

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,099.—VOL. XXII. [Registered as] SATURDAY, FEBRUARY 1, 1902. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	49	L. S. A. Notices	55
Why do we Sleep?	50	About Hypnotism	56
Spiritualism and Hypnotism	50	The Cult of the Divine or Psychic Faculties	57
Life and its Trials	51	Another Story of a Robin	58
Poetry: The Land of 'Pretty Soon'	51	Order of the G. D. and its Occult Powers	58
Spirits and their Powers	52	Edward Maitland and Anna Kingsford	59
Spiritualism in the Bible	53		
Was it Mind-Reading?	53		
Spirit-Identity	54		

a prominent manufacturer. Lerche had been in Alto Pass but a short time when his weird mental powers began to astonish the natives. He first demonstrated his miraculous will power in a drug store. A few evenings thereafter Lerche repeated his performance in his uncle's home.

In his performance at his uncle's home he used an iron poker several feet long and quite heavy. Standing it against the wall at an angle of 45 degrees he seated himself a few feet distant and focussed his eyes on the top of the poker. Within a few seconds it began trembling, then gradually rose to a perpendicular position. After standing a moment it moved toward him in short jumps.

Mr. Lerche can affect any wood or metal object, such as umbrellas or canes, in the same way. He can be induced to exert his strange mental power only a short time before going to bed, as he says it makes him deathly sick unless he can take refuge in sleep. The correspondent says that Mr. Lerche is a modest young man, cultured and refined, and detests notoriety.

'Freedom' follows this up with the following:—

A woman in whose veracity I have perfect confidence told me that she had reasoned this thing out, and had come to the conclusion that it was in the power of man to send his thoughts into negative substances and make them obey. She said she had tried it upon the lamp globe hanging in her room, and had succeeded in communicating to it a vibration that was unmistakable. She also had tried it on an empty woodbox, and had seen it tip towards her in an effort to come to her. This same woman—and this I know to be true—added one inch to her height by her mental efforts, and she still retains it.

'The Independent Thinker' gives us an unusually discriminating Study of Christian Science and its disciples. Recognising the spiritual truth which it exploits and exaggerates, the writer predicts its still wider influence, and shrewdly sets forth reasons for his forecast. The following paragraph is, we think, an illuminated or, at any rate, a racy bit of criticism:—

The furore which Christian Science has aroused throughout Christendom can never be abated as long as it continues to benefit the race. It is at present a mere fad and a philosophical vagary. But whoever is ignorant of the fundamental principles which underlie this system is totally unacquainted with the meaning of life. The Christian Science Church is bound to become the great future Church of Christendom, because it embodies the primitive enthusiasm of the original founders of the Christian Church, and stands in direct rebuke to the formalism and spiritual decadence of the existing Church. The Christian Science Church already embodies every phase of the spiritual despotism of the Roman Catholic organisation, and, through this very tyranny, it will finally conquer the age. It will repeat the history of the Christian Church in the past by imposing upon mankind all phases of superstition, bigotry and ecclesiastical despotism. I predict that the Christian Science Church, in a quarter of a century, will have branches established in all parts of the world, and comprise more communicants than any other two denominations of Protestantism combined. The rigorous orthodoxy of the future will be Christian Science, and the new Ingersoll of another century will be called upon to hurl the eloquent thunder of his philippics against petticoat polemics and 'scientised' theology. Mrs. Eddy will soon die, say within the next ten years, and then the real fun will begin in the scramble for leadership.

We do not ourselves anticipate for Christian Science this wide-world recognition and power;—the sons of men are beyond the stage described:—but its success has been

'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light' and the Members and Associates of the London Spiritualist Alliance, Ltd., who have not already renewed their Subscriptions for 1902, which are payable *in advance*, that they should forward remittances at once to Mr. E. W. Wallis, 110, St. Martin's-lane, London, W.C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

NOTES BY THE WAY.

Occasionally, in the curious little Indian Theosophical Organ, 'The Prasnottara,' we find a clear ray of light from the interior of spiritual thought. Thus, in reply to certain questions concerning the Logos, it says that Nature unaided cannot bring about evolution. It needs the help of the guiding and vivifying Logos. 'There are energies in Nature which if guided will produce beautiful results, but which can only struggle endlessly if the aid and the guide be not there.'

The question then arises, 'Why does not the Logos make souls perfect at once?' 'The answer is that the Logos is not the kind of God that exists in the imagination of the questioner':—

We say God does not produce the laws of being by His arbitrary will, but the laws of being are eternal, and the Logos is the lens—a centre of life, wisdom and love—through whom the laws of being are made operative in the sphere of evolution over which the Logos presides.

Nature is an endless becoming, and everything is in its place by growth. This law cannot be transcended by the Logos, since He is the fully self-conscious and all-wise embodiment, vehicle and agent of the same law. In the aspect of the question that I am trying to explain, it is not a question of creation. There is no creation. Every thing becomes. To create is to guide the becoming. In the Gita, Sri Krishna says all Bhootanas are in Me and yet all Bhootanas are not in Me. Let the questioner think for himself.

The questioner is dissatisfied with the becoming process. He wants a Magic ring of Aladdin by the touch of which all slowness of growth can be avoided. There is no such Magic agent in Nature.

Helen Wilmans, in 'Freedom,' lately quoted the following from 'The World,' and added, 'From what I know of the power of thought, and of the power of the individual to transmit his thought to another person, it would not surprise me to know that the statement is positively true':—

According to a veracious correspondent at Alto Pass, Ill., Viggo Lerche, of that place, can move inanimate objects by sheer force of will. Mr. Lerche is a Dane, twenty-eight years old, and a son of a wealthy Copenhagen merchant. He arrived in Alto Pass recently to visit his uncle, C. Jessen,

and is astonishing, and this writer's forecast is by no means absurd. Manifold and mysterious are the vagaries of the sons (and daughters) of men!

We regret to find that there is abroad an idea that we are somewhat lacking in reverence for scientists. This is absurd. What do we stand upon if not upon science? We are always telling the world that science is the only way of salvation. Is it likely, then, that we should be lacking in reverence for science? Besides, of all men in the world, the true scientist has always 'a mind to let': he laughs his pleasant quiet laugh at the nescient word 'impossible': he will look at anything: he asks only for evidence. But this is precisely what we delight in. How then can we be suspected of deficient reverence for science? It is unjust: it is cruel: it is amusing.

We admit that much which passes as scientific we find it difficult to revere. But we will let Canon MacColl tell that story:—

A friend of the Canon's once shared the box-seat with the driver of a stage-coach in Yorkshire, and being a lover of horses, talked with the coachman about his team. One horse in particular he admired. 'Ah!' said the coachman. 'But, that 'oss ain't as good as he looks. He's a scientific 'oss.' 'A scientific horse!' exclaimed the Canon's friend. 'What on earth do you mean by that?' 'I means,' replied the coachman, 'a 'oss as thinks he knows a great deal more nor he does.'

'Scorpio,' in 'Modern Astrology' for January, gives us the first part of a romping Article on 'Purified Individualism versus Socialism: or A reign of terror at hand.' It is based upon the eleventh chapter of the Book of Daniel, supplemented by 2nd Esdras and the Revelation, read with Ezekiel 38 and 39. We are afraid we have but little sympathy with attempts to find predictions of modern events in ancient books; but, apart from this, 'Scorpio's' bold and picturesque programme concerning Russia, Turkey and Palestine is lively and suggestive, and not altogether far-fetched, though startling enough.

Dr. Max Muchlenbruch (Oakland, California) sends us a 49 large page pamphlet: half of it containing short Articles on Psychometry, Psycho-Astrology, the Philosophy of Naturalism, &c., and the other half filled with records of fulfilment of predictions concerning persons and nations; many of these (83 per cent., he claims) being clear. It is altogether a curious work.

WHY DO WE SLEEP?

Most of us feel a natural curiosity about sleep, with its oblivion and helplessness, or its dream visions and other strange experiences, and its striking resemblance to death. Dr. E. H. Dewey contends that we sleep to gain strength, and 'Scientific Siftings' says that 'a brain cell actually loses part of its substance during action,' and that 'if an animal whose brain cells are exhausted be permitted to sleep, its cells rapidly recuperate, and new material is supplied from the blood until the cell is as good as new.' The question arises,—If we sleep to gain strength, where do we get it from? From the blood, we are told. But where does the blood obtain it? May it not be the fact that sleep is necessary so that there may be a change of relation to the great realm of psychic or spiritual energy? May we not, as the result of the lowering of physical vibrations, liberate the inner powers so that we breathe the spiritual ethers and thus renew life, and not only secure physical rest but spiritual renewal also? 'Every finite life is a vessel,' says an American writer, 'so formed that it necessarily must receive life from its original source; and as that conscious ultimate life cannot possibly approach or take cognisance of the infinite, it must receive its existence in an unconscious state; therefore sleep—and that is why all things sleep.' It would be interesting to know if any of the readers of 'LIGHT' can throw further light upon this subject.

SLEEPER.

SPIRITUALISM AND HYPNOTISM.

INTERESTING EXPERIMENTS.

BY DR. G. STERLING WINES.

In January, 1894, I became acquainted with Ferdinand Fox Jencken, a son of Katherine Fox Jencken, one of the famous Fox sisters. The extent of the phenomena that he was capable then of producing was 'the raps,' which would spell out the names of dead and living persons. Belonging, as he did, to a family who are remarkable for their psychic powers, I wished to determine to what extent this hereditary endowment could be augmented by means of hypnotism. I may state, in passing, that all individuals with whom I have experimented, who possessed marked mediumistic or psychic capacity, are more or less, in a varying degree, hypnotic sensitives. This is especially true of those who produce physical phenomena, such as slate-writing and spirit materialisation—in fact, complete lethargy is absolutely necessary to this last-named phase.

