

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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NOTES BY THE WAY.

A serious, wise, and helpful little book is this new work by Mrs. Besant on 'Thought Power: its control and culture' (London: The Theosophical Publishing Society). People used to mere arbitrary homilies on the duty of thinking (and on the duty of coming to certain conclusions!), and conscious only of the emptiness of such homilies, might find salvation in this book, especially if they could intellectually boil and strain out the Indian seasoning of it.

Well-informed readers will find here all that is necessary to explain the truths and facts of every school of 'Christian' or 'mental' Science. Indeed, many paragraphs might almost have been lifted bodily from the writings of the best teachers of these schools. How familiar this, on 'worry,' is, for instance!—

Perhaps the best way to get rid of a 'worry channel' is to dig another, of an exactly opposite character. Such a channel is, as we have already seen, made by definite, persistent, regular thought. Let, then, a person who is suffering from worry, give three or four minutes in the morning, on first rising, to some encouraging thought: 'The Self is Peace; that Self am I.' 'The Self is Strength; that Self am I.' Let him think how, in his innermost nature, he is one with the Supreme Father; how in that nature he is undying, unchanging, fearless, free, serene, strong.

On many practical matters there is ripe counsel in this book—respecting, for instance, what is called 'bad memory,' which, as a rule, is simply the result of a bad habit of inattention; the secret of peace of mind; the power of concentration, and the helping others by thought (including the significant remarks on 'helping the so-called dead,' to which we some time ago referred).

As we have said—a serious, wise and helpful little book.

'The Literary Guide' does not entirely like our reference to it, and to Mr. McCabe's venture as to Matter. But it unintentionally justifies us. Our point is that the Materialist now has to admit that he does not, after all, know what the fundamental nature of Matter is. What he knows, or thinks he knows, is certain properties of what he calls Matter; but what he does not know is its 'unknowable' basis, cause, or essence. He may believe, or think, or say, that there is not any distinction between this 'unknowable' basis, cause, or essence and the knowable properties of what is called Matter; but, as a matter of fact, he does not know this, and he knows that

he does not know it. What we submit is that the very use of the word 'unknowable' shuts the Agnostic out. He leaves room for anything, and has nothing left to do but go home and smoke—or sleep.

'The Psychic Journal' (Sydney) discourses discriminately of what it describes as the supposed 'decadence of Spiritualism as a cult.' It declines to commit itself to an opinion on the subject, inasmuch as 'Spiritualism and Freemasonry stand in a somewhat similar position to each other in that they are both found to exist and flourish in places and persons quite unsuspected by the world at large': but it agrees with 'The Harbinger of Light' that if there is decadence, 'crudity in mediumship and mercenary motives lie at the root of the trouble.'

Then comes the outpouring of its own vials of wrath upon its home offenders:—

A public séance in Sydney is (with a few honorable exceptions) either a screaming farce or an impudent fraud, and bears no more relationship to true Spiritualism than does a Siberian winter to an Australian summer. To say that Spiritualism is to rise or fall upon the evidence provided by these farcical exhibitions by incompetent (often bogus) mediums is to set at naught the mass of evidence and proofs that bear witness to the fact of spirit return to those still in the flesh, and, further, of the continuity of life in its eternal progression from the lower to the higher, from the simple to the complex, and from the finite to the infinite, while still retaining the individual consciousness.

The needs of Spiritualists are, more unity of purpose and of action and a rigorous determination to discourage in every possible way the immature, and therefore unsatisfactory, public exposition of both the Phenomena and Philosophy of so grand and infinite a teaching as that revealed to the world in ancient and modern Spiritualism.

This is not exhilarating reading, but it is useful as showing that Spiritualists are as eager as any to stop charlatans, restrain crudity, and pillory fraud.

A smart writer in 'The Sun' mixes with his melancholy chaff a trace of seriousness in relation to spirit-photography; but when, O when, shall we see the last of the silly formula, 'One wonders whether, after all, there is not something better to do in the next life than sit for one's portrait, or knock people's furniture about'? Of course there are plenty of better things to do 'in the next life,' but even a Huxley (and he is said to be at work in this matter) might be usefully employed in helping us to get his portrait, or even in showing that, under conditions, spirit can control matter.

When Dr. Dewey, then eighty-seven years of age, was asked by Robert Collyer how he would preach other than he had done, if he could begin over again, he pondered a moment, and then said impressively: 'I should try to fill my sermons more and more with faith in the eternal love, the eternal presence, and the eternal providence within the eternal laws,' a rich summary of a truly religious, a truly spiritual, faith.

THOUGHT TRANSFERENCE.

Some very interesting experiments in thought-transference between London and Nottingham, took place on Sunday evening, November 24th inst., under such strict test conditions as ensured their *bona fides*.

Dr. R. F. Richardson, who has devoted years of study and of investigation to this subject, was the operator in London, where he placed himself unreservedly in the hands of a committee. These friends wired to Dr. Richardson's colleague in Nottingham at 5.20 that he should send a telepathic message to the doctor at 6.50 and 7.15. Dr. Richardson knew neither the time of the despatch of the telegram nor its contents; yet at six o'clock he notified the committee that his Nottingham friend had telepathically acknowledged the receipt of the telegram. This was subsequently verified, the form having the time of receipt in Nottingham as 5.50.

The messages from Nottingham Dr. Richardson reported to have received telepathically at 6.48 and 7.14½.

The committee then selected the following times for the telepathic despatch of messages by Dr. Richardson to Nottingham, viz.: 5.20, 5.45, and 6.12. The Nottingham friend to whom they were sent wired to say that he had telepathically received messages from London at 5.10, 5.44 and 6.20 respectively.

While these results are not all accurate, some are, and the others are sufficiently so to prove most interesting.

