignorance concerning it. The truth always gains by being well discussed.

#### SPIRITUALISM THE HARMONISER.

Twelve years ago, when 'Psychic Philosophy,' by V. C. Desertis, was first published, it was probably a bolder intellectual venture than it will seem to readers of the new edition of the work, just brought out by Messrs. Wm. Rider and Son.\* At that time, the struggle between religion and science appeared far more uncompromising than at present, and both were strenuously opposed to the recognition of psychic phenomena as worthy of serious attention in relation to the matters in dispute. Yet, as Dr. Alfred Russel Wallace says in his 'Introductory Note,' 'one great merit of the present work is that it shows that the facts of psychical research and Modern Spiritualism are really in harmony with the most advanced conclusions of science, and especially with modern conceptions as to the constitution of matter and ether.' On the other hand, these same psychical facts have a direct bearing on the very groundwork of all religion; the author says in his preface that, though 'he began the inquiry with entire and pronounced scepticism, he was at last convinced that the facts promised a solution to his difficulties, because they bear on the main problem, whether the human soul is but a name for the sum of vital functions, or has an objective existence, embodied and disembodied.' The book has been brought up to date by the remodelling of some of the chapters in accordance with the more modern views of science, which, it may be said, lend themselves even more easily to the illustration of the writer's argument.

Dogma is to religion what empiricism is to science; both provide a number of statements needing to be connected and harmonised by some guiding principle or law by which they can be related to a higher order of reality. In science, the facts found by observation and experiment have been grouped, classified, and reduced to system by the discovery of their interdependence as illustrations of general laws; in religion the want of an experimental method has left us with a mass of disconnected beliefs, to which different sects have attributed varying degrees of credit or importance. Mr. Desertis holds that if we are to believe in immortality we ought to have some sense-evidence for survival; that 'if the unseen intelligent agents show irrefutable evidence of identity, the persistence of man after death enters into the region of sensible fact'; that this affords 'the necessary basis of experimental knowledge' for a religion which will also be a solution of many social problems:—

If we know we are spirits veiled in flesh, for whom there is no death, having within us infinite possibilities of health and growth, having faculty to receive strength and guidance from the very Creative Spirit Himself in the silent recesses of our being; if those glorious developments are latent in every human soul; if education consists in bringing home all those truths which make for fearless conduct and effective practice, then how differently would the world look to each of us! Then we shall have a religion rooted and grounded not only in Love, but in scientific Law also, and as such in harmony with all other sciences.

The author is careful in the first place to lay down his basis of facts, and to add a chapter in which he fully proves the morality of Spiritualism. He next takes up the scientific theories of matter, and shows that there is a strict correspondence between the material and ethereal orders of facts, and that the material world, as the lower order of existence, is dependent on the ethereal world for its energy and on the spiritual world for its life. He then reviews the constitution of the universe from the mystical side, regarding the 'Kingdom of Heaven' as the dominion of spirit acting upon human life by the understanding and the will, and shows how spiritual law, if recognised as a guiding factor on earth, could regenerate the social world by establishing 'the psychic conditions which underlie all sound human relations,' both of family and national life.

The book is replete with sound, scholarly, cogent, and practical reasoning, on the scientific and religious as well as

\* 'Psychic Philosophy as the Foundation of a Religion of Natural Law.' By V. C. DESERTIS. Wm. Rider and Son, Ltd., 164, Aldersgate-street, E.C. Price 4s. 6d. net, or 4s 10d. post free from office of 'LIGHT.'

on the psychic side, and may well be taken as a treasury of arguments proving that the spiritual philosophy is a necessity for the future well-being of the world.

## OCCULT EXPERIENCES IN THE LIVES OF SAINTS AND THEIR PARALLELS IN MODERN SPIRITUALISM.

BY MR. JAMES I. WEDGWOOD.

An Address delivered to the Members and Associates of the London Spiritualist Alliance, on Thursday evening, February 11th, in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, vice-president, in the chair.

(Continued from page 93.)

The next case is that of Saint Peter Celestin. He went to interview Pope Gregory X. with the view of obtaining permission to continue his particular Order at the time when the necessity of many of these Orders was called into question. As was customary, he had to celebrate Mass in the Pope's presence before the question was decided. As he was about to don the rich and costly vestments which were provided, his mind reverted instinctively to the simple plain vestments he had been accustomed to wear in his ancient monastic home. It is stated that these vestments were immediately transported, and that the richer ones remained suspended in the air above his head. There is a similar story of Saint Goar, who, as it is very clearly recorded, 'hung his cope on a sun-beam.' At first mention these stories seem somewhat improbable, to say the least; but, again, when we turn to the records of Modern Spiritualism, we find a parallel. The phenomenon of *apports* is one of very common occurrence. It was frequently to be met with in the early days of Spiritualism, and it takes place nowadays in our midst. Sir William Crookes, in relating his experiments, states that on one occasion, with the door of his room locked, a handbell was brought from an adjoining room, and, as you all know, there have been cases of rare flowers and various other unusual objects being transported in the manner described. Therefore, in the light of many cases, perhaps the story of Saint Peter Celestin is not so improbable.