Mr. Jencken proved very susceptible, and by frequent experiments, from the most simple to the most complex, I developed in him what I consider to be the most remarkable phase that I have met in my experience, which has been varied over a period of twenty-five years.

My *modus operandi* was as follows: I would take a Ouija board, with the alphabet in large letters upon it. I would hold in my mind the name of a person, living or dead. I would take a pointer in my hand, and commencing with the first letter of the alphabet, follow slowly along the board, and when I passed by the first letter of the name, without any intimation on my part of what I was seeking, three distinct raps could be heard on the table, indicative that the letter had been reached. In this way the full name would be spelled, with the details of birthplace, date of month, year, &c. In the case of those who were dead the same accuracy was possible. Many dates that I could not recall have, upon subsequent investigation, been found to be in the main correct.

These phenomena I have shown to many prominent people, and, in order to verify this statement, I will refer to an interview we had—I think it was in March, 1894—with Rev. Minot J. Savage. Knowing that he was interested in all phases of psychic phenomena, and desiring that he should witness this remarkable psychic power, I called on him and asked him if he desired to have a private séance. He appointed an hour when we should meet at his study in his church. At my suggestion he made an alphabet on a sheet of paper, and I requested him to think of some person who was dead, and to take the pencil and trace the letters in the manner I have already mentioned. The first name spelled was one of the founders of the Psychical Research Society of London. The name was given in full, the place of his death, and the date. All other details were accurately given as to the disease, &c.

Three other tests were made of some members of Mr. Savage's family. In every instance the same accuracy was obtained.

Mr. Savage was so well pleased with the result of the séance that he wrote to Mr. B. O. Flower, editor of the 'Arena,' telling him of it, and Mr. Flower made an appointment with me to witness the same phenomena. Mr. Flower's wife was present at this séance, which was a great success in every particular. There was a question in regard to the accuracy of the month—I am not certain whether it was February or March—that one of the individuals died. The raps gave March. Mr. Flower thought it was February, but, on consulting some manuscripts, he found that the intelligence the raps conveyed was correct. These remarkable phenomena involve many subtle psychological problems; first, as to whether it is simply a matter of mind-reading or clairvoyance, thought transference, &c.; second, what relation the phenomena of the raps bear to the organism of the medium; third, is there extraneous intelligence involved in the results obtained?

It is a most significant fact that with every individual who purports to communicate by this means, there is a distinct differentiation to be observed between the individuality (if

I may so express myself) of one rap from another. This is a peculiarity that, so far as I know, has not been stated or its sequential import sufficiently emphasised. When discussing this question, to my mind this marked differentiation is of very vital import in maintaining the thesis of spirit return. If it is argued that the organisation of the psychic produces the phenomena of the rappings, some explanation as to this marked differentiation is absolutely essential to maintain that thesis.

I called Mr. Savage's attention to these facts, and he replied that he had observed the same phenomena with other mediums, and I asked him why the spiritualistic explanation of the phenomena was not the most rational and reasonable one. He showed an unwillingness to commit himself conclusively on this topic, and I did not urge it.

Those who are endeavouring to solve the problem from any other standpoint than that which is maintained by the Spiritualist must take these self-evident facts into consideration, and give them the full significance they deserve. This is a vital issue, and is one that cannot be ignored or easily put aside.—From 'The New York Magazine of Mysteries.'

LIFE AND ITS TRIALS.

The problem of life and its evident inequalities has engaged the best minds of all ages. Numerous theories have been propounded as a solution. These have served to satisfy the mind for a time, but have ultimately been discarded as unsatisfactory as the race has evolved from ignorance to knowledge.

One cult accounted for evil on the supposition of there being two great powers concerned in the government of the world—one making for righteousness, enthroned in light; the other fostering evil, and shrouded in impenetrable darkness. Autumn and winter, with the long, dark nights, barrenness, and cold, were the evident signs of the latter. Spring and summer, with their flowers and fruits, were the product of the former. Peace and plenty, war and famine, health and happiness, pain and death appeared to oppose each other in all walks of life.

The votaries of this cult held that good could not produce evil. Evil was everywhere around them; therefore there must be two powers—one the author of good, the other of evil. Thus the kingdoms of heaven and earth were divided. And this fact rendered the theory unsatisfactory.

Another cult attributed evil to the early disobedience of the first human pair, which constituted thence a hereditary descent of sinfulness. This theory, too, is being gradually discarded as unsatisfactory, as it implies the toleration of a subordinate power of evil by an all-mighty, all-wise God, and thereby makes God an accessory to whatever evil afflicts humanity.

The key to the true solution of the problem of evil is supplied by the theory of evolution. This theory assumes that man has gradually evolved from a very low, brutish stage of existence, in which all the selfish instincts and animal propensities were at their maximum. These were absolutely necessary to enable him to establish himself on earth, and win his way to supremacy as the lord of creation, surrounded as he was by poisonous reptiles, carnivorous animals, and warring elements. God's wisdom is made manifest in thus ordaining man.

Having firmly established himself, and put all under his feet, as it were, there follow long, weary ages of effort to enable man to eliminate the selfish propensities from his nature, and unfold the divine latent within him. Thus we see that selfishness is to human life what the mordant is to the dyer. And like it, it has to be got rid of when its purpose is accomplished. The process of elimination is slow and painful. Reformers appear from time to time as pioneers in the process, showing by their teachings and example the way of the true life. Every worthy aspiration is a prophecy of ultimate attainment.

The ideal man is always to be, never is. The 'Golden Age,' the dream of poet and sage, lies in the future. Its beautiful halo, resplendent with life, light and glory, is the good time coming, ever inspiring humanity to renewed effort and

endeavour for its ultimate attainment. Hope, sweet deathless hope, ever builds her enchanting castles on the ruins of past failures, and makes renewed effort pleasurable. By its influence humanity is led onward and upward, and thus the world grows better. The *divine man* is being gradually evolved as 'self' is conquered.

Life—humanity—may be likened to a well-laden tree; some of its fruits are high, others low; some west, others east; some on the sunny south, others on the cold north, exposed to all the chilling blasts—their position acting as a protecting shield to their more fortunate brethren on the southern side; while these, on the contrary, obstruct the genial rays of the sun.

They have neither merit nor demerit for their position. Theosophists would have the human fruit found on the sunny side, to believe that their fortunate position is the result of good 'Karma' of previous lives. This is highly flattering to the vanity of the human heart, and so they win adherents. But all such doctrines have a pernicious effect, inasmuch as they tend to make their adherents less sympathetic with their unfortunate brethren who they suppose owe their distressful positions to the 'Karma' of evil life.

The 'husbandman' will neither praise nor blame. He fully understands the position of each one. He will not unduly flatter the one for its ripe, luscious flavour; nor condemn the other for its disagreeable acidity. The latter will be allowed time and opportunity to ripen and develop its innate powers in a more congenial (spiritual) climate. The Master's ways are not those of the shortsighted wayfarer who plucks unripe fruit, and throws it aside on account of its sourness. None will be rejected forever, or eternally lost.

The general unrest of the masses is the cry of the social 'Diogenes,' who is on the northern side of the 'Tree of Life,' to the 'Alexander' on the southern side, to 'Get out of my sunshine.' But Alexander is in possession, and will require a great amount of petitioning ere he is induced to stand on one side and be content with only his fair share.

All may help the world's progress by planting the seeds of truth and justice in the hearts and affection of children; by teaching them of the Brotherhood of Man, the immortality of the soul, and personal responsibility for the good or evil done on earth, and that where the accident of birth has given great opportunities great results will be demanded.

ALFRED KITSON,

Secretary.

British Spiritualists' Lyceum Union.

Bromley-road, Hanging Heaton,
Dewsbury.

THE LAND OF 'PRETTY SOON.'

I know of a land where the streets are paved
With the things which we meant to achieve;
It is walled with the money we meant to have saved
And the pleasures for which we grieve.
The kind words unspoken, the promises broken,
And many a coveted boon,
Are stowed away there in that land somewhere—
The land of 'Pretty Soon.'

There are uncut jewels of possible fame
Lying about in the dust,
And many a noble and lofty aim
Covered with mould and rust.
And oh! this place, while it seems so near,
Is farther away than the moon;
Though our purpose is fair, yet we never get there—
To the land of 'Pretty Soon.'

The road that leads to that mystic land
Is strewn with pitiful wrecks,
And the ships that have sailed for its shining strand
Bear skeletons on their decks.
It is farther at noon than it was at dawn,
And farther at night than at noon;
Oh! let us beware of that land down there—
The land of 'Pretty Soon.'

—ELLA WHEELER WILCOX.

SPIRITS—AND THEIR POWERS.

The difficulties with which the subject of spirit intercourse is surrounded are of necessity very great and very numerous. How could it be otherwise? By the nature of the case, we on our side are like those who grope their way in a strange city through an enveloping fog and request assistance and guidance from any passer-by who can be dimly discerned in the mists. We can realise our own limitations, perhaps, but how can we conceive the conditions which shut off from us those who have changed their state of life and are conscious upon another and a different plane? The wonder is, not that we get so few satisfactory demonstrations of the presence and identity of the spirit people who open up communication with us, but that we get so many.

One fact stands out clearly in my mind as the result of years of patient inquiry and observation, and all my experiences tend to confirm it as time passes; it is this—that the people 'on the other side' are in the main shut off from us, and, save under exceptional circumstances and favourable conditions, are unable to realise our conditions or know (from our point of view) our experiences, and that their power to reach us is very limited.

I know that these ideas are not likely to meet with ready acceptance, but I think Spiritualists and non-Spiritualists alike often err in endowing the departed with something approaching omniscience, omnipresence and omnipotence. Let me take as an illustration the objections that are so frequently raised by non-Spiritualists—such as, 'Why do not the spirits come to me as well as to you?' 'Why do not the spirits add to our knowledge on practical or scientific subjects, or settle disputed points regarding the planets, or clear up historical mysteries?' These questions, and many others of a similar character, are framed upon the assumption (unconsciously made in many cases) that the spirits might if they would; that they ought, because the objector calls upon them, to satisfy his demand; and that if spirits really exist they would most certainly be able to do even more wonderful things than these people require of them. And because such results are not forthcoming they conclude that there are no spirits at all.