During these experiments Dr. Richardson was under the charge of the committee and occupied the drawing-room of friends interested in the experiments.

The experiments are to be repeated some time towards the end of December.

'OBSERVER.'

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the Alliance will be held in the Regent Saloon, St. James's Hall (*entrance from Regent-street*), on the evening of Thursday next, December 19th. Mr. W. J. COLVILLE has been announced as the speaker for that date, but the latest information leads to the apprehension that he may not reach England in time to fulfil the engagement, in which case

MR. E. W. WALLIS

has kindly consented to take his place, and to give (under control)

ANSWERS TO QUESTIONS

from the audience. Friends wishing for help in the solution of problems which may have occurred to them will do well to come prepared with their *questions already written*—bearing in mind that the questions should not be of a purely personal character, of no interest except to the inquirer, but should have some direct bearing on the facts and philosophy of Spiritualism.

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

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

One or more members of the Council of the Alliance will be in attendance at the rooms, 110, St. Martin's-lane, W.C., every Wednesday, from 3 p.m. to 5 p.m., and will be pleased to meet any friends who may wish for an interview.

THE HUSK FUND.—The following additional contributions have been received: 'A Friend (Glasgow),' 10s.; 'W. L. C.,' 5s. We hear that Mr. Husk is progressing towards recovery, but the progress is very slow.

'THE RELATIONS OF THEOSOPHY AND SPIRITUALISM.'—The address delivered by Mr. A. P. Sinnett on Thursday, December 5th, on 'The Relations of Theosophy and Spiritualism,' is in type, and will appear in next week's LIGHT.

OLD MEMORIES.

VI.

BY JAMES ROBERTSON.

THE SLADE INCIDENT.

Dr. Henry Slade, who arrived in England during 1876, was one of those rare instruments through whom spirit people could make their presence known—not a philosopher to convince with speech but a personality who furnished the conditions by which the messages could be signalled. He sat in the open light of day and gave all who came the fullest opportunity of observing the methods by which the spirit's thoughts were written on slates. Scepticism in Slade's case did not seem to affect the power; the messages were written in spite of any amount of disbelief, and many were startled if not convinced. Slade set to work on his arrival by adopting the ordinary commercial methods. He kept his business manager, who arranged the meetings, sat outside and drew the guineas, while Slade waited in his room to furnish the evidence. Some persons might think this not the most desirable mode of presenting matters relating to the spiritual world, but it is not much removed from the case of Saul and his servant, who before going to consult Samuel, felt it was necessary to consider the money payment to be given for the exercise of occult gifts. If Samuel, who was a Judge of Israel, a Prophet and a man of God, required payment for the exercise of his powers in regard to a very mundane matter, much fault could not be found with Slade for adopting a similar method. We have a strong prejudice against mediums whose life's currents do not run in a clean channel, but however erratic the instrument for spirit manifestations the truths given through his aid cannot be thereby affected. We cannot forget that inspired beings like Burns and Coleridge, through whom flowed celestial melodies, endeavoured, when the spiritual fire burned low, to light it up with artificial fuel. We can only regret that such fine interpreters of the highest should have soiled themselves with earthly stimulants; but in spite of all this we appreciate the gifts they have laid before us. Slade gave to many a sure foothold; moved aside the clouds which had obscured the cheerful light; and in doing so perhaps spent too freely the life forces which should have nurtured his own moral and spiritual nature.

Many spiritual mediums have been received with wonder and tumult, and then surrounded with the fog of suspicion and neglect, their welfare of little consequence. Ancient peoples adopted in the treatment of their sensitive a better method, which might well be copied.

Slade in London gave séances for months in a quiet way, having seemingly stepped into the position vacated by D. I. Home. Amongst his visitors were Lord Rayleigh, F.R.S., Hutton of the 'Spectator,' Dr. W. B. Carpenter, Alfred Russel Wallace, Stainton Moses, and others. The even which transpired—direct messages chiefly on closed slates soon got talked about. Crowds waited upon him, and the correspondents of provincial journals scattered their paragraphs regarding the wonder-worker all over the land. Soon, however, there came a change of scene. One morning the startling intelligence was published that Slade had been found out; that, after all the testimony given by admirers, he was but a common trickster who had duped successfully everyone. A man of science, Professor Lankester, had discovered his method and had applied for a summons against him as a cheat and a fraud. If Spiritualism had wanted a big advertisement it now got it. To understand the cause of Professor Lankester's fierce opposition to Dr. Slade and Spiritualism it is needful to look back on certain preceding circumstances. At a British Association meeting held in Glasgow in the autumn of 1875, the committee to whom was delegated the selection of papers to be read, adopted, by a majority of one, a paper by Professor Barrett, of Dublin, on 'The Phenomena associated with Abnormal Conditions of Mind.' This was a very harmless paper, which was read before the Anthropological Section, of which Dr. Alfred Russel Wallace was the chairman that year. It dealt largely

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he might carefully weigh up the evidence and if satisfied retract his former aspersions. But to this letter no response was ever made. Readers of spiritual journals are familiar with the experiments carried on in Slade's presence by Professor Zöllner, whose careful and minute experiments have done as much as anything to authenticate the genuineness of the powers which Slade possessed. The name of Dr. Slade since then has largely dropped from view. He was in England under an assumed name a few years afterwards, but the old powers had evidently weakened, as he passed from place to place without attracting much attention. The strain of the persecution in England must have played its part. Never very robust, the continual exercise of his subtle gifts largely wrecked his bodily powers. When the story of the modern spiritual movement is penned, the name of Slade will occupy an important chapter. He gave to the world precious gifts helping to establish more surely the conviction that but a thin veil hides that other world from ours.

REINCARNATION.