Now I pass on to consider the origin of a phrase which is commonly on the lips of people nowadays—the 'odour of sanctity'—and it is a phrase which has been held to have a somewhat sarcastic origin. It is said to have been applied to certain saints who possibly were of the opinion that cleanliness was not next to godliness. In the light of further investigation, there is some reason to believe that it is a phrase which has its rise in reality—that there is actually an odour of a pleasant character connected with persons of holy and spiritual attainments. Doctor Dumas, in Paris, has been conducting investigations on the liberation of scents from the persons of people who were ill. It is found that the scents most commonly observed were pineapple, musk, and violet, and he puts this down to the liberation of butyric ether in the blood. This is a purely physiological phenomenon, not necessarily one of a psychic character, but it is related of some of the saints that when engaged in prayer they exuded certain odours. We again turn to modern spiritualistic observations, where we find this liberation of scents from the persons of mediums. In the case of one medium scent and water were often scattered over the faces and hands of sitters, but as these sances often took place in the dark there were no means of showing that these were genuine phenomena. Light, however, is a force which can just as well disturb psychic phenomena as it can disturb the etheric phenomena of photography. But in the case of Mr. Stainton Moses, as you all know, it was a common occurrence for scent to issue from the crown of his head. He was a man of great psychic capacity, and esteemed and looked up to by all who had the privilege of knowing him. One day

some of this scent was collected and, I believe, sent to an analyst with the question as to whether by any chance perspiration could be decomposed into scent. The answer was that it was outside the experience of the particular analyst who was consulted. Here we have an instance of a physiological change brought about by psychic stimulation, the psychic cause bringing about a physiological effect of distinct parallel between mediæval times and the happenings of the present day. But there is another branch of the subject, and that is that there seems to be a sense of psychic smell which has nothing whatever to do with physiological changes but of a parallel psychic character. Take the methods of receiving psychic or astral impressions. All inter-communion between one person and another, whether on this physical earth plane or on the astral, is by means of vibrations. Our psychic or astral bodies receive these vibrations by means of sense organs, but in order that the impression shall pass into the waking consciousness of the brain it has to be slowed down, as it were, to be received by the physical brain. It passes down through certain little organs into the brain: in the case of clairvoyants the impression passes through the pineal gland or the pituitary body, in the case of clairaudients it probably passes through the corpora quadrigemina. These vibrations are thus variously translated in the terms of the senses of sight (clairvoyance), hearing (clairaudience), and smell. The majority of people translate their impressions in the terms of the senses of sight, hearing and smell. Saint Vincent Ferrier was able to sense people's character by smell. Probably there are a number of people who are gifted with this sense of psychic smell to a greater or less extent. Saint Teresa could tell people's characters the moment she got near them—by the sense of psychic smell.

There is another manifestation of very great interest which is commonly to be met with—the appearance of luminosity around the heads and bodies of the saints. It was related of Saint John of Mantha that when he celebrated his first Mass he received a vision and a great light was observed around his head. Saint Philip Neri was frequently levitated and was seen enveloped in a cloud of light, and Saint Philip himself saw Saint Ignatius Loyola, the founder of the Jesuit order, and Saint Charles Borromeo similarly encompassed in a blaze of light, and this phenomenon is readily understandable by what we know of the human aura. It is known, too, by clairvoyants that every person is surrounded by certain emanations of a bright character, and that the extent to which the colour stands out from the periphery of the physical frame, and its brilliancy, are determined by the character and degree of development of the person. An advanced person will have a brighter colour than a person less advanced. It would, therefore, follow that the saints would be possessed of auras of unusual brilliancy and clearness, auras which would more easily be seen than those of ordinary persons. Moreover, it is known that whenever a person engages himself in any effort the vibrations in the aura are intensified, and the luminosity is increased, so that it is more readily seen. When a man has been engaged in prayer, in meditation, in spiritual exercises of any sort, it will naturally follow that his aura will more readily be visible. There is yet another aspect of the question which will account for the frequency with which these manifestations were observed. Whenever a great teacher or lecturer speaks he sends his magnetism down the room in which he is, and, if he be of powerful magnetism, that magnetism which he sends out will perhaps for the time being enhance or stimulate the psychic faculties of the members of the audience or congregation and so enable them momentarily to see his aura, whereas, perhaps, they are not normally clairvoyant.

There are various other manifestations of great interest—cases of bi-location, saints being seen in one place when their bodies are in another. These are paralleled in modern times by the appearance of the double, cases of apparition at the moment of, or just after, death, cases of exorcism, clairvoyance, and thought-transference.