Then we have another class who believe that spirits read the minds of mortals and help themselves to the moral ideas and intellectual knowledge of earth-dwellers; that, in fact, they act as spiritual Paul Pry's and burglars, and disport themselves in borrowed plumes, deceiving the very elect for their own amusement. Both classes, it will be seen, attribute to the spirits almost unlimited power and ability. Many Spiritualists, too, expect that almost any spirit who communicates through a medium will be able to advise them upon financial business, domestic and other personal matters—and they frequently act unquestioningly upon advice given to them in that way—as though, because it came from a spirit, the advice was of necessity right and trustworthy!

The marvellous things which spirits are unreasonably expected to do and which they are credited with the power to achieve are really past enumeration. This attitude of mind on the part of many investigators is a fruitful source of confusion. Prejudice and preconception too frequently blind us to the truth, and it will be well to remember the experiences of Professor Hyslop, so interestingly emphasised by the Rev. J. Page Hopps before the London Spiritualist Alliance, that the spirits find it exceedingly difficult to enter into relation with us at all, and to secure expression, on this side, of their thoughts and purposes. We need constantly to bear in mind that they are 'groping' towards us, and are largely in the dark regarding the effects that they produce upon our side of life, and that we quite unnecessarily add to their difficulties, create confusion, and draw erroneous conclusions as the result of our too great expectations.

Reading that remarkable and deeply interesting book by M. A. (Oxon), on 'Spirit Identity,' just reprinted by the London Spiritualist Alliance, I have been much struck with the evidences of the presence and power of spirits therein presented; but I could not fail to realise the exceptional circumstances which favoured the results, viz., a more than ordinarily highly organised 'sensitive,' a harmonious and enlightened circle of inquirers, and a band of unusually

powerful spirits. It would not be right, however, to assume that because, under these especially propitious circumstances, spirits were enabled to utilise the psychic emanations of the medium, and demonstrate their ability to read closed books, for instance, therefore all spirits can do the same. It is equally unreasonable, because certain spirits are able to become acquainted with the thoughts and feelings of especially sensitive individuals, to assume that therefore all spirits have access to every fragment of a person's past history and secret thoughts and feelings, as has been asserted recently by one who has given some attention to Spiritualism, but has obviously taken a one-sided and biased view of the subject. It is only by a full recognition of all the facts regarding the people who communicate with us, and by the study of their limitations, as well as their successful endeavours to convince us, that we shall arrive at legitimate conclusions. Of one thing I am certain—ignorance is no protection against the influences of designing persons in or out of the body, neither will appeals to fear strengthen those who are sensitive to hold their own against assaults from powers or personalities on the other side. While it is true that some spirits, through extremely sensitive mediums, are able to exert a dominating influence over the latter, the remedy for that state of things is to be found in self-study and self-trust on the part of the 'subject,' so that by pure thought, strong will, and rational self-possession he may determine for himself the company he will keep on both sides of the veil.

The success which, as the result of their temperate, rational and discriminating methods of investigation, rewarded the wise and manly stand that was taken by 'M. A. (Oxon)' and his associates, is an indication of what may be achieved by others, just as the testimony of Professor James, Dr. Hodgson, and Professor Hyslop proves that evidence can be obtained through a medium who is protected, assisted, and strengthened by the care of thoughtful and considerate sitters. But, when psychic power is recklessly dissipated by excessive indulgence in the luxury of 'sitting' at all hours, and with all sorts of people, animated by all kinds of motives—often of a purely selfish character—or for idle curiosity, or to gratify the 'desire for more' which takes possession of those who surrender themselves to the fascination of the quest and just 'give themselves up' to the powers unseen—what else but suffering can be expected!

Intemperate exercise of any function or faculty of body or mind results of necessity in weakness, and lays one open to disease. Equally so too great dependence upon others, and credulous confidence in all with whom one comes in contact, invite the tricky, and render one 'fair game' for the joker and prey to the crafty and designing. Since these things are true on this side and the people in the after-death realm are, for a time, at least, unchanged in character and disposition, it follows that they are equally true on the other side. Folly, intemperance, vanity, credulity, and weakness in the psychically sensitive are just as likely to result in their natural crop of consequences, and attract those spirit-people who enjoy that kind of thing; while sincerity, earnestness, and wise exercise of power result in beneficial association and intercourse. Spirits can only use their power over us in accordance with the laws of spiritual attuning or sympathetic harmony, and we may—nay, must—decide for ourselves to whom we will open the door. The powers of evil cannot touch the soul which is possessed by good—which is 'armed so strong in honesty,' knowledge, and purity that it is impervious to all assaults, and by love triumphs over all evil.

PSYCHIC.

THE WORTH OF SPIRITUALISM.—Spiritualism is worth little to any man or woman if the spirit of it does not so enter into, and mould and impress itself upon and into, the mental and moral texture of his or her being, that a progressively higher state of spirituality is induced and becomes a fixed element of one's personality. For the good of our cause, and for individual spiritual benefit, Spiritualists should earnestly endeavour after growth in spirituality of mind and thought. If this is done, the world will take cognisance of the fact, and Spiritualism will be made stronger thereby. Clean, pure, spiritual lives count for more than names and professions.—'Progressive Thinker.'

SPIRITUALISM IN THE BIBLE.

WAS IT MIND READING ?

A REMARKABLE TEST.

Mr. C. Dear, in a lecture on Spiritualism, given in the Darnley-road Unitarian Church, Southend, on January 22nd, aptly referred to the inconsistent attitude of those who, professing to take the Bible as their guide, absolutely rejected all evidence in support of the claims of Modern Spiritualism. There was a class of people, he said, who believed in all the Spiritualism in the Bible, but in none outside it, or, if they did admit the truth of the phenomena, ascribed them to the power of the devil. They refused to believe that persons in the present day had been raised without hands, or any visible power, and floated about the room, but they said they believed that Philip was 'taken up' and conveyed from Gaza to Azotus; and they credited Ezekiel when he said: 'He put forth the form of a hand and took me by a lock of mine head, and the spirit lifted me up between the earth and the heaven.' They would not believe that a simple, uneducated peasant girl had written Greek sentences, and a man from the plough delivered a Latin oration, but they said they believed that on the day of Pentecost apostles and disciples 'spake with other tongues as the spirit gave them utterance.' They would not credit the healing powers of mediums, but they believed that at the gate of the Temple called Beautiful a man was made to walk who had been a cripple from his birth. They would not believe that a heavy table had been raised from floor to ceiling without touch of human hands, but they said they believed that the heavy stone was rolled back from the door of the sepulchre. They would not believe that voice-music had been heard continuously when no living lips were moved, but they said they believed that shepherds heard voices praising God in the highest. They would not believe in modern trance mediumship, but they said they believed Ezekiel when he wrote, 'And the Spirit entered into me, when he spake unto me, and set me on my feet, that I heard him that spake unto me.' They would not believe in the cold breeze and violent shaking of rooms that usually preceded communications where Spiritualists were 'with one accord in one place,' but they said they believed in 'the rushing mighty wind' that shook the house in which the Apostles were assembled. They would not believe in voices heard by Spiritualists, though they said they believed in the voice heard by Paul on the way to Damascus, which some of the attendants heard not—and in the voice that spake to Jesus, heard by some though others said it thundered. They would not believe in direct spirit-writing, although they said they believed that Jehoram received a written communication from Elijah four years after he had been taken from earth. They would not believe that writings and drawings were now produced without draft, design, or will, but they said they believed that David had received instructions how to build the Temple. They would not believe that in their day seen or unseen hands had been known to write what was afterwards read, but they said they believed the handwriting on the wall at the feast of King Belshazzar. Such inconsistency could surely only be explained by perversity, by a resolute determination not to admit the claims of Spiritualism—conduct which seemed directly contrary to the very spirit of Christianity. The speaker went on to say that personal testimony was a fact of spiritualistic manifestations which it seemed to him they could not get over or explain away. They might as well try to reason a Spiritualist out of a belief in his own existence as out of the reality of the comfort and assurance he had received through messages from departed friends. They might say it was contrary to the universal experience of mankind that a man when once dead could manifest his presence upon earth. He traversed absolutely that statement, for the belief in the doctrine of spirit return was as old as man on the earth. In every age there had been those who had gazed upon the unseen, and lived in the full blaze of the spirit world, and it was absolutely ludicrous to rule their experience out of court. What was the value of the non-experience of a thousand people against the experience of ten?

Under the above heading Mr. Lyman C. Howe, a well-known and thoroughly reputable lecturer upon Spiritualism in America, contributed the following testimony to the columns of 'The Light of Truth,' of January 11th. Mr. Howe says:—

'While in Albany, N. Y., I made the acquaintance of Charles A. Nixon, of Brockport, N. Y. He is regarded, by those who know him, as a reliable man of large experience and high ideals, whose veracity is unquestioned. He has studied and practised hypnotism, and he claims to have demonstrated thought transference, mind reading, &c., and is ever on the alert to find an explanation of spiritual phenomena, within his sphere of experience in telepathy and other phases of the occult. Hearing of an extraordinary test he had received at one of Maggie Waite's public séances in Albany, I sought and obtained through the kindness and courtesy of E. A. Doty, 33, Elberon-place, Albany, N. Y., a personal interview with Mr. Nixon, that I might get his testimony first hand; for all second-hand testimony is under the ban of suspicion. The liability to memory-lapses, and to imperfect understanding of the words of another, weakens the force of all second-hand testimony. Hence, I sought a direct statement from Mr. Nixon himself, and carefully questioned him in the presence of E. A. Doty and Mary, his daughter. The gist of it is summed up as follows: He was in the audience when Mrs. Waite was giving readings and tests, and she stepped some distance toward him, and addressed him directly. She requested him to make a note of what she was about to say. He did so in writing.