In answer to the query, in 'LIGHT' of November 30th, I will endeavour to reply as concisely, and in as homely fashion, as possible.

The theosophic teaching on the point raised is that there is, as it were, a block soul for each branch of the lower animal creation; in other words, the various grades of animal form are a series of conditions through which spirit, or the essence of life, passes *en bloc*. When any entity, by force of suffering, experience, or love, begins to assume an individuality, it is graduating for promotion, later on, in the human form.

I believe I may safely say that it is extremely unlikely that any individual flea has ever arrived at this point; it is probable that, at his lamented demise, he will return into the general current, and so work up through various forms until he arrives at the possibility of individualisation.

May I, in my turn, be permitted to put a question suggested by an utterance in a recent number of 'LIGHT'? How do 'inspiration, spirit-guidance, and mediumship,' in place of reincarnation, account for the vast inequality of human lots? Why should one be born a psychic, open to all the blessings of spirit-communion, and another be born grossly material, and with every avenue close shut to all that may aid his progress? The injustice of such an idea is monstrous, and I can scarcely imagine that such a conception was really intended by the writer.

A. E. MAJOR.

Does it not seem reasonable that our systems on this planet should be founded upon, and an imitation of, the systems of the universe? We do not find that our children can learn enough to equip them for the larger life of the world in *one* term at school. Neither does it seem to me possible that a soul can gather the many varied experiences necessary to its development in one short life of sixty, seventy, or even a hundred years. A soul has, I should think, to pass through *all* experiences here on earth—to be a saint; to be a sinner; to be rich; to be poor; to be a man; to be a woman; before it is fitted to go on to the experiences of 'college life,' or the greater world beyond. And what we sow in one life we reap in the next. About the animals we are too ignorant and blind ourselves to say. We call them *dumb* because *we* don't understand them; and *inferior* for much the same reason. But *who* can say what the eyes of a horse can see, or its ears hear, or how it makes itself understood by its fellows? *Who* can say that the cruel rider may not himself suffer spur-digs in his flanks in his next incarnation; that the vivisector may not himself be the tortured dog? *Who* knows enough to say it is not so?

Some years ago my mother left us in her sleep. We were living at our pretty cottage standing in a large garden. It was most sudden and unexpected, and difficult to believe that she was gone.

The morning after her death I woke up to see a robin redbreast sitting on the footrail of my bed. It was August, and the window was open a few inches. I softly roused my sister (M.C. of 'Light on the Path'), who was asleep beside me, and together we watched the pretty bird, who sat there

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REINCARNATION.

In answer to the query, in 'LIGHT' of November 30th, I will endeavour to reply as concisely, and in as homely fashion, as possible.

The theosophic teaching on the point raised is that there is, as it were, a block soul for each branch of the lower animal creation; in other words, the various grades of animal form are a series of conditions through which spirit, or the essence of life, passes *en bloc*. When any entity, by force of suffering, experience, or love, begins to assume an individuality, it is graduating for promotion, later on, in the human form.

I believe I may safely say that it is extremely unlikely that any individual flea has ever arrived at this point; it is probable that, at his lamented demise, he will return into the general current, and so work up through various forms until he arrives at the possibility of individualisation.

May I, in my turn, be permitted to put a question suggested by an utterance in a recent number of 'LIGHT'? How do 'inspiration, spirit-guidance, and mediumship,' in place of reincarnation, account for the vast inequality of human lots? Why should one be born a psychic, open to all the blessings of spirit-communion, and another be born grossly material, and with every avenue close shut to all that may aid his progress? The injustice of such an idea is monstrous, and I can scarcely imagine that such a conception was really intended by the writer.

A. E. MAJOR.

Does it not seem reasonable that our systems on this planet should be founded upon, and an imitation of, the systems of the universe? We do not find that our children can learn enough to equip them for the larger life of the world in *one* term at school. Neither does it seem to me possible that a soul can gather the many varied experiences necessary to its development in one short life of sixty, seventy, or even a hundred years. A soul has, I should think, to pass through *all* experiences here on earth—to be a saint; to be a sinner; to be rich; to be poor; to be a man; to be a woman; before it is fitted to go on to the experiences of 'college life,' or the greater world beyond. And what we sow in one life we reap in the next. About the animals we are too ignorant and blind ourselves to say. We call them *dumb* because *we* don't understand them; and *inferior* for much the same reason. But *who* can say what the eyes of a horse can see, or its ears hear, or how it makes itself understood by its fellows? *Who* can say that the cruel rider may not himself suffer spur-digs in his flanks in his next incarnation; that the vivisector may not himself be the tortured dog? *Who* knows enough to say it is not so?

Some years ago my mother left us in her sleep. We were living at our pretty cottage standing in a large garden. It was most sudden and unexpected, and difficult to believe that she was gone.

The morning after her death I woke up to see a robin redbreast sitting on the footrail of my bed. It was August, and the window was open a few inches. I softly roused my sister (M.C. of 'Light on the Path'), who was asleep beside me, and together we watched the pretty bird, who sat there

for a minute or so and then flew straight out through the narrow opening into the garden. That day an aunt, hearing of our loss, arrived, and my sister and I gave her our room and slept in a smaller one. The next morning the robin was again on the footrail when we awoke. *That* day another relative arrived, and we had again to change our room to one we had never before occupied. On the third morning, in that strange room, the robin was again on the footrail of our bed, watching us, when we awoke. After that it vanished. Is it not the third day that the soul is released from the body, and free to go on, or to seek another? *Who* or *what* was that robin?

ELLEN TIGHE HOPKINS.