There is, however, one further matter which I should like to touch upon to-night, the power which so many saints seem

to have possessed of penetrating into the thoughts and surroundings of those with whom they came in contact, of which there is evidence in the lives of Saint Catherine of Siena and Saint Vincent Ferrier. Saint Teresa had only to go near a person and she immediately penetrated into his conditions, circumstances and character. Saint Philip Neri wielded considerable influence over the young nobles of Rome in consequence of the power he had of entering into their thoughts, and so helping them. There was a case of remarkable character in recent years. I refer to the French priest, the Curé d'Ars, a man whose fame spread far and wide by reason of his great holiness of life, his great sympathy and understanding, and the fact that he was able to probe so deeply into the spiritual condition of people who came to consult him. His power of penetration was certainly wonderful. It is stated that sometimes he would recall to those who came to him in confession incidents in their own lifetime which they had for the time forgotten. There are those at the present day who possess that power. It is perfectly obvious that this is a gift which should be of great value to the person who makes it his business in life to help people in difficulty. If with the higher psychic development comes this power, it is one which should be of great service to humanity.

There are two classes of psychics: the lower, who see the aura but get no impression as to what the colours represent—who possess no chart by which they can interpret them, and the higher, who see the colours of the aura and also know instinctively what these colours mean. What answer would I give to the question often formulated as to what is the use of this study, investigation, and knowledge? I would say: it gives the possessor added insight into his fellow beings, greater power of sympathising with them, understanding them, and, therefore, helping them, for *tous comprendre est tous pardonner*. When we understand all we shall not be disposed to condemn, and shall realise that there are sometimes motives which do not appear on the surface. These investigations are in every way as justifiable as the investigations with which so many scientists concern themselves to-day, studies which have no practical bearing on life but which are considered important since they increase the body of knowledge. All these happenings which I have described are perhaps of no very great value, but they are manifestations of laws of Nature, of psychic science, and it is this science of the soul which should be the main subject of study. It teaches us that we have our future in our own hands, that we can make ourselves what we believe we can be, that, in the words of that old Eastern Scripture, 'as a man thinks so he becomes'—we have only to think of what we wish to become and we set our higher bodies vibrating to that thought. It teaches us that we build up that thought, that ambition, that virtue into our characters so that we mould our lives as we will and are truly the arbiters of our own destiny. It explains what our purpose in life is, why we are here, where we have come from, and gives us a rational and coherent scheme of the universe, bidding us realise that the universe is spiritual and not material, that it is the things of the spirit which are of most importance in connection with the experiences of daily life. It teaches us the power of thought, how we can help others by our thoughts, and that therefore we have it in our power to keep at the side of any friend or loved one, as guardian angel to shield him or protect him from harm. When we realise some of the truths of this great psychic science we shall consider the study not only justifiable but a privilege, for by its means we shall be able to develop, to evolve our own higher natures, to bring out the powers latent in us, and thus be better able to help those with whom we come in contact, and later we shall know that a meeting with a person is an opportunity given us to help that person in some way. I submit to you, then, that this psychic science and the laws which govern its working are fit subjects for our study, inasmuch as they open up to us the way of bettering and improving ourselves and so making us better instruments in the service of our fellow men. (Loud applause.)

After a few remarks by Mr. Angus McArthur a vote of thanks to the lecturer was proposed by the chairman, seconded by Mr. J. A. Wilkins, and carried unanimously.

## ABRAHAM LINCOLN,

BORN FEBRUARY 12TH, 1809; PASSED ON APRIL 15TH, 1865.

BY H. BLACKWELL.

(Continued from page 94.)

The spirit counsel given to President Lincoln to go to the front proved, indeed, to have been Heaven-inspired, for the soldiers greeted him with enthusiasm, their grievances were inquired into and redressed, and when he returned to the seat of Government he left behind him a loyal and contented army.

Through several mediums the spirit workers gave warnings of impending dangers, and in consequence of one of them, while travelling between Philadelphia and Washington, he adopted a certain disguise which saved him from assassination. On another sad and gloomy day, when the air was dark with rumours of a terrible defeat, little Nettie was hastily summoned to the White House by Mrs. Lincoln, who was in a highly excitable condition owing to the news. One of the medium's spirit helpers soon restored confidence by stating that the rumours of defeat were groundless, that better news would be to hand before nightfall, and that the next day would bring a much more cheering account. At this moment the President entered the room, looking anxious and careworn, but he gladly listened for some twenty minutes while a strong robust voice stated clearly the actual facts of the situation. Hope and comfort were thus brought to his sadly tired and overwrought brain by the Invisible Helpers who were constantly at hand to render service: truly they were ministering spirits.

They also brought to Mr. Lincoln's notice the terrible condition of the thousands of Freedmen who, homeless and starving, were a danger to all, and counselled immediate action and the appointment of a special committee. This advice was acted upon, a suitable committee was selected, and the Freedmen's Bureau was the popular outcome, resulting in great good.