'She said: "I see you are going to receive a book from a great distance; it seems as if it is coming across the water, a great way off. The voice says 'to prove to you that this is not mind reading [he was so regarding it in his thought, but had not said so], I give you these names which you do not know. When the book arrives, if you will turn to page 1,493 you will find these names'—five in all." Three of the names mentioned were known to Mr. Nixon, but he knew nothing of their being in a book. He was expecting a record from London, England, with certain names he wanted to use, but supposed they would be on a fly-sheet or in a small pamphlet, and hence her location of the names on "page 1,493" impressed him with the absurdity of the message. In just two weeks from that day he appeared at the same hall (May 5th, 1901), with a perfect verification of the message received two weeks before—about the time, or a little before, the book started from London to cross the Atlantic. The five names, just as she gave them, were found on page 1,493, and two of them were utterly unknown to him, as was the existence of the book and the page on which they were found.

'Now this purported to be given to the medium by a "voice," and the voice to be by a spirit out of the mortal organism. It gave information unknown to anyone on the American continent, and of a nature that seemed so improbable to the recipient as to cause expressions of positive conclusions then and there. After making the record, and promising to report to the meeting when the book arrived, he turned to a friend and said: "I shall never have to report on that." But he did, and acknowledged that it spoiled his theory of mind reading, or telepathy, so far as that experience was concerned, and I suspect it made a Spiritualist of him. "Facts are stubborn things."

'THE THEOSOPHIST,' published at the Theosophical Society's headquarters, Adyar, India, gives in its January issue the general report of the twenty-sixth anniversary and convention of the Theosophical Society. The following extract will interest the many friends of Mrs. Besant in this country: 'Our dear Mrs. Besant reached Adyar on December 24th in a state of physical prostration, after a violent attack of fever, which was sad to see. No one outside the number of us who recognise the fact of the watchful guidance of our Teachers would have dared to anticipate that she would be able on the second subsequent day to mount the platform and lecture; when leaving Benares her colleagues asked her if she were mad enough to expect that a miracle would be wrought in her behalf. It was wrought, or at any rate she faced a packed audience of fifteen hundred on the morning of the 27th, and discoursed for an hour and a quarter on the subject of "Islam," without a falter of her voice from beginning to end. And yet it took her almost five minutes to descend from her bedroom to the hall on the floor below!'

GOLD SPECTACLES.—A pair of gold spectacles were left at a recent meeting in St. James's Hall. The owner can have them on application at this office.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.

SATURDAY, FEBRUARY 1st, 1902.

Light,

A Journal of Psychological, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis and should invariably be crossed '——— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library, should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

SPIRIT - IDENTITY.

A new edition of Mr. Stainton Moses' book on 'Spirit-Identity' calls for more than the usual welcome to a useful publication. The man himself is a great deal to us, and his work increasingly stands out as a landmark in the history of modern Spiritualism;—a landmark, but still, in many respects, a guide-post well deserving attention to-day, when, to tell the truth, the methods of inquiry and the attainment of results leave much to be desired. There is a sense in which, looking back upon the events of twenty-five years ago, we might truly say, 'There were giants in those days.'

The volume before us, just published by the London Spiritualist Alliance, has for its nucleus an Address given in London in 1878. To this is prefixed an Introduction, nearly as long as the Address, to which are added six Appendices, giving a series of highly interesting cases in point, with reflections whose value is determined by the ripe wisdom and large experience of the writer. The general conclusion arrived at is 'that spirit-identity is a proven fact,' and certainly the evidence very strongly supports the conclusion.

It is important to remember that no man ever lived less in a Fool's Paradise than Mr. Stainton Moses. He knew all the possibilities of folly, trickery and malice in the valley of the shadow. He fully recognises 'the great weight of evidence that goes to show that in a large number of cases the Intelligent Operator is not the person he pretends to be.' 'The gates are set ajar,' he says, 'and a motley company enters.' Nor need we wonder at this. 'We are certainly doing our best to keep up the supply of unprogressed and undeveloped spirits . . . we reap what we sow.' It may also be admitted that the inferior grades of spirits are most likely to be on hand for manifestations. 'They who have lived the life of incarnation without progress:—they who have hoarded their treasure here, and have no home elsewhere:—they who are tied to earth by any of the bonds that chain down to earth:— . . . those whom we have reduced to the level of mere physical machines, and robbed of the precious birthright of spiritual progress and true life:—these find the gates ajar and vex us.' But he does not find in this a reason for either disgust or desertion. The subject is, in itself, too urgent and too great for that. We must face the facts like good soldiers and march on: and Mr. Stainton Moses' experience gives us every encouragement.

He undertook the investigation in a serious spirit. Six months of persistent experiment were spent in daily effort to bring home to him the reality of the presence of spirits. But he was fortunate in having what he calls a 'controlling spirit who arranged everything': so, from the first, he got a high proportion of sincere and truthful communicants who seemed to be impressed with the gravity of the work they had in hand. Nor was this because he was chary of applying tests. On the contrary, he was exacting and persistent, and generally got, by pertinacity, what seemed most difficult at first. Nor was he above setting traps. An account of one of these has considerable value. The communicating spirit professed to be a person he had known when a child, and with this person he freely conversed, answers being given by raps, 'during a great part of the time,' he says, 'without any contact between our hands and the table.' During the conversation, he invented two imaginary incidents, and asked whether she remembered them; and 'I did it so naturally,' he says, 'that my friends were completely deceived. It never occurred to them that I was making up a story as a test.' But not so the 'Intelligent Operator,' who repudiated the story altogether and could not be shaken.

As to this firmness of the communicator in standing by its own judgment, it is important to bear in mind that the matter is perhaps complicated, and that sometimes, after all, the medium has much to do with it: but it may fairly be assumed that this excellent characteristic belongs to Intelligences of a superior order, and that very little good is to be got from spirits who will say almost anything to please the experimenter, or hold themselves quite at his disposal. And it is just here that we come upon a useful survey of suspicious traits in the character of certain communications, such as the assumption of great names, the absence of clearness and accuracy, or, one might say, of truthfulness, in the communications, and the presence of contradictions. All this deserves patient and enlightened consideration, and no conclusion worth anything can be arrived at in a hurry. The whole thing is curiously intricate.

One subject is here discussed by Mr. Stainton Moses at considerable length;—the extreme difficulty of securing adequate data and fixed conditions for investigation. To begin with, a vast amount of evidence is private, and cannot be made public. 'The entire cycle of truth is never publicly presented: only such fragments of it as are forced, by apparent accident, into publicity.' But, even as to this portion, it is extremely difficult to get the facts examined or the truth liberated. Add to this the unspeakably important fact that instead of dealing with passive and unintelligent substances such as the scientist has to deal with, we have, in our field, to reckon with an Intelligent Operator. Mr. Stainton Moses' remarks are here most impressive and judicious. The physical astronomer has to deal with phenomena that are amenable to the strictest mathematical laws, and he has his material at command at any instant: and if any error is made he can tell you exactly what it is, and why. The spiritual astronomer has always to 'reckon with the Invisible Operator at the end of the line.' He has to do with 'an Intelligent Being who has his ideas, plans and projects all unknown to the investigator; who has, moreover, his way of looking at things, which is far different from that which obtains amongst us; and who, if he be a worthy Guide, will not swerve from the purpose set before him.'

All this, of course, makes identification difficult. But there are other difficulties, and some of them of our own creation. We have yet to learn, generally, how to experiment. We are too impatient, too fond of our own conditions and our own way, too eager to get precisely what we

desire: and the result is that we often send away those who would best help us, and attract those who will fool us to the top of our bent. As we have seen, Mr. Stainton Moses was himself urgent enough as to his conditions and wishes, but he could afford that. He had, and we need, a blending of opposite characteristics in our researches in this field,—courage and caution, enterprise and patience, sympathy and alertness, firmness and yielding, faith and watchfulness. But this blending is possible, especially if we take to heart the counsel and the criticism contained, for instance, on page 73 of the book before us.

We are convinced that great developments and discoveries are possible in this fascinating field of research. We are as yet only on the verge. But we must prepare ourselves for the work, press thoughtfully and tenderly on, in spite of difficulties and disappointments, believe that the universe is sane and that God is good—surest of this, that where evil can intrude good can go, and that we are not left here only to the untender mercies of deceivers. It is still true, that 'the angels of the Lord encamp around them that revere Him.'

LONDON SPIRITUALIST ALLIANCE, LTD.

DRAWING ROOM MEETING.

In the interest of Members and Associates of the Alliance who find it impracticable or inconvenient to attend evening meetings, a DRAWING ROOM MEETING will be held in the French Room, St. James's Hall, Piccadilly, on the afternoon of Thursday next, February 6th, from 3.30 p.m. to 5 p.m., for conversation and the interchange of thoughts upon subjects of mutual interest. Afternoon tea at 4.15 p.m. Admission will be by ticket only. Tickets will be sent to all Members and Associates.

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

THE REV. J. PAGE HOPPS

Will give an Address on

'THE DANGERS OF SPIRITUALISM,'

in review of a book recently issued 'by a Member of the Society for Psychological Research.'

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 will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each.