If we are amongst those who refuse to believe that every earth soul will and must enjoy a full and complete opportunity for learning the lessons which physical existence is, presumably, intended to teach, then we must satisfy ourselves with the forbidding conclusion that the Deity is not only partial and unjust, but that His designs and intentions are constantly being frustrated. There appears to be no escape from one of the two 'horns' of this dilemma. Some of us, however, are tranquilly assured that we need fear neither the possibility of injustice nor the failure of omnipotent intentions. We are aware that we are considering, not the workings of a few decades, a few centuries, or even a few thousands of years. We cannot put a limit upon the portion of eternity which may be required to complete the growth of the soul from its present stage to the Godhood, which, of necessity, is its potentiality. Roughly speaking, we are 'Spirit, Soul and Body'; but it has been the privilege of many gifted seers, some of whom are living, to sense a more complicated nature possessed by man. They have satisfied themselves of the evidence of the individual soul having passed through the several stages of mineral, vegetable and conscious life previous to arriving at the self-conscious stage of humanity. Are we or are we not to recognise the theory which this involves as having a philosophical basis? If we are, then we must regard as feasible and in conformity therewith, the gradual passage of the soul through such stages, when we should be able to advance a step further and perceive the possibility of such soul (under certain circumstances) reincarnating in the same species of animal life, for instance, as also of passing from one grade to another. The present writer feels that there are and have been vastly more awkward 'bridges' to get over in man's passage to self-knowledge than even this.

J. F. DARLEY.

The subject of the possible reincarnation of animals has brought out in 'LIGHT,' of November 30th, two communications which seem to treat of everything except the subject itself.

It does not seem to me so very difficult to answer when we remember that anything that tends to excite sensibility is the beginning of what we may call the evolution of a soul. Now, in an animal, although it has, in its normal condition, what we may call the germ of a soul, yet, to carry it past this normal life, it needs a further development which is to be attained in two ways, either through *suffering* or *affection*; and by these agencies it may be said to *individualise* itself out of the mass of that animal life to which it naturally belongs. Anyone who has looked into the patient eyes of an over-worked cab-horse must have been aware of a semi-consciousness partly developed in that suffering beast; and if he has, on the other hand, looked into the ardent, affectionate eyes of a dog, he must have felt that both of them were worthy of a further lease of life, though not necessarily an immortal one.

As to the lower animals and insects, such as the *fleas* that have been mentioned, I think we may leave them with an easy mind to annihilation, and the more complete that could be, the more it would tend to the greater comfort of humanity.

J. A.

[We have received other letters on the subject of Reincarnation and Metempsychosis—some of them in reference to the recent address by Mr. A. P. Sinnett; but they are necessarily held over till next week, when a report of Mr. Sinnett's address will also appear in our pages.—
Ed. 'LIGHT.']

HEALING MEDIUMSHIP.

BY H. BELSTEAD.

(Continued from page 581.)

There are two items which I think should be noted in connection with the narrative which I gave in last week's 'LIGHT.' On one occasion Dr. Schmidt remarked to me in conversation that the little boy would be better if he could be magnetised even more frequently (he was then being taken three times a week), but the doctor said: 'I can go to his home and do it; I cannot magnetise him so well as I can through my medium; still I *can* do so and I will; it will help him a little more.' I have every reason to believe that he did so; and that he did visit the little patient's home the next item tends to prove. On another occasion, after the usual procedure, the doctor described to me very minutely the manner in which the child amused himself at home; how he romped about on the floor with his sister, and more particularly the way in which he kicked out with the crippled limb, &c. He urged me to impress on his parents that he must not be allowed to do this; that he might use his leg freely, but violent movements might undo the good they were doing. I knew nothing of this, so I naturally turned to the child and asked him if he did play in that manner, and he frankly said 'Yes.' I afterwards inquired of the parents, who also confirmed the fact. I need only say further that Mrs. Weedemeyer has never been to the child's home, which is many miles away. In all these circumstances there is much food for thought, much to excite interest, and to encourage further investigation and research in a field that has not yet received the attention which its vast possibilities deserve.

I have known for more than twenty years another medium whose healing powers have been manifested in a very remarkable degree. This lady was, on one occasion, in the company of a medical man who, notwithstanding his profession, was suffering from an affection of the eyes, a cure for which he had not been able to obtain. The lady expressed the opinion that with the aid of her spirit guides she would be able to remove the trouble. The doctor was open-minded, and ready to admit that it was quite possible that the medical schools did not possess *all* the knowledge of the varied means of curing human ailments, and, moreover, there were ample reasons why, in his own case, he was anxious for relief. So it came about that in a little time a complete cure was effected, and the medium without any special education was victorious where the learned ones with all their manifold advantages had failed.

One of the patients of this doctor was the Countess Z., belonging to a very wealthy family. Her ailments were serious, including attacks of peritonitis, and it need hardly be said that all the skill that wealth can command was obtained, and professional rubbers were employed that massage might be administered in the most skilful and scientific manner. These, however, also failed; seemed, indeed, rather to upset the patient than afford relief. There were no children in that home where they would have been so welcome; the Countess had always broken down and the joys of motherhood were denied her. Then it was that the doctor, having had proof of the healing powers of the medium (Miss N.), suggested to the invalid the desirability of at least trying what Miss N. and her spirit helpers could do for her. This was readily agreed to, and the result was so eminently satisfactory that the Countess insisted on retaining the entire services of Miss N., who has travelled with the family in many parts of the world for several years past, and is still with them. Not only was the medium able to soothe pain, impart strength and vitality, and bring the invalid successfully through all her attacks of acute illness, but a child was born, and although delicate at first, is now a sturdy boy of five years.