Another scene at the White House shows us the President enjoying a little relaxation and being solaced by messages from the Unseen. Kindly and generously he gave his hand to the young medium and said, 'I thank you, Miss Nettie, for obliging us, we have deeply enjoyed our little circle.' During this evening he quoted from his favourite poem:—

Oh! why should the spirit of mortal be proud?  
Like a swift-fleeting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
He passeth from life to his rest in the grave.

'Tis the wink of an eye—'tis the draught of a breath,  
From the blossom of health to the paleness of death,  
From the gilded saloon to the bier and the shroud;  
Oh! why should the spirit of mortal be proud?

Alas! the latter lines proved prophetic; but again and again the warning was given to him. Having to leave Washington, owing to her father's serious illness, Miss Nettie called at the White House to say good-bye, and give what proved to be her last message. The reply to the question, 'What do our friends say of us now?' was: 'What they predicted for you, Mr. Lincoln, has come to pass, and you are to be inaugurated the second time; but they also re-affirm that the shadow they have spoken of still hangs over you.' He replied somewhat wearily:—

Yes, I know. I have letters from all over the country from your kind of people, warning me against some dreadful plot against my life. But I don't think the knife is made, or the bullet run, that will reach it. Besides, no one wants to harm me. However, Miss Nettie, I shall live till my work is done, and no earthly power can prevent it. And then it doesn't matter, so that I am ready—and that I ever mean to be.

It is only justice to the young medium to mention that she declined any remuneration for the services which she was able to render at the White House, and that she also gladly helped the poor in the same generous manner.

A happier picture is that of Mr. Lincoln being present at a séance where a well-known physical medium, Mrs. Miller, gave an exhibition. Seating herself at a three-corner grand piano, the instrument rose and fell in rhythmic time, while the President took a lively interest in the proceeding. He humorously suggested to some of the gentlemen present, 'I think we can hold down that instrument,' and suiting the action to the word, he and three others climbed to the top and his long legs were soon dangling over the sides. 'The powers that be,' however, were too much in force, and as the piano continued its lively antics, the reserve seats were very soon vacated. At a time when there was so strong a prejudice against Spiritualism and violent partizanship was rampant it required heroic moral courage for the President to dare the consequences of seeking and receiving advice from the Invisible Helpers. He was raised to carry out a great purpose, and God was with him.

In conclusion, some short extracts from interesting messages, given through the mediumship of Mrs. Horn, Mrs. de Wolfe, and Judge Edmonds, will show that Abraham Lincoln continues his great interest in Spiritualism and is one of the foremost workers on its behalf and for the good of humanity on the other side of the veil.

(To be continued.)

### THE GIFT OF FORE-SEEING.

Dealing with the power of fore-seeing, Dr. A. J. McIvor-Tyndall, writing in the 'Swastika,' says:—

Among various nations or localities, the power of fore-seeing is noticeable. The people of the Scottish Highlands, for example, have earned the appellation, 'the canny Scots,' because of this extraordinary gift of prophesying, while other phases of psychic phenomena are not more common with them than with others. Personally I have always had this gift, although of late years I have learned not to express my predictions too broadly. When a child, I used to utter predictions about almost everything that came under my observation. I did this absolutely unconsciously without knowing the reason why. I mean, that the words would seem to force themselves out of my mouth without my volition—or without any realisation on my part that I was uttering something that had not yet occurred. Many children get scolded for telling what their parents consider lies, when, as a matter of fact, they are stating as an actual occurrence something that has not yet taken place, but which later developments prove true.

Now, the question naturally occurs to all who know the postulate of Mental Science, that 'we are self-conscious, responsible beings,' as to how it can be possible to predict events, when we ourselves have the power to make or to change events. The average idea of prophecy presupposes that an inscrutable Fate or God has already ordained such and such an occurrence, and we have nothing to do with it. But I want to make plain to you the fact that it is because we are responsible for our lives, that prophecy is possible. The cause is this: All relative events—experiences and occurrences that take place on the external plane—are the effect of causes which we have set in motion, sometimes years previously, and sometimes they are due to causes which others have started years before we were born.

This looks like fate when we talk of our reaping the result of causes set in motion before we were born, how then are we responsible? you will ask. The reason is that we are subject to the dominant thought of the race—we are under the relative law of cause and effect—until such time as we rise above it and become self-acting.

When we have once got into the vibrations of the higher law, we are in tune with it—at one with it—and we ourselves are cause. Do you see the difference? A shot fired in a certain direction will invariably hit a person in line with the bullet, whether that person be innocent or guilty—whether he be an intended victim or the victim of an accident. But, if he have the power to foresee—that is, if he vibrates to a finer, higher key than that of the occurrence, he will escape that condition by stepping aside from it.