FOUND THROUGH A DREAM.—Colonel A. V. S., of Texas, furnishes the following strange story through Professor Royce, of Harvard University: 'Five years ago I lived with my four children, one boy and three girls, on a farm in Massachusetts. My son lost his life in an accident. About six months after his death I bought each of my little girls a small knife. The youngest one, eight years old, was so delighted with this, her first knife, that she carried it with her all the time. In a children's party one afternoon the knife was lost in a haymow in the barn. The loss nearly broke my little one's heart, and all hands tried without success to find her treasure. She went to bed that night crying and refusing to be comforted. In the morning she waked her sister joyfully and said that her brother had been there in the night and showed her where to find her knife. Both girls dressed hastily and slipped out to the barn. The little one walked directly to a certain spot in the haymow. "It was here that brother picked the knife out of the hay," she said, and sure enough, there lay the penknife in plain view in a spot which the children had searched again and again the evening before.'—New York World.

ABOUT HYPNOTISM.

XVI.

(Continued from page 27.)

We have seen that Sunderland attributes the phenomena occurring at his lectures, to 'sympathetic imitation and habit.' He says:—

'We laugh, we weep, from sympathetic imitation; all panics, all revivals, all political excitements, are carried on by these same laws. The sight of one person entranced, impresses, influences another; and then "men go mad in crowds."

This sympathetic imitation is unconscious and involuntary, and proves that the pathematic condition is not epidemical, but contagious; for Sunderland found that when he had a 'clairvoyant' subject among those on the platform he had no need of verbal or other suggestion addressed to the senses; he mentally created delusions in the mind of this one subject—that it was freezing, or scorching, or that they were birds; or that a swarm of bees was attacking them, or so on—and all the others saw, heard, or felt the same, each filling in the details of his dream by his own creative imaginations. As to habit, with Sunderland the word implies the development of a power or susceptibility, rather than the practice which gives dexterity, the manner in which frequent operating is supposed by hypnotisers to conduce to increased success. Habit makes what is now called 'hypnotic education' in the subject, and what we may designate as 'pathematic education' in the operator: that is to say, that anyone who accustoms himself to 'pathetise' (hypnotise or mesmerise) by some particular method, becomes increasingly able to produce results by that method, and increasingly unable to produce them by any other, the subject at the same time becoming increasingly susceptible to the means thus habitually employed. He himself seems to have made use, according to circumstances, of any convenient mode of impressing and influencing his subjects, once they were 'entranced,' either verbal suggestion, gestures, tones of voice, or simple declaration of what was about to happen.

Although 'mental suggestion' (the thing, though not the name) was known to magnetisers as early as 1784, the public was ignorant of it, and Sunderland's silent power over his subjects at the lectures seemed utterly inexplicable. A certain Rev. Henry Jones paid him the same compliment, in 1843, that the Rev. Hugh McNeil paid to Braid soon afterwards—he published a tract to prove that he acted by the aid of the Devil! A more popular explanation was that, notwithstanding his denials, Sunderland made use of will power. Many people declared that they distinctly felt his will opposing and overcoming their own; and one woman caused him great annoyance, for she followed him about, creating disturbances at his lectures by her accusations of his will influence over her; and he had finally to obtain police protection from her. That he used his will he did not deny; but he did so, he said, only in the sense that a general wills the evolutions of his battalions—by giving orders.

In some of his ideas, Sunderland resembled Swedenborg. He says that the 'relation' is modified by the 'spheres' of those who enter into it; each person's sphere being the sum total of the influences which he exerts (physical, mental, intellectual, moral, social, political) or the whole field in which his qualities manifest:—

'Each one has his peculiar sphere, within which he will bring as many others as he finds congenial with himself; and the influence he exerts over them will distinguish him and them from all others, who are influenced by another sphere, essentially or altogether different.'

The sphere of strangers either attracts or repels: discomfort, uneasiness, with some; rest, pleasure, in the presence of others. The 'relation' naturally—

'takes its character and extent from the spheres in which two different minds are developed, and from the sympathetic, imitative susceptibilities of one of the parties.'

Each leader of a party, or of a 'movement,' brings those who come in contact with him into his sphere, and a relation

is thus established between him and them, which causes them to think and feel as he does; and one influence keeps out all other influences of the same kind; hence sectarianism, party spirit, and other prejudices. Wesley's influence is called Wesleyanism; Calvin's influence, Calvinism; Mesmer's influence, Mesmerism, and so on. Influences act by setting in motion the power of self-induction, which is the greatest of all powers in or over the mind:—

'This power (of self-induction) I suppose to be the higher law, the presiding principle in what we denominate the *vis medicatrix nature*—self-healing force—which always performs the cure, whenever any cure is made.'

Sunderland cites some curious instances in which the firm expectation has been realised that cure would follow a certain religious exercise. Curses set up self-induction through fear; and one can curse oneself, like the girl in Baltimore, in July, 1860, who called on God to strike her blind if she was not telling the truth, and was struck blind instantly. The power of self-induction is exerted involuntarily and unconsciously. Sunderland gives an interesting account of 'a remarkable case of self-induction, and the healing energies of the organism.' In 1846, when he was lecturing at Boston, Captain H. H. Watson, of the Charleston Navy Yard, asked him to render his daughter, Mrs. Agnes Nichols, insensible to pain while a cancer was being cut from her breast. He stipulated that Mrs. Nichols should attend his lectures, and come nightly on the platform, so that she should be fully under the influence of Pathetism. When the day for the operation came, Dr. J. B. Walker and three other surgeons prepared to operate, but could find no tumour! Mrs. Nichols had been under surgical treatment for eighteen months, for a cancer larger than a hen's egg, and in three weeks it had disappeared. Sunderland remarks that it was not removed by anyone's 'will,' and that no one anticipated or hoped for such a result; the sole object of both operator and patient being to obtain complete insensibility to pain. The trance state could be brought on by many of Sunderland's subjects by their own efforts, after they had frequently been pathetised; but this was in obedience to the 'law' that thinking of the person or object, associated with a certain effect, brings on that effect. Self-pathetised subjects do not seem to have had the self-directing, or self-healing power which Fahnstock's subjects acquired. Sunderland says that the healing influence of Pathetism is prevented by doubt and fear; therefore, it often happens that 'in Pathetism, a patient increases the state of things which he makes an effort to overcome.'

Sunderland recognised the importance of the part played by the operator. Some people, he said, have far greater power to pathetise than others, and their ideas and beliefs determine the nature of the effect. 'All nervous results, artificially induced, vary according to the notion of the operator'; a few repetitions create a habit which confirms those results, increases them, and makes them invariable. This, he says, applies to Mesmer, Reichenbach, Perkins, Greatrakes, &c.; and it was the argument he used in his controversy with Buchanan, whose 'Neurology' chiefly consisted in touching certain parts of the head and body, which, its inventor maintained, was followed by definite and constant results. Sunderland says:—

'Take any dozen of good subjects, and operate on them thus: Cause them all to believe that you design to induce precisely the same state of feeling in each one, and then touch each one in different places, but so that no one may know what was done to the other; the result will be the same feeling in all cases. A few repetitions will make a habit in all. . . . Touch any number of persons, who have no suspicion of any design, and you will find no results follow confirmatory of the assumption in favour of Neurology.'

In the case of Reichenbach, whose 'sensitives' were exceedingly impressive, Sunderland invokes the influence of the operator:—

'Though there may be some apparent uniformity in the results which he developed from his "sensitives," yet it must be borne in mind that his own *nervous or mental sphere* entered into those experiments, and necessarily served to modify them in some form or other. . . . The sphere of the operator may, and often does, direct, modify, and control the whole.'

Sunderland was able to produce what he called 'second

sight' in his subjects, a power which Donato also exercised on the platform. The Providence, R. I., 'Evening Chronicle,' for October 21st, 1843, thus described an instance of this phenomenon:—

'Next, Mr. Sunderland restored one of the patients to wakefulness, and informed us that he would induce the state of mental hallucination called "second sight." And sure enough, the lady, with her eyes wide open, arose and stretched her hands towards what she took to be the spirit of her deceased father, and with whom she conversed in a style not easily described. And what is still more remarkable, if possible, at this instant another lady, who sat near, and one who had not been put to sleep at all, gave a most piercing shriek, declaring that she also saw the ghost of her deceased sister, and it was some moments before the lecturer was able to compose and quiet her mind.'

One of Sunderland's favourite experiments was painless tooth-extraction. He had the genuineness of the decayed tooth verified by medical men among the audience, and then the patient stood with a candle in each hand, by the light of which the dentist (who sometimes was also in the trance state himself) extracted it. The following extract from the 'Boston Chronotype,' of November 20th, 1847, quoted by Sunderland, followed by some remarks by him, illustrates more than mere tooth-drawing:—

'A curious incident occurred at Mr. Sunderland's lecture on Wednesday evening. A lady who had a mutinous tooth, on the assurance of Mr. S. that he could *pathetise* her, agreed to attend his lecture that evening in the Tremont Temple. But mistaking the room, she entered that occupied by the Mercantile Library Association for a lecture, and took her seat. In a few minutes she was noticed to be asleep, and a general titter ran through the immense assembly of merchants' clerks, at the influence exerted by the lecturer below. So great was the excitement that Mr. Sunderland had to be sent for to take care of his misplaced patient. On his coming to her, she readily followed him to the stage in the room below, when, a dentist being in attendance, her peccant molar was removed, without disturbing a muscle of her face.'

Sunderland, who quotes the above, says:—

'The surgical operation on this young lady, performed in a state of trance, was perfectly successful. In about one year afterwards she was operated on for an ovarian tumour in the Massachusetts Hospital, where she died. She took chloroform and died; but whether from the gas or the surgeon's knife I was never informed. Poor girl! She sent for me to pathetise her, while the surgeons had her upon the table, but the doctors would not consent for me to be present, so I left her with a sad heart. The next news I had of her she was dead.'

Sunderland is described as a small man, with a large head, and a very determined countenance. After his lecturing period, he gave much attention to clairvoyance, having been very successful in the development of what is called 'near' clairvoyance, and thought reading; he does not seem to have believed in 'far' clairvoyance, or sight at considerable distances.

EXPERTO CREDE.

(To be continued.)

DROWNED AS FORETOLD.