This, however, is not all. The Count had a paralysed leg, and after healing mediumship had been shown to be such a palpable fact it was only natural that the Countess should try to persuade her husband to see if he could not obtain relief in the same way. At first he refused; he did not like the idea of a lady magnetising his leg. It was, however,

explained to him that it was not Miss N. only, but the spirit friends through her, that would be the means of doing him good. Eventually he placed himself under treatment, and was completely cured. He can now ride on horseback and indulge in any kind of athletic exercise.

About ten months ago the Hon. Mrs. W. was suffering from a paralysed arm, the limb being quite useless; but in the same way, and by the same medium, a perfect cure has been effected. These are not the only instances in which Miss N. has demonstrated her great healing gifts, but may be taken simply as illustrations of what has been done and is still being done.

The question may very naturally arise as to whether these results are in any way connected with spirit influence. It can, however, be demonstrated that not only spirits in the body, but spirits out of the body, possess magnetic powers in varying degree. This was exemplified on one occasion when Miss N. was magnetising a patient, when the controlling spirit, finding that the force appeared to be too weak to have the needful effect, expressed the intention of retiring, and asking another spirit to come whose powers were greater. This was done, and the patient immediately felt a vast increase in the strength of the magnetism brought to bear upon him. Again, this medium is a lady who, although enjoying good health, is not one of those whom a novice could see at once to be bubbling over with health and spirits and nervous energy, and possessing great physical strength; on the contrary, she sometimes experiences a sense of depletion, but her spirit friends quickly help her and enable her to recuperate. I could narrate much more in confirmation of what I have already stated, but it is needless; my only object is to put on record certain facts, in the hope that by so doing the attention of others infinitely more competent than I may be drawn to the subject and may be induced to work earnestly in this field, which promises such an abundant harvest of blessings for mankind.

UPLIFTMENT.

In a short paper contributed to 'LIGHT' in December last I spoke of a circle formed for the express purpose of affording help to incarnate men and women who came for the assistance that can be so easily given by mortals who sympathise with God's children in darkness.

Many and varied have been our experiences, and looking through the notes I have taken of what has occurred, one is fully persuaded that our labour has not been in vain, and our strength spent for naught.

The commencement of our sittings for the winter, on Wednesday, October 30th, was signalled by a very remarkable incident, a sequel to what took place at my own 'service' on the preceding Sunday afternoon, when I found myself dragging some poor creatures out of a cesspool—a noisome experience I have no wish to dilate upon. I classed it as just one more of my strange and varied visions, and dismissed it from my mind as readily as I have done many before. Mark the sequel.

I attended the circle on the following Wednesday in the full expectation that the reassembling of the members after an interval of some twelve or thirteen weeks would be the occasion of some sort of retrospective and prospective references to our work from those who, in the unseen, guide our proceedings. But a very different condition of things was apparent to us all. A darkness that might be felt was over us, exercising a most disturbing influence and delaying the opening of the circle. It was of no use struggling against it; there it was, and we could only begin and await developments. Soon the table moved; a name was spelled out, and the cause of all this weight and oppression was clear. I need not give that name. It will suggest itself to all who remember the terrible society scandal of a few years back, and the untimely end, in a foreign land, of the brilliant man of letters who subordinated his high endowments to the baser passions of his nature. We resisted his efforts to entrance one of the sitters, and in response to a request that he would communicate through the table, a message commenced p-r—'Pray for me!' I exclaimed. 'Yes, we will pray *for* and *with* you.' A touching scene followed. The poor fellow came to me, and, with my hands firmly

grasped by two of my companions, we poured out our souls in prayer for help.

I think my experience in these matters justifies me in claiming the discrimination necessary to estimate correctly the state of mind that would be present with the awakened soul of the man who had so grievously sinned against the laws of God as this one, but it is beyond my powers to describe such a state. I can only say it was just what I might have expected it to be, and I have not the slightest doubt as to its genuine nature.

Although the form was distinctly seen and recognised by one of our sitters, who was fully competent to judge as to his identity, I am not greatly concerned in contending that our visitor was actually the man whose name he gave. Since I received, some years ago, a lot of senseless twaddle and idiotic drivel (comparatively speaking) signed 'David Livingstone,' from a medium who claimed to get automatic writing from that great and noble soul, I have felt it incumbent upon me to place little or no reliance upon names. But I have not a shadow of a doubt that our help was given to a man who sinned fully as deeply, and in the same way, as the one whose name *may* have been given as an indication of the terrible offences committed. In the absence of positive proof of identity such a supposition is perfectly reasonable, nor would I consider the use of the name to be fraudulent, seeing what it was intended to convey to our minds. 'What's in a name?' Much! Picture to yourself the associations connected with such names as Nero, Cæsar Borgia, and a host of others infamous in history, and reflect upon the impressions such names convey to the mind.

I would like to add a few words as to the effect of this upliftment work upon those engaged in it. After a full twelvemonth's experience those associated with me can testify not only that no lowering of the mental or moral nature has been caused, but that, on the contrary, a great development of the finer forces has resulted. More of these circles are urgently needed, and I shall be heartily glad if those willing to help in their establishment will communicate with me. Mrs. William Paulet and the experienced contributor to 'LIGHT,' who thinly veils his identity under the signature 'Medicus' (and others), can furnish testimony as to good recently achieved in a double sense—a man and woman placed in charge of those ministering spirits who are ever ready to seek and save the 'lost'; a house—the scene of their crimes—relieved of the baleful influence cast upon its occupants by the presence of these earth-bound discarnate entities commonly called 'spirits.'

The work is unsuited to the craven soul, anxious only to guard itself against the obsession that fear or nervous dread contributes to bring. To the courageous, manly soul who is not afraid of a rough and tumble fight with any evil influences that may attach to those who come for help, and who is imbued with a sincere desire to assist his fallen brother or sister, such work is only productive of blessing.