The power of clairvoyance, particularly when it includes prophecy, is not merely the power to know what is inevitable: if that were the case, it would hardly be a desirable gift—we need not trouble ourselves with that which we cannot prevent—but every extension of man's consciousness brings us into a conviction of the absolute goodness of the universal law. That is, every faculty which we cultivate into the finer and finer realms makes us that much more immune from disastrous and unpleasant consequences.

The man whose mind is cultivated has the advantage over the uncultivated man, not only as regards material comfort, but also in every possible way that makes for happiness. So we may easily discover that the cultivation of the finer, higher faculties of the human organism gives us more and more immunity from unhappiness, more and more freedom from the limitations imposed by the relative law of cause and effect. Personally, I have been saved many times from accident, from financial loss, from various forms of distress, and I have also saved others, by my power to foresee. If I have the vision that enables me to see a precipice before me in the direction in which I am walking, I may turn aside from that precipice. If the power to foresee it was not also accompanied by self-control and a free will—it would do me little good to know that I must walk into it.

The faculties of the higher man, the divine ego, are the safeguards against the network of material and mental vibrations which are all about us, and it is only by cultivating and realising the use of these faculties that we can escape some of the conditions which are at present converging toward a crisis in the world's history.

### JOTTINGS.

A member of the London Spiritualist Alliance writes: 'My little girl had an accident three weeks ago: her pony stumbled and threw her. Writing about this to a French friend, in Brittany, she replied, "I knew all that happened before your letter came, as three times I dreamt it. I was afraid to write and ask if it was true." There are hosts of instances of psychic experiences of this nature which never get into print.

The Editor of the 'Swastika' says: 'Telepathy is the transference of emotions and sensations between souls, while thought-transference is the transmission of words, ideas, or images, from mind to mind. Thus, telepathic communication is possible *only* between persons of a certain degree of soul-development, and between whom there is a degree of emotional sympathy, while in transference of thought, one dominant, positive mind may affect another without there being any degree of sympathetic vibration between them.' This is worth remembering.

Speaking at Battle Creek, Mich., U.S.A., recently on his missionary work in the far East, Bishop Thoburn said that on one occasion when about to disembark at Singapore a gentleman, an entire stranger, came on board and claimed him and his three companions as his guests. This gentleman explained that a night or two previously he had dreamed that he saw a strange ship enter the harbour; that there were four persons on board who were to have a place in the near future life of that country. When he saw the ship he recognised it as the one of his vision, and when he saw the four passengers, who were just such individuals as he had seen clairvoyantly, he felt that his experience meant that he was to have a part in their work, and, said the Bishop, though he belonged to another denomination, his friendship and assistance were quite invaluable. This testimony by the veteran Bishop, says the 'Sunflower,' was accepted by the large audience as a matter of fact.

In one of Archdeacon Wilberforce's beautiful and encouraging sermons, reviewed on p. 90 of 'LIGHT,' he makes use of the same metaphor which occurs in one of Dr. Anna Kingsford's 'Dreams,' a new edition of which has just appeared. Dr. Wilberforce says (p. 202), 'Materialism tempered with agnosticism, existence in a planet whirling through space with no originating and indwelling mind, is as terrifying to one who knows how to think, as to be in an express train rushing at seventy miles an hour with no one on the engine.' In a note to Dr. Anna Kingsford's dream (the first in the volume of 'Dreams and Dream Stories'), Edward

Maitland says: 'The startling announcement made to her by the invisible voice when the crowded train was rushing at full speed to its doom, "There is no one on the engine," exactly represented the philosophy which, denying mind in the universe, recognises only blind force.' We feel sure that Archdeacon Wilberforce must be a reader of Anna Kingsford's writings.

The Union of Ethical Societies, in a circular dealing with 'The Education Question,' says that there is great need that a race of morally well-equipped men and women should be produced, and urges that frequent, concrete and vivid presentations of the obligations of life should be made to children in the nation's schools, with teaching calculated to inspire them with a devotion to moral principles, to high ideals—in fact, a secular system of instruction centering in moral education.

In 'T.P.'s Weekly' 'Frances' refers to 'The Occult Craze,' and says that it is customary just now at little social gatherings of all kinds to see, as a supplement to the invitation, that 'palm-reading, crystal-gazing, astrological cards, and cup-tossing' will be provided. Further, this writer thinks that it would not be possible for the 'professors' of these, more or less, occult 'sciences' to secure and keep clients if a percentage of them, at least, were not convinced of their own powers.

'Frances,' speaking of palmistry, says: 'In London you will get thousands of people who will tell really extraordinary coincidences in connection therewith. A lady that I know had her palm read recently by three different palmists. Each told her almost exactly the same thing, and all gave a surprisingly truthful statement of her life and her career. Another lady, on the other hand, told me she had quite a different experience with two of the same palmists. She said that, except on a few main lines that knowledge of physiognomy would explain, all their conclusions were completely wrong. . . There is no doubt that, in many cases, the intuition, observation, and power of drawing conclusions shown by palmists are in themselves as wonderful as any mystic power. . . There is no doubt that in the case of nervous, high-strung women much harm can be done by unscrupulous people. More often than is generally known, occult experiments which were begun in play in a drawing-room have ended in much suffering . . . and a warning as to the harm which may be done by the unscrupulous may not be a waste of breath or of paper.'