'Another steamship disaster,' says the 'Philosophical Journal,' 'occurred on January 2nd, 1902, on the Pacific Coast near Mendocino County, Cal. The steamship *Walla Walla*, which left San Francisco with one hundred and fifty-eight passengers on January 1st, 1902, was run into in a dense fog by the French barque *Mar*, and sunk; thirty-six of the passengers being unaccounted for, were probably drowned. "The San Francisco Chronicle" states that "Mrs. M. Reynolds, stewardess of the *Walla Walla*, who is reported as among the lost, lived for some years in Alameda, Cal. She was about thirty-eight years of age, and has a sister in Vallejo, the wife of the electrician at the navy-yard. While in Alameda Mrs. Reynolds lived with Mrs. A. Vogel, of Clinton-avenue and Walnut-street, and the latter tells a strange tale of the foretelling of the death of Mrs. Reynolds six months ago. "It seems so strange," said Mrs. Vogel, "that the news should come that she is probably drowned just at this time, as it would confirm a prophecy made last April. I went to a psychic for a reading, and submitted a letter from Mrs. Reynolds. She said she would pass out by shipwreck at the first of the year."'

THE CULT OF THE DIVINE OR PSYCHIC FACULTIES.

BY ALBERT GRESSWELL, M.A., M.D.

'As many as are led by the Spirit are the sons of God.'

It is always more noble to initiate or establish something of true value to the human race, than to be occupied in railing against works which are not yet quite as perfect as further enlightenment and accurate research will shortly render possible. And it is nearly always the case with the scoffer that he has no other capacity in which he can secure a hearing. In life, material, intellectual, and psychic, he is always incompetent in progress.

It is often said by those of the less enlightened class of ministers of the Christian Churches that, because Moses forbade the independent search after spiritual truths to the Israelites of the Old Testament times, Jesus Christ Himself inculcated the same teaching on the part of His followers at a later period. He most emphatically did not do so. The words of Jesus Christ prove absolutely that this was not the case; indeed, on the contrary, He commanded and exhorted His followers to place themselves under the guidance of the Spirit for the manifestation of spiritual wisdom and insight, and for the acquisition and performance of the spiritual gifts. Even when His disciples wished Him to condemn the casting out of devils by other people, He declined to do so. Although these men had not, perhaps, the full and true knowledge necessary to do these works, yet He refused to forbid them in their attempts, perhaps futile, at doing their best. Such people had not perhaps fully learnt, any more than Christ's own disciples at that time had, the fuller knowledge and power necessary for dealing with this form of affliction. Christ, indeed, showed His disciples that some forms of these kinds of disordered conditions were only curable by men subscribing to certain conditions, namely, prayer and fasting. These conditions He indeed Himself obeyed.

Moses, it must be remembered, had to deal with a headstrong and stiff-necked people, who were not sufficiently cultured to be entrusted with the individual practice of the different phases of psychic truth, and, therefore, he strongly discountenanced what might lapse into what some are pleased to call witchcraft.

In our day, by the same rule, no one values or seeks the clairvoyance or materialising power of a woman of evil life. It would be unreasonable to think of such a thing. One would consult a prophet or seer or seeress. The Israelites of that day were not even sufficiently advanced to discriminate between a true prophet on the one hand and a false prophet, a wizard, on the other; between a seer on the one hand and a sorcerer on the other. They needed a strong hand to rule them.

Moreover, this nation had already true prophets of culture and good life established among them, and they had official priests to teach the precepts of these noble men; so, they could need no more. Furthermore, there are injunctions in the pages of the Old Testament which were reasonable in those days for that people, but which few even now dream of obeying. We may, for example, and do, eat pork and many other foods denied to the Israelites. We may not, on the other hand, now take an eye for an eye or a tooth for a tooth. Who to-day would care to lose an eye for the false satisfaction of having someone else's eye destroyed?

Christ distinctly and emphatically said that His followers should and would do greater things than He had done. He had wonderful psychic power and He promised His followers the acquisition of still more. It must be apparent to everyone, even to those who are not Christians, that His authority is of far greater weight than that of Moses, a man who in many of his dealings with the Divine and with his fellow-men fell short of what would be expected and demanded by Christ's teaching. But Christ distinctly said that the only safe way to acquire and manifest psychic power was on the lines and in the direction which He prescribed. One could, under no circumstances, come under the domination of evil influences if His tried commands were obeyed: 'Those who are led by the Spirit are the sons of God.' The direc-

tions Christ gave are just those which every noble, spiritually-minded man naturally and truly always does obey.

In the Old Testament history many of the most wonderful of all facts are the truths shown through dreams and visions; Joseph's dreams, Pharaoh's dreams, that of his butler and baker; Jacob's dream; the dream of the Midianite which Gideon was bidden to overhear; Solomon's dream in which he was promised wisdom. The wisdom, however, in this case, disappeared, and at length the man for whom most was done, accomplished least of all in the end, which was disastrous. Also there was the dream of Nebuchadnezzar which Daniel interpreted. There are also the dreams recorded in the New Testament history, equally wonderful, especially the two of Joseph, the husband of Mary. Many dreams recorded in our own day are likewise of a prophetic nature; and no scientist can gainsay this truth, of which the evidence is more than abundant, indeed overwhelming.

When one considers that almost all the greatest leaders of the human race, the greatest inventors, and the foremost humanitarians have been, and are at this very day, possessed of some pronounced psychic power, the scientist must admit the validity, the importance, and indispensable utility of these special supernormal gifts. Of the various phases of Divine power we need not speak at this time further than to remark that the more pronounced the Divine faculty the more pronounced is the lasting success of the happy possessor as a benefactor of the human race.

In the days of the Israelites it appears that many of the unenlightened public looked upon the prophets and seers and their pupils as little better than madmen; and in this respect they resembled the scoffers of to-day. When Elijah sent a messenger to anoint an officer as king in Ahab's place, the people asked the anointed one, 'What saith this madman to thee?' Even the very children railed against Elisha as he neared Bethel, and Saul, when consorting with the prophets, was looked upon as on the verge of lunacy. Even the power of God Himself the Israelites did not understand, for it is stated in the Book of Judges that 'the Lord prevailed not, because the Canaanites had chariots of iron.' Many of the kings, too, of the Israelites paid but little attention to the teaching of the prophets, and over and over again they built groves and worshipped Baalim and other foreign deities, and they subscribed to the cruellest rites.

Again, many of the seers of Old Testament history were of indifferent character; witness Jacob, Balaam, and others. Moreover, when delivered by a powerful medium, namely Gideon, from the thralldom of the Midianites, the Israelites soon forgot their deliverer; indeed they were an ungrateful, refractory, and rebellious race. And in that age the scoffers had the power to strike, but now their hand is held.

In Jewish history is shown to us a wonderful lesson of blessings which must accrue to us if obedient to the Divine call to a higher life on earth, followed by recompense hereafter in the fulness of time. Christ gave His hearers distinctly to understand that the cult of the Divine gifts was attended by very great difficulties, and it would only be by surmounting these that the pearl of great price would be gained by the successful heroes. There is therefore the greatest necessity for faith, uprightness, patience, charity, as the armour to defeat the onslaught of those cavilling by the wayside.

The writer recollects reading an article entitled 'Do men still wish to be immortal?' The question is beside the point altogether, for spiritual truth has established the fact of man's continued existence after physical death.

Shakespeare puts into the mouth of Laertes a good answer to all scoffers against God's mercies. 'My sister shall a ministering angel be, while ye go howling.'

There are no people more unscientific than some scientific cavillers; witness the case of Ellis in his jeering against Joan of Arc.

It must be distinctly understood that the first essential for success in the manifestation of psychic gifts is 'mens sana in corpore sano.' Good health is essential for further progress. Other essentials in the manifestation of true psychic power, are perfect charity, patience, long-suffering and obedience. Freedom from petty worries is also neces-

sary. Indeed, for intellectual and cultured sensitives, clairvoyant, clairaudient, and healing, self-control is needed in the first place, and in the second, regard and love from others is required to sustain.

It will be apparent for many reasons why to the Israelitish nation psychic truth became more manifest than to other nations and tribes of ancient times. This development was due to their greater attention to public health, the cult of which was elevated to the level of a Divine rite. Their frequent washings, their especial care in the preparation of food, their days of fasting, their pilgrimages of rest and change for mind and body, their vigorous enthusiasm, their family unions,—these were the causes. And when they lapsed into degenerative grooves, it will be noticed, they soon fell in true psychic, physical and material power.

In fine, it may be said of the psychic gifts of Christ, 'Segreganda ut aggregentur.'

The knowledge of them is spread through the world, so that those willing to achieve like powers may be aggregated to show how all may be ruled under His precepts.

ANOTHER STORY OF A ROBIN.

The story about a robin given by 'Ellen Tighe Hopkins' in 'LIGHT' of December 14th, induces me to describe a somewhat similar experience.

On August 2nd last was buried my tiny toy Pomeranian dog, who for the previous five years had been devoted exclusively to myself. She really cared for none besides, though everyone petted her: and, constant as a shadow, was never willingly apart from me many minutes at a time.

While acutely grieving for my dog, I went one morning into a garden shelter where my little 'Siebel' had so lately sat with me, when a young robin hopped in and played about my feet as long as I remained there. Then it followed me to the house and perched, singing, on a rose bush outside the room I was sitting in. Next morning, directly I came down, the robin alighted on the open window-sill, warbling sweetly, and then darted into the room. It was in and out all the morning. I was away most of the afternoon. Next day, directly it saw me it burst into such an ecstasy of song that I felt impelled to call 'Siebel,' whereupon its outstretched wings fluttered frantically and it flew through the window on to the table, still singing. It had not the slightest fear of me, and went to drink in the dog's water dish.