'I speak that I do know. I testify that I have seen.'

An eminent Church of England divine, in writing to me on the subject of our circle for upliftment, says: 'Your purpose is noble—your ideal is high—your aspirations are Christ-like. If there is mistake the Lord will overrule it for good.'

THOMAS ATWOOD.

70, Park-street,
Stoke Newington, N.

THE PHILOSOPHER'S STONE is still the ideal of a society of French alchemists, headed by Monsieur Jollivet Castlot, a mystical savant, whose chief laboratory is at Douay. The library contains all the classical works of Paracelsus, Eliphas Lévy, and other occultists, and the work is carried on with energy and a full belief in its eventual success. The coveted stone possessed by this society is only the basis of operation. Monsieur Castlot shows privileged visitors its transformation into gilt matter, which, though not stable gold, is dazzling and rich in appearance. A further experiment produces elementary gold; but the most striking result is the transmutation of other metals into silver. Monsieur Berthelot, the Prince of French chemists, is of opinion that the Douay Society, by its patient industry and research, will finally discover a new creative force which may be of vast utility to posterity.—'Daily Chronicle.'

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THE REAL VICTORY OVER DEATH.

We have just been reading a notable sermon by Octavius B. Frothingham on 'The Victory over Death.' It presents a view of Paul's belief and anticipation which would startle many. It finds the key of his speculations and his hope in his revolt against death and in his confident belief in Jesus as its conqueror. Above everything else, Jesus was, to Paul, the sinless one, and, as the sinless one, he became the saviour—the saviour especially from the supreme catastrophe of death. The sinless man could not die; and, that he rose again, was Paul's exultant Gospel:—

The preaching of the resurrection was, therefore, the great business. That was the heart of the gospel; everything else proceeded from that. The sinless Christ institutes an order of sinless men; the risen Christ establishes a line of risen men. 'Now is Christ risen from the dead, and become the first-fruits of them that slept.' 'Every man in his own order, Christ the first-fruits, afterwards they that are Christ's at his coming.' 'The sting of death is sin, but thanks be to God who has given us the victory through our Lord Jesus Christ.' 'If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken *your mortal bodies* by His spirit that dwelleth in you.'

This language is to be read literally. Paul meant exactly what he said—nothing more and nothing less. He meant that believers in Christ were not to die any more, that physical death was for them abolished. If any had already died, they would rise in bodies of light on the morning when the Lord should descend from heaven with a shout and the trumpet's sound. The others would not die at all.

And all this was expected in or near Paul's time, says Mr. Frothingham: and there is much to support the statement.

'The dream did not last long.' The laws of nature soon dispelled the delusion. One by one, apostles and disciples went the old way. For a while the rapture lasted, and then came the dull monotony of interminable graves. But the Church was equal to the need. It became the custodian of death's dusky realm: and, if it did not hold the keys of heaven, it claimed to move the hand that did. But, alas! it sought to turn this to its own advantage: or, when it did not, its help was given only to its devotees. The early invitation to trust was changed for a hard demand for faith, and faith too often meant mere slavish submission—submission of the mind and of the moral sense, and in the name of God and Christ. The great strident claim was only that the kingdom of heaven was opened 'to all believers.'

Then came the onset of church and priest against the unbelievers, of which Mr. Frothingham graphically and truthfully says:—

Death to the unbeliever was painted in the most hideous colours. To him the last hours were hours of physical and

mental agony. Doubt and dread took hold on him; his bed was a bed of coals; no visions of beauty dawned on his sight, but ghastly shapes haunted his fancy; his chamber was infested with evil spirits, demons glared at him in the night, imps of hell grinned and gibbered by his pillow; he tasted in advance the bitterness of perdition. It was taken for granted that the death of the unbeliever was horrible; no evidence to the contrary was admitted. Priests took the liberty of declaring, against all proof, that infidels like Voltaire, Rousseau, Paine, suffered in dying the torments of the damned. They knew it: they could not have died in peace.

This may seem an exaggeration to those whose 'lines have fallen unto them in pleasant places,' in these happier days; but every word is true. The Church, with immense cleverness, forced into its service every device of art and every trick of imagination, to produce the required effect, and a ghastly terrorism took the place of the 'glorious gospel.' Jesus, the lover of man, was transformed into Jesus the implacable judge. His 'Come unto me and I will give you rest' was forgotten, but his 'He that believeth not shall be damned' became the war-cry of his exploiters. The Church even dared to profess that it could pursue its victims beyond the confines of mortality, and bind or loose as it cared to pray for the damned—and at a price! But that was its undoing, and from that day to this the Church has been chiefly occupied in denouncing the world or making terms with it: and the victory over death has been won elsewhere.

That victory, strange to say, has been won chiefly by heretics or rationalists, and even Spiritualists, in helping, find themselves, sooner or later, heretics or rationalists in their way. It is inevitable. The rationale of death is a very simple and obvious one. Death is natural, inevitable, beautiful. The history of the human race is the history of a procession, not of an encampment. It could not be otherwise. How true this is!—

Death gently clears the way. One generation goes that another may come. The bright, strong children appear, line on line, rank on rank, and enter on their heritage. They bring new eyes for the landscape, new ears for the music, new hands for the work. They break upon the scene with shouts of joy, they swarm over the welcoming earth, they try their bright minds on the old questions, they press their brave hearts against the old experiences.

It is death that flings open the hospitable doors and bids the crowd of new-comers to the feast of life. That so many laugh and sing; that so many eat the ambrosia of life and sip its nectar; that, after thousands and tens of thousands of years, the beauty of the world is still new, the order of the world still enchanting, the routine of the world still interesting, the joy of the world still intoxicating, the problem of the world still inviting, the work of the world still engaging; that the experiences of life, though millions of times repeated, do not lose their zest—all this we owe to the benignant ministry of death.