The 'Reading Observer' recently stated that Mr. Dudley Wright delivered an eloquent and luminous exposition of Buddhism in Reading. Mr. Wright denied that Buddhism was materialistic and said that 'Gautama's four sublime verities were that pain and suffering exist; that the cause of them was desire and attachment, that pain and suffering could be ended by Nirvana; and the fourth showed the way leading to absorption in Nirvana, the chief and ultimate good. The eight necessary conditions for attaining to that state were right faith, right judgment, right speech, right purpose, right practice, right obedience, right memory and right meditation.' All of which is 'all right,' but it does not carry us far on the road to the knowledge of which faith is the right faith, &c. Spiritualism teaches that everyone must follow the inner light and judge for himself as to whatsoever things are true, right, pure and good, and do the highest and the best possible—thus making the best of himself and the world.

Referring to the remarks in last week's 'LIGHT' about Mlle. Chaminade, a correspondent writes to say that the hearing of the oboe need not have had a spiritual origin, because musicians are accustomed to speak of the 'mental ear' which is cultivated by listening to orchestral works, and by which they recognise the qualities of all the instruments and can recall at will the tone of each. He suggests that the phrase of music Mlle. Chaminade was writing might have seemed to her suitable for the oboe, while another person might have given the notes to the clarinet, 'and the effect to the hearer would have been just as good.' As our correspondent points out, the ability to recall the distinctive tones of instruments is requisite for the practical musician, and we agree that if it were merely this there would be no proof of a spiritual phenomenon. But in this case it was not a good effect, but a disagreeably loud one, that was produced; the composer's 'mental ear' would normally have heard the oboe in correct and harmonious blending with the other instruments; so that still the question is unsolved, *who* caused that oboe to sound in the composer's 'mental ear' with a loudness that was annoying to her trained sense of proportion?

## LETTERS TO THE EDITOR.

*The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion.*

### A Spirit Guide.

SIR,—A day or two ago my daughter and I lost our way and wandered into—judging by the people and the streets—what I should imagine to be one of the lowest quarters of Rome. We got rather nervous, as we neither of us speak Italian and there was no conveyance near. We did not know what to do, and only realised we were a very long way from our hotel. I sent up a prayer for guidance, and immediately saw, clairvoyantly, a shadowy figure in front of us. I sensed this to be a guide sent in answer to my prayer, and after many turnings and much walking, during which time the figure was always in front, we found ourselves 'in the haven where we would be.' His work finished, the guide disappeared.—Yours, &c.,  
GEM.  
Hôtel Savoy, Rome.

### Clairvoyance and the Pineal Gland.

SIR,—I was very much interested in the theory enunciated by Mr. Wedgwood in his address to the London Spiritualist Alliance on the 11th inst.—i.e., that the pituitary body and pineal gland were the seat of clairvoyance.

I should be glad to know if this has ever been scientifically demonstrated, physiologically or otherwise. It seems hardly fair at present to ask Mr. Wedgwood for any more information, but perhaps some reader of 'LIGHT' may know.

If we try to prove the hypothesis by the comparative development of these organs in man and in the lower animals we shall find ourselves in a difficulty. In comparing the brain of the highly developed nations with that of savages, and these again with that of the chimpanzee, we find as we ascend the scale that the brain becomes comparatively larger, and that the convolutions are more numerous and the fissures deeper; but from a physiological standpoint we may regard these last two as equivalent to a large increase in size. Now, from a study of comparative anatomy we find that the pituitary body and pineal gland in man are smaller than in animals. It may be argued that animals are more clairvoyant than we, but we are then faced by the fact that these organs reach a still greater stage of development, in point of size, in the fishes. I am prepared to admit that our dogs and cats and even our children may be possessed of clairvoyant faculties to a greater degree than our men of high intellectual development, but instinct and reason force me to draw the line at a fish. It would be an interesting subject for research.—Yours, &c.,

OLIVE GRAY.

### Mark Twain and Mrs. Eddy.

SIR,—After reading the article entitled 'Mark Twain and Mrs. Eddy,' in 'LIGHT' for February 6th, one is left with the impression that the writer considers Mrs. Eddy to be a despot and tyrant. That Mrs. Eddy is the leader of the Christian Science movement is perfectly true, but that that leadership is exercised in any way that could be called tyrannical is equally untrue. Christian Science is, as is now generally known, based on the teachings of the Bible, and therefore founded on Truth. Truth is exact, and it is, perhaps, the steadfast and absolute stand Mrs. Eddy has taken for Truth that has been misunderstood and mis-called tyranny. Now sickness is being healed daily and sin destroyed through the understanding of the Bible and the Christian Science textbook, 'Science and Health, with Key to the Scriptures,' by Mrs. Eddy. It requires no more than the smallest effort to obtain ample proof of this, and that such work is being accomplished to-day should be cause rather for gratitude and rejoicing than for a feeble attempt at ridicule.—Yours, &c.,

ALGERNON HERVEY BATHURST.