After that it persistently haunted me, perching on table and chairs, and seldom long absent from the room I sat alone in. It met me coming from church one day and alighted on a low bough while I was talking to some friends, flying back to the house with me.

When on two or three occasions I opened my bedroom window at daybreak, the bird instantly darted in, as though it had been watching there. It only frequented the rooms I occupied, and was seldom far from me. If I missed it and whistled, and called 'Siebel,' it would appear at once. I feed hungry birds in the winter, but though they become tame and dependent, not one has ever shown me ardent personal affection as did this robin, who was not in the least hungry, there being abundance of natural food outside.

This intimacy continued several weeks and then I went from home for ten days. On my return I longed to see the bird again. It was on the rose bush, sure enough, and even flew into the room to pick up some crumbs I threw down, but it did not seem to care for me any longer, and, though I tried to revive its affection, the soul was out of it. It was no longer an ardent, loving spirit but a mere robin, and soon discontinued its visits.

E. H. H.

TO CORRESPONDENTS.

- A. T.—Your communication is very interesting, and shall have attention in due course.
- W. O.—It would be decidedly unwise to invite a discussion on the subject, especially as it has no connection whatever with Spiritualism.
- P. P.—We should advise you to persevere for a time; but do not sit oftener than once a week, and always keep the same circle.

LETTERS TO THE EDITOR.

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

Is it a Fact?

SIR,—In answer to your correspondent, 'One who wants Truth,' may I urge that it is a falsehood, rather than a fact, to assert that, 'it is universally acknowledged by experienced Spiritualists, that the influence of the seance room is, on the whole, debasing, and that it tends to banish all true devotional feeling and true religion.'

A careful inquiry would, I believe, show that the exact opposite of this statement is the truth, and as the statement is inevitably the product either of crass ignorance or malicious prejudice, the value of the book entitled 'The Dangers of Spiritualism' is at once seen.

It would be interesting to learn of this informing writer what investigation or pursuit open to man is absolutely free from danger of every description. Spiritualism has its pitfalls for the rash and the foolish, but Spiritualists are fully alive to this as a body, and can dispense with the guidance of the uninitiated. To taboo physical manifestations on the ground that they are principally wrought by spirits of no great intelligence or refinement, is about as foolish a thing as one can do. Darwin spent days and weeks observing the habits and doings of earth worms, and the time was not wasted. Spiritualists conceive it to be no mean thing to take such opportunities as present themselves, of watching and examining the operations of disembodied intelligences. There is nothing common or unclean in psychic phenomena that is not alike present in our earthly surroundings. Men and women of every sort and condition are daily passing into the spirit world, and from time to time will frequent seances and behave in a more or less silly or reprehensible manner. On the other hand, let it be remembered that many who come to curse remain to pray, while many more come with blessings on their lips, and bring help and comfort to friends who sorely need it. Let it also be remembered that the sitter is a determining factor in the seance room, which may explain some of the trouble encountered by the author of 'The Dangers of Spiritualism.' 'Bideron.'

[Other communications on the subject have reached us too late for this week's issue.—ED. 'LIGHT'.]

Materialised Forms.

SIR,—On Saturday night, January 11th, we had a successful materialising seance here with Mrs. Barker, of Rotherham. During the evening eight forms fully materialised. Four of them were children, two of whom were recognised. My own mother, who has passed on over twenty years, and my mother-in-law, also appeared. All the sitters recognised the latter, as she was a cripple before passing on, and she showed the crippled limb. We also had two gentlemen, one of whom gave his son a splendid test that nobody knew about but their two selves. He stood over six feet and came out of the cabinet, and rang a bell which was on a table four feet away from the cabinet. When we commenced the seance the table with the bell on it was about eight feet away from the cabinet, and the first thing that we all saw was the table walking up to the cabinet with the bell on it, and the bell was tilting as it went. We could not see anybody near it. A paper ball was hanging from the gas pendant in the centre of the room. It was swinging backwards and forwards at a very quick pace, at the same time as the table was moving. We all could see it, as we had a subdued light, so that we could see one another. Seventeen of us sat and we were all satisfied as to the genuineness of the phenomena.

J. E. WARD.
MARY WARD.
ALFRED SHEARMAN.
HARRY DAWSON.

West-parade,
Rothwell, Leeds.

Order of the G. D. and its Occult Powers.

SIR,—I desire to say a few words in reference to the letter of 'Resurgam,' in 'LIGHT' of January 18th, and to take the opportunity, as a student, to protest against this boasting of occult powers. More harm is done to spiritualistic and occult societies by such claims as 'Resurgam's' than by any other cause.

These claims to the possession of occult powers or forces, which can be directed at or against offenders, are a mere pretence, as can be seen by anyone who, with a free mind, will analyse the statements made in the letters of 'Resurgam' and of Mr. MacGregor Mathers respectively. 'Resurgam' declares positively (implying that he knows it for a fact) that the Horoses were punished by occult means,

and that because they defrauded the Order of the G.: D.:, and attempted to destroy it, the vengeance of the Occult Chiefs fell upon them. The Chiefs are represented as having been too merciful to send an hostile current of will to paralyse them, which would have brought the comforts of the prison infirmary, or if they had been slain by this method they would have become dangerous entities on the astral plane; and further, 'Resurgam' suggests that the hypnotic devices of Mrs. Horos were perceived by the Chiefs, and that a current was sent against her more than once, which resulted in sudden attacks of illness of the nature of paralysis, and thus destroyed her hypnotic power; and he concludes with the following declaration:—

'The facts of occult science are stern and terrible realities; and all treachery is severely punished in some way or other. Perhaps there will be a further illustration of this in the case of other enemies of the Order.'

All this means that the Chiefs of this terrible Order are possessed of: 1. Clairvoyant powers of a very advanced quality; 2. They must have the gift of prevision; 3. They must have a knowledge of the powers of nature called Occult, and be able to put them into practice by producing results on the material plane; 4. They must have power over life and death.

Such are the powers claimed by 'Resurgam' for the secret Chiefs of the Order of G.: D.:.

Now what does Mr. MacGregor Mathers say? In his letter in 'LIGHT' of January 11th, he declares that he is, and has been for years, the Head of the Order of G.: D.:; and its teachings, he says, are of the highest social and religious virtues, and fraternal charity, and those persons who cannot adhere to these principles are neither allowed to come in nor to remain members. He points out, moreover, that dissension is rife in the Order; that the Horoses presented themselves and deceived him most cruelly by pretending to be members of his Order; that he does not know how they became possessed of the knowledge; that Mrs. Horos managed to take from his house certain MSS. relating to the Order which she promised to return, but he had not yet succeeded in getting them back. The words 'my Order' are used six times in his letter, but no secret Chiefs are mentioned, he being the Head.

If the Head or Chiefs of this Order have the clairvoyant faculty, why was it not used when the dissentients presented themselves for admission? All this internal discord would then have been avoided. And when the Horoses presented themselves, why did these rulers permit themselves to be deceived and allow secret MSS. to be stolen, and in part ultimately published, and the letters G.: D.: used with the name Horos? Was the implied prevision of any service to this Head, or to the Chiefs or Rulers, when such stupendous troubles could have been averted? What use is this punitive current of will when it cannot command the return of MSS., protect its Chiefs and members from disgraceful slander, nay, more, protect the name of the Order and its ritual?

All this talk about occult powers, astral plane, astral projection, astral existence, is most misleading, and this assumption of knowledge a dangerous deception; and it brings odium upon a most interesting branch of transcendental philosophy. What right has 'Resurgam' to say that these Horoses been slain they would have become dangerous entities on the astral plane? How can he now? To frighten and deceive weak-minded students who are honest and true in their studies, with these threats of occult powers is, to my mind, a most unwarranted pretence.

Let the weak-hearted who have offended 'Resurgam's' Order take heart, and attach no credence to the existence of his quasi-occult power, which it is pretended was lately so potently displayed. There is no ground for belief in the existence of such a power, and if there were, its use would deserve to be denounced as malignant, cruel, and revolting.

VÉRITÉ SANS PEUR.

Edward Maitland and Anna Kingsford.

SIR,—Pray permit me a few lines only on the vexed question of the supposed messages from Anna Kingsford and Edward Maitland. Your readers cannot, of course, judge of the 'manner and gestures' on which so much stress has been laid for purposes of identification; but it is open to us to form a judgment from the manner, as well as the matter, of the communications. Anna Kingsford, even more than Edward Maitland, had a method of writing and speaking peculiarly her own, which indicated strikingly the originality and vigour of her more than masculine intellect. I invite any student of style to compare any passage of hers, taken, let us say, from 'The Perfect Way,' with the feeble and commonplace utterances attributed to her in the

messages aforesaid, and to decide whether any hypothesis but that of headlong deterioration could connect her with the latter. Could she have been guilty of them, retrogression, not progress, must be taken as the law of spiritual existence.

Again, are we to conclude that this lofty soul has become so fuddled by her entrance into the land of spirits that she has forgotten the endearing appellation of 'Caro,' which in earth-life she applied to her colleague, and has taken to calling him by the ridiculous name of 'Carlo,' which in his connection is absolutely without meaning?

Before accepting so complete a *volte-face* as this which we are asked to believe in, it seems to me that we should have better internal evidence than is here given us on which to work.

A. E. MAJOR.

SIR,—May I say a few words in reply to Major Thatcher? The question of vivisection is, first of all, a moral question. Life, we are surely agreed, provides for health. A right mode of living ensures the health which we forfeit when we depart from moral or physical cleanness. If we take an animal and vivisect it, in order to try and discover how to put matters right (vicariously), I deem that an act of cowardice. I gather that your correspondent has not studied the question of vivisection deeply, or he would know that the practice cannot be carried on humanely. It is not the question of an animal here and there; it is the question of thousands of animals yearly, and a sum total of suffering that might appal anyone. The vivisector would simply laugh at anyone who wished to compel consideration for the animal, or the universal application of an anaesthetic.