It is in such thoughts as these that we can find the real victory over death—a victory which the Church can neither give nor take away. It is Humanity's victory, not the theologian's nor the priest's. It is based upon knowledge, upon experience, and upon science. It is free from the grotesque or the arbitrary, and comes fully within the area of demonstrated natural law.

Moreover, this is precisely the victory over death which gives us the surest hope of better things beyond. Death is now seen to be, not a curse, not a penalty, not in any sense a catastrophe. It is a part of an immense, a far-reaching, order. All life tends, we see, to progress, and death is only a part of the glorious programme of life: it is an essential part of the harmony, and the climax could not be reached without it. We want no human hands to help us over the dividing stream. All is provided for. We want only God and His eternal laws of righteousness and progress: and to these we may safely leave the vilest sinner that ever swooned into death's lonely night.

DEATH AND BEYOND:*

It is to be regretted that we have as yet no English translation of Du Prel's last work, of which a second edition has just been issued in Germany. This small volume (177 pages) brings out, in a clear and succinct form, the scientifically conceived conclusions resulting from the many previously published speculations and researches of the author. It is the appropriate summary and crown of a life's study, and has the objective value of presenting that study in a systematic unity which is convincing.

The conspicuous merit of Du Prel's work is the intimate and indispensable relation it has established for thought, between transcendental psychology, animism, and spiritism. Popular spiritism has never quite known what 'to do with' the abnormal or subliminal faculties, when their phenomena could not be referred to a foreign control. For Du Prel, they signify that closer and deeper relation to universal nature which is in his view the veritable 'Jenseits,' the 'Beyond,' the 'other life.' He will not hear of a 'future' life which is not a masked consciousness in the present, or which implies adaptation to a new order of experience not already existing as faculty in our subjective constitution.

'The Beyond is only the Beyond of our senses; it is the unknown Here. . . . The line of division is not drawn spatially, but by the threshold of sensibility. The two worlds are not adjacent, but within one another, and existence in the Beyond does not follow existence here, but is contemporaneous with it.'

Thus we have the same truth in idea, brought down to the field of nature or objective experience, which religion postulates of spiritual perfection, and its correlative sphere: 'The Kingdom of Heaven is within you.' The parallel, though not remarked by Du Prel (who seems to find nothing instructive in religious conceptions of the soul), is indeed very close. It may rather be said, that the normal realisation of faculties giving a more intimate relation with nature, is conditional on that of the deeper ethical subjectivity which redeems the self from the limitations of a separative egoity. This, and not ignorance, is probably the reason why the great religious teachers of the world are silent concerning the merely animistic survival, and have never allowed the claim of the latter to satisfy or even to assist the idea of immortality.

We see, then, that the 'Jenseits' does not signify an end of relation to this world, but approximation to its truth or reality; in so far, that is, as at death we indeed get 'beyond' its surface. If we do not we are simply, as to any identifiable personality, 'ghosts.' The Revenant is the Non-Allant.

It is here that Animism comes in. Nothing can be better in its way than Du Prel's correlation of the facts of the 'double' (phantasm of the living), of telepathy, of mediumistic phenomena, of the exteriorisation of sensibility proved by the experiments of De Rochas, of hypnotic suggestion and auto-suggestion, &c., with those of post-mortem dynamism and apparitions. No reader of this book, especially if acquainted with the more expanded treatment of the several heads of the subject in the author's earlier works, can fail to be struck by the consensus of ascertained conditions which identify the agent in animistic phenomena with that in posthumous manifestations. The evidence for both is relieved from a vast weight of antagonistic presumption as soon as this conformity is observed. Such consistency is, indeed, far more cogent evidence than can be established by a minute criticism of isolated particulars, which allows no conviction unless each case, unaided by conceptions or by comparable experience, is severally unassailable, a test, by-the-bye, which common-sense never applies to our habitually verified judgments.

For scientific apprehension, Du Prel contends that Animism is the indispensably mediating conception for arrival at Spiritism, his position being thus differentiated from that of Spiritists, who have always been jealous of any such mediation, and, on the other hand, from that of those opponents who, like Eduard v. Hartmann,

make Animism a final and sufficient explanation of all the phenomenal evidence, ignoring or refusing recognition to its posthumous manifestations. The author contends that the whole subject has been prejudiced by the topsy-turvy order in which it has come to the front in popular attention. Spiritism, the ultimate conclusion, has been pressed forward in ignorance or disregard of the vital character of phenomena which lead up to it and make it credible—those of transcendental psychology and animism. Scientific thought demands the 'bearer' of posthumous consciousness, which Spiritism, overlooking or mistaking the animistic evidence, can only assume without proof or definite conception. Our own Psychical Society started with a better method as regards the order of investigation, though certainly with imperfect awareness of its logic. Unfortunately, the Society proceeded with almost entire disregard of the hypothetical pre-suppositions which a correlation of the whole subject would have suggested, and which would have afforded a directive clue, alike in criticism and for original research.