[Mr. Bathurst does not seem to dispute Mark Twain's statements: he only questions the import of them. What is a galling yoke to one man may easily be a garland of roses to another. 'Christian Science' is not the only claimant to Bible Truth, 'exact' or otherwise. We do not care to question that through 'Christian Science' people get healing for body and soul: but the same thing is true of half a dozen agencies. 'God fulfils Himself in many ways.'—ED. 'LIGHT'.]

## Spirit Wanderers—not 'Interlopers.'

SIR,—It may be that 'Hilda' and her friends ('LIGHT,' page 83), have stumbled upon what will lead them to a glorious truth. The poor wanderer, rather than 'spirit interloper,' may have been helped to be a 'nuisance' in order to compel the sitters to realise that it is their duty, and a privilege for which they ought to be thankful, to help him out of his darkness.

'Hilda' does not make it clear whether the annoyance was at the onija or through a trance medium. Obviously the method of treatment would vary, but the sitters should make the 'wanderer' welcome; enter into his troubles, try to find out what it is that binds him to earth (perhaps he is seeking some loved one), and then ask their own spirit friends to assist him. Or they might tell him to ask those spirits to take him where he can find what he is seeking. They should tell him that, when he has found relief himself, he should bring someone else to be helped in like manner, and in this way find him something to do in which he has a personal interest, and thus arouse the better part of his nature. The whole secret of assisting such spirits is revealed in loving, unselfish service.

If any reader of 'LIGHT' desires more information on this subject I shall be pleased to reply through the post, if he or she will send me, care of the Editor, as many particulars as possible.—Yours, &c.,

HAFED.

SIR,—On reading in 'LIGHT,' p. 75, the case of possession of the African girl, I was struck by the remark at the close, that the result might 'have been very different had the girls been dealt with by an intelligent and experienced Spiritualist.' I was lately called in to see a lady who has been sitting in private and in our public circle, and who, when sitting by herself, was obsessed by a spirit who said he would keep her under control till the Thursday morning. I saw her on the Tuesday and she had been obsessed then for about twenty hours. I expostulated with the control, made passes over the controlled, and spent over an hour trying to help the lady but with no effect, and then was practically asked to go away and send someone else to help. This I did, sending a lady who has long been a medium, who, I understand, took another medium with her, and together they spent over two hours with the obsessed lady without any effect. Now what could any other Spiritualist do?—Yours, &c.,

M.

[One of old said, in a case of possession: 'This kind cometh not out, but by prayer and fasting.' Did the 'controlled' really desire freedom and exert her will power? Mediums are perhaps not the best persons to employ if exorcism is required; although a clairvoyant might be able to ascertain who the spirit is and what he wants. It is possible that no harm is intended, and a little sympathy and patience may be all that is required.—ED. 'LIGHT.']

## SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

HOLLOWAY.—49, LORRAINE-ROAD.—On Sunday last an address and psychometry were given. On the 14th Mr. John Lobb gave addresses. Sunday next, at 7 p.m., Mr. Walker, trance address and clairvoyant descriptions.—W. W. A.

STRATFORD.—WORKMEN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. G. Taylor Gwinn delivered a stirring address. Mr. Geo. F. Tilby presided. Sunday next, Mr. and Mrs. H. F. Smith, address and clairvoyance.—W. H. S.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last the Rev. C. H. Spurgeon Medhurst gave an address on 'Is Prayer Necessary?' Sunday next, at 3 p.m., Lyceum; at 7, Miss Patey, trance address and clairvoyance. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