I believe, from long observation, based on the utterances of vivisectors, that the practice of experimenting on living animals lowers the moral tone, and is thus, apart from the terrible question of animal suffering, to be condemned. For how can we consent to purchase health at the cost of producing a vivisector? Nor is there any need. Were all the money, all the time and energy, all the patience and determination, that are now expended upon the cruel sacrifice of animals, devoted to the study and promotion of clean living, of natural and spiritual healing—does Major Thatcher think it would be so very long before the greatly desired hour approached? I do not.

We shall not learn how to dispense with vivisection by practising vivisection; and so long as we accept it as a go-between, by so much do we delay the hour. Nor may we ever hope to yoke the Ideal with expediency; but it is we ourselves who are yoke-fellows with either the one or the other, as we will.

ELEANOR M. BEEBY.

The 'Stream of Tendency.'

SIR,—I noticed that in 'LIGHT,' of January 18th, page 30, the now well-known phrase 'stream of tendency' was attributed to Matthew Arnold, whereas the originator of the phrase is Wordsworth in the 'Excursion,' Book 9, in the second division. I quote the passages in which the phrase occurs:—

And may it not be hoped that placed by age
In like removal, tranquil though severe,
We are not so removed for utter loss,
But for some favour, suited to our need?
What more than that the severing should confer
Fresh power to commune with the invisible world,
And hear the mighty stream of tendency
Uttering, for elevation of our thought,
A clear sonorous voice inaudible
To the vast multitude; whose doom it is
To run the giddy round of vain delight,
Or fret and labour on the plain below!

The whole of the 'Book' has some of the finest thoughts upon humanity and the present-day evils.

This is not the first time I have noticed that Wordsworth's ideas have been given to others; and I was surprised in reading 'The Excursion' to find familiar quotations where I should never have dreamt of looking for them.

E. O.

The Boy Preacher.

SIR,—I think very likely Mr. Atwood is correct in his impressions concerning Jack Cooke—the boy preacher—and the following extract from a little sketch of his life in this week's 'Christian Herald' rather confirms the supposition. Jack's father writes:

'In the spring of 1897 I had been anxious for some time to get more light on many points connected with the Scriptures, and every afternoon, at three o'clock, I made it a matter of duty to pray that God would open my eyes. One afternoon, when I had finished my devotions,

and got up from my knees, I perceived that "Jack" had fallen back in his chair in a helpless way which I knew was not natural. I thought he was ill, and ran to his assistance. I carried him to the couch, and after laying him down, I hurriedly called his mother, who at once gave it as her opinion that "Jack" was in a trance. I then spoke to him, and asked him if he could tell us what was the matter with him. After some time "Jack" said, "Father, this thing is of God." I said, "Jack, are you in some kind of a trance?" He replied, "It is not a trance, but the Spirit of God in action."

Spiritualists will probably agree that it was both.

'BIDSTON.'

A Dream of a Duel.

SIR,—I thought it might interest your readers to know that last night I dreamt that I saw two men fighting a duel; they were blindfolded, and they fired till one of them was killed. The whole scene was very clear, and I could easily recognise the parties concerned.

You may imagine my feelings, on opening the 'Manchester Daily Express' this morning, to find the following paragraph, the description being exactly as I saw it:—

'BLINDFOLDED DUELLISTS.—Vienna, Tuesday.—Two Hungarian peasants recently fought a singular duel near Budapest. The principals were blindfolded, and each was given a revolver. At the word of command the duellists began to fire at each other and continued till one of them was killed. The surviving principal and the seconds have been arrested. They declared they had just as much right as anyone else to settle their differences on the field of honour.—Dalziel.'

It would be interesting to know *when* the duel actually did take place.

EDGAR TIDMAN.

Bright View, Allerton, Bradford, Yorks.
January 22nd.

Magnetic Healing.

SIR,—My attention has been drawn to an article in the 'Daily Mail,' referring to Professors Loeb and Matthews' system of 'Magnet Healing' as a *new* idea. This, however, is not the case.

My daughter was taken ill with brain fever in the early part of May, 1896, and from that time to December, 1901, was unable to use the right hand. A gentleman named Pound, who was staying in our village in December last, saw her, and requested to be allowed to try his skill on her useless hand. To my astonishment, after only six visits she was able to hold a black-lead pencil and to write in a fairly good style her name and address. I am only too sorry to know that he has left our village or, I have not the slightest doubt, he would have made a complete cure. I think it is nothing but fair that our own countrymen should receive the same praise as foreigners.

Langton-on-Swale.
Northallerton.

WM. QUELCH.

An Offer of Help.

SIR,—With a view of helping the work of London Spiritualist Societies by trying to raise funds for them, I shall be pleased to know what your readers think of the following suggestion: During February and following months, I am prepared to give a series of exhibitions of limelight views with the aid of powerful oxy-hydrogen light, for expenses, &c., *only*. Nearly all the London societies could arrange an evening which would prove not only amusing but instructive, at the small charge of, say, 3d. or 6d. I have the selection from one thousand beautiful slides on subjects of science, travel, readings from well-known authors, such as Dickens, &c.

If any of the friends would like to take advantage of this offer, I shall be glad if they will communicate with me at once.

9, Leslie-terrace,
Pembroke-road,
New Southgate, N.

ALFRED CLEGG.

What does it mean?

SIR,—I have been ill lately and confined to my bed. One wakeful night last week I had a curious experience. I saw oblong, white, luminous, vaporous bodies apparently issue from the wall at the side of my bed and float along about a yard from me. A portion of this vapour became detached, and seemed to float right into my face. The darkness was complete, and the vision of these luminous bodies succeeding each other rapidly was curiously distinct, and lasted for several minutes. Though weak, I was in full possession of

all my faculties. If anyone can tell me what this was I should be greatly obliged.

FLORENCE M. S. SCHINDLER.

Mrs. A. Bell Lewis.

SIR,—As you have published letters about the Horos case, and as the public have greatly misjudged me, I should be obliged if you would kindly allow me to say that the male prisoner came to me and engaged a room for his 'mother and her secretary,' stating that he would remain at Morley's Hotel, where they then were. They gave unexceptionable references, but used names they had no right to use, just as they used mine for the last two places to which they went. Outwardly while here their conduct was irreproachable. I had persons in the house from Australia, India, and America, and no one saw anything wrong, but as soon as I discovered their infamies, I caused legal proceedings to be taken against them. But for what I did in bringing them to justice (and but for me they would be free at present), I have been reproached, persecuted, and ruined; for dependent as I am on my house, I have not had a single resident since; and all this for doing what I thought it was my duty to do. If, as 'Resurgam' says, the Horoses 'were punished' by occult means, why should not the same occult power be able to save from harm the person who was the instrument of bringing them to justice? The Horoses never were 'Mental Scientists,' but they called themselves so to induce me to work with them, and I think a debt of gratitude is due to me that I, as a Mental Scientist, was made a scapegoat, and have suffered punishment as such; for as matters stand I have been practically ruined.

(MR.) A. B. LEWIS.

99, Gower-street, W.C.

SOCIETY WORK.

BRIXTON—8, MAYALL-ROAD.—On Sunday last Mrs. Holgate gave an interesting address. On Sunday next, at 7 p.m., Mrs. Holgate and another. Public circle at 8 p.m., also on Thursday at 8 p.m.—S. OSBURN, Secretary.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Mr. H. Brooks gave an address on 'Rational Spiritualism,' and afterwards answered questions from the audience. On Sunday next, at 6.30 p.m., Mr. Ray will speak on 'Man's Aura.' 'LIGHT' on sale.—C.

LONDON PSYCHIC SOCIETY.—A meeting was held at the society's headquarters, 3d, Hyde Park-mansions, on Sunday evening last, when Mr. Montague delivered a very profound lecture on the 'Spiritual Universe.' The discussion which followed showed that much new thought and deep interest had been awakened. For next Sunday see front page.—E. J.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last Mr. H. A. Gatter gave a trance address on 'Our Mediumistic Gifts,' dealing particularly with 'healing' and 'prophecy,' and referring to the decay of prophecy in our own day as compared with earlier ages. Clairvoyant descriptions were then given. Next Sunday, at 7 p.m., address by Mr. J. Adams.—N. RIST.

PECKHAM.—THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL, 1, QUEEN'S-ROAD.—On Sunday last Dr. and Mrs. Tinsdale were well received by a crowded audience. Mrs. Tinsdale's singing of one of her beautiful songs gave much pleasure to her hearers. On Sunday next, at 7 p.m. sharp, an address will be given by Miss A. V. Earle on 'The Man of Nazareth'; at 8 p.m. a public circle will be held. On February 27th our first social and Cinderella entertainment. 'LIGHT' always on sale.—VERAN.

PLYMOUTH.—PROGRESSIVE SPIRITUALIST SOCIETY.—The annual Lyceum tea and distribution of prizes was held on January 22nd, when the arrangements were carried out by the Lyceum officers and teachers, who, with the exception of the writer, are all young members. A splendid programme was arranged by Miss Smith, our organist, to whom great praise is due for her zeal for the children. Delight was expressed by the older workers, and pleased surprise by the strangers. Mr. Stanley Smith ably officiated as chairman.—J. EVANS.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. Alfred Peters has on his return from Sweden resumed his work in London, and his services at the Cavendish Rooms on Sunday last were highly appreciated by the audience. After a short and simple address upon 'Spiritualism,' nineteen clairvoyant descriptions were clearly recognised; in some cases messages were given which proved helpful and enabled the recipients to recognise their friends. Mr. George Spriggs, vice-president, ably fulfilled the duties of the chair. On Sunday next, at 7 p.m., Mr. J. J. Morse will deliver a trance address on 'What Men will find in the After Life.' Doors open 6.30 p.m.—STANLEY J. WATTS, Hon. Sec., 2c, Hyde Park-mansions.