CROYDON.—PUBLIC HALL LECTURE ROOM, GEORGE-STREET.—On Sunday last Mr. J. A. Butcher gave an instructive address on 'Generalities of Spiritualism.' Sunday next, visit of Mrs. Channock; at 11 a.m., circle, silver collection; at 7 p.m., service.—W. G. R.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. J. Blackburn gave an excellent optimistic address on 'Psychic Healing,' with demonstrations. Sunday next, at 7 p.m., Mrs. Effie Bathe on 'Child Growth Beyond the Grave.' Soloist, Madame Leslie Dale, A.R.A.M.—N. R.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Mr. E. W. Wallis delivered an address of sterling merit and usefulness on 'Has Spiritualism Killed the Devil?' Miss Otten rendered a violin solo. Mr. Geo. Spriggs presided. Sunday next, at 6.30 for 7 p.m., Mr. W. J. Leeder, clairvoyant. (See front page advt.)—A. J. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last questions were answered on 'The Nature of Man.' In the evening Mr. W. E. Long spoke on 'The Personality of Christ.' Sunday next, at 11 a.m., questions answered; at 6.30 p.m., Mr. W. E. Long, on 'The Powers of Christ.' Monday, at 8, social evening; tickets, 1s. each.—E. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday morning last a public circle was held. In the evening Mr. A. J. Smedley gave a fine address on 'The Home Beautiful.' Sunday next, at 11 a.m., public circle; at 6.45 p.m., Mr. Sarfas. Thursday, at 7.45 p.m., Miss Sainsbury. Wednesday and Friday, at 8, members' circles.—J. J. L.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last, at the morning circle, spirit power was apparent. In the evening the Rev. Todd Ferrier spoke on 'The Higher Aspects of Angel Ministry.' Sunday next, at 7 p.m., Nurse Graham. March 7th and 8th, Mrs. F. Roberts. March 13th, Mrs. Annie Boddington's social evening. March 14th, members' meeting.—C. A. G.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last, after an invocation by Mr. Rex, short addresses were given by Miss A. V. Earle on 'Love' and Mr. C. Cousins on 'Is the Fear of Death Banished?' Sunday next, at 11 a.m., circle; at 6.45 p.m., Mr. Huxley, address. Monday and Thursday, at 7.30, Friday, at 2.30, circles. Saturday, at 7.30, prayer.—C. C.

CHISWICK.—56, HIGH-ROAD, W.—On Sunday morning last 'Recognition' was considered. In the evening Mr. T. O. Todd's address on 'The Attribute Divine' was much appreciated. On Monday last Mr. J. Blackburn lectured on 'Ideal Suggestions.' Sunday next, at 11 a.m., public circle; at 2.45 p.m., Lyceum; at 7 p.m., Mr. G. Nicholson, address. Monday, 8.15, Madame Paley, psychometry; admission 6d. each.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD, S.W.—On Sunday last Mrs. Roberts gave an earnest and impressive address, and Mr. Roberts clairvoyant descriptions. On Saturday last 'The Colvey Coon Cadets,' conducted by Mr. Spencer, gave a successful entertainment. Sunday next, at 7 p.m., Mr. Abbott's lecture on 'Spiritualism,' illustrated by limelight views. Silver collection. March 7th, Mr. E. W. Wallis.—W. T.

ACTON AND EALING.—21, UXBRIDGE-ROAD, EALING, W.—On Sunday last Mr. H. Boddington spoke eloquently on 'The Ten Commandments.' On the 19th Mr. Aaron Wilkinson gave an excellent address on 'The Science and Philosophy of Spiritualism,' and his clairvoyant descriptions were all recognised. Sunday next, at 7 p.m., Mr. D. J. Davis. Thursday, at 8.30 p.m., Mrs. A. Boddington, clairvoyante. Saturday, 6th, at 7 p.m., social gathering, music; tickets 6d. each.—S. R.

SPIRITUAL MISSION: 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frank Pearce powerfully contrasted 'Spiritualism and Materialism.' Sunday next, at 7 p.m., Mrs. Fairclough Smith.—67, George-street, Baker-street, W.—On Sunday morning last Mrs. Fairclough Smith gave a beautiful address on 'Many are Called, but few are Chosen.' A lady member sang a solo. Sunday next, at 11 a.m., Mr. P. E. Beard. (See advertisement.)

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. E. W. Beard gave excellent addresses. On the 12th inst. the annual tea and social meeting were held, Mr. F. G. Clarke presiding. The hall was tastefully decorated, and an excellently rendered programme of vocal and instrumental music was greatly enjoyed. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Aaron Wilkinson, clairvoyant; also on Monday and Tuesday, at 8 p.m.; 1s. each sitter.—A. C.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Mr. Clegg conducted a circle. In the evening Mr. Snowdon Hall gave a good address and answered questions. Solo by Mrs. Barton. A children's Lyceum was opened at 3 p.m. Mr. Stebbens conducted and Mr. Clegg and Mr. Percy Smyth spoke encouragingly. On the 18th Mr. Aaron Wilkinson's address and clairvoyant descriptions were greatly appreciated. Solo by Mr. P. White. Sunday next, at 11.30 a.m., Mr. Winbow; at 7 p.m., Mr. H. Leaf, address and clairvoyance. Thursday, 8 p.m., Miss Maries. 7th, Mrs. Wesley Adams.—C. W.

THE UNION OF LONDON SPIRITUALISTS will hold a conference meeting at 447, Katherine-road, Forest Gate, on Sunday, March 7th. At 3 p.m., Mr. Medhurst will open a discussion on 'Spirits in Prison'; speakers at 7 p.m., Messrs. G. T. Gwinn, J. Adams and W. Medhurst. Tea at 5 p.m.; 6d. each.