As an example of the relating insight with which Du Prel penetrates and unifies the field before him, may be adduced his identification of the condition effectuating hypnotic or post-hypnotic suggestion, with that which determines the haunting action of the posthumous phantom. In both cases it is Monoidism—preoccupation with a single idea. In the hypnotised subject the suggestion is subliminal, and the motivation is therefore unrecognised in the waking state. The 'bearer' of the suggestion is that same odic agent which emerges and functions independently at death. The motivation of the ghost is the auto-suggestion of a dominant idea or solicitude, or it may be of habit, during life. Haunting, like hypnotic agency, is not voluntary or purposive, but spontaneous or automatic. In both cases there is a 'possession' of the subject: it is not an idea which we have, but one which has us. Such an idea may be, as in the hypnotised or the ghost, in derogation of the personality, a bondage to the external or the low. Or, again, it may be an attachment to the higher or spiritual which elevates and emancipates—liberation from the lower being only through subjection to the higher. For the object which penetrates subjectivity and possesses it is always the lord of life, and may be either supernatural, natural, or infra-natural (infernal). Du Prel, however, would not allow such terminology. For him, Nature exhausts the idea of reality, and all metaphysic is meta-physic. Nor, looking at the scope of his work, is it necessary to criticise this view. It will be more to the present purpose to quote a passage in which he indicates his conception of the condition and limit of communications from the Beyond:—

'But if auto-suggestions of the dying posthumously persist and actuate, of only one thing can we be sure, that in every thought is a force which strives to externalise itself, as is already the case in the magic of the living. It by no means thence follows that the psychological condition of the dead is exhausted by such monoidisms. These are only realised incidentally, like a post-hypnotic suggestion in the waking life. It is, indeed, doubtful how far the consciousness of the dead is participant therein, or whether it is in this more than that which attends the actions of a somnambulist. The monoidism of a person in the natural sleep can intromit to the Beyond, that is, can disclose the faculties thereto belonging, without cerebral consciousness of them. So also can the monoidism of a spirit restore him to this side without his consciousness of it as a spirit. Realisation of a posthumous monoidism is perhaps a sort of spirit's dream. Provisionally, therefore, and with reservation of future progress, the psychological condition of the dead can only become matter of experience for us, in so far as their thoughts are not yet liberated from the earthly sphere, and stray back into it. But in their souls is room for much besides of which we obtain no information; thus from our defective range of observation we cannot at all draw any general conclusions on the fate of the dead and on the constitution of the future life. To attempt to do so is the fallacy of those who, instead of regarding Spiritism as a mere branch of Occultism, confine themselves to it, and on this foundation build their notions of the Beyond. . . . There is thus no spiritism which opens to us the true Beyond, but only one which instructs us as to phenomena between the two worlds.'

And he proceeds to point out that it is precisely this same fallacy as to the scope of Spiritism that occasions the

* 'Der Tod : Das Jenseits : Das Leben im Jenseits.' Von Dr. Carl du Prel. Zweite Auflage; Jena : Hermann Costenoble. 1901.

general prejudice against it, and especially the contemptuous criticism of E. v. Hartmann in his book, 'Der Spiritismus.*' That little volume is a statement of the extreme claim of Animism to cover the whole field of phenomena appropriated by Spiritists—a claim which Du Prel, no less than Aksakow, considers excessive and insufficiently informed. To both these latter writers we owe a more just and discriminative appreciation of the facts.

Beginning his intellectual career as an Evolutionist, Du Prel has followed the logic of that position into the Occultism which he regards as the future province of science. And his last word to us is a finely conceived prognostic from the point of view of evolutionary biology, in agreement with its past history. This is nothing less than the progressive fusion of the two worlds—or the two sides of the world, the Here and the Beyond—by further adaptations of organic faculty to nature:—

'In the progress of the sciences the magical depth of nature must gradually be reached; human consciousness being enriched in the development by the magical forces of the Unconscious. Two divided worlds, the This Side and the That Side, must thus converge. We see in man, that his supersensuous nature and his supersensuous consciousness are for the time divided from his material nature and sensuous consciousness, and the one side only avails at the cost of the other, which happens through the change of birth and death. The magical mode of existence is bound by that materialisation which we call birth; death re-animates it, yet at the price of our earthly nature. Now this relation must be gradually altered, if Development is to embrace both sides of our being and prepare their fusion. That it does so, is already seen in man's biological development, occurring through a long process of organic elevation and differentiation of the senses, with contemporaneous exaltation of consciousness.

'Constituents of his unconscious life, incorporating him in the whole of nature, have been annexed to consciousness, so that he has ever more grown into the supersensuous world, which has so far become for him the world of sense. Thus already from the point of view of biology, there is a slow fusion of the Here with the Beyond. We already carry on the life of community with the whole of nature, although of a part only have we cerebral consciousness. The magical kernel of our being is already fused with the magical whole of nature, and already do we unconsciously belong to the spirit world; it is for Development to bring to consciousness this unconscious membership by further exaltation of the biological process, till the fusion of This Side and of That Side is complete.'

Biology? Development? Well, yes; these are concepts to which the anticipation in question may appropriately attach, but only on condition that we recognise a general truth of process, including that which these terms denote. This is, that the one and same law of process, when elevated to a higher (or descended to a lower) stage of operation, receives another mode of force, another character, new conditions, with a consequent conversion of its denotative terms. Organic evolution may thus have no finality, but may have arrived with man at the point at which the process is involved in conditions we call spiritual. The fact that the process has so far resulted in a being capable of regarding himself as an inhabitant of both worlds, almost if itself indicates that he must be more than speculatively concerned in the problem of their reconciliation or fusion. Thus the science of evolution may find itself identified with religion for the completion of its own idea.

It may be objected that biological evolution is for the Race, and does not help us on the question of individual immortality. But such objection can have force only with those who have not thought out the conception of solidarity, who have still no better idea of a Whole than that of an Aggregate, and to whom the great philosophical and scientific axiom: the whole is in every part, says nothing to the purpose. There is no prospect for the Race in which the individual does not participate. But just as little can we hand that prospect over, or back, to a process of nature in which the individuals of the race are passive. It is biology still, but biology raised to the sphere of personality. To this has nature passed on its process, which has now become the moral im-

perative, and is at the root of our sense of responsibility. And the new force is as scientifically cognisable as the old. But science has got to grow to it, in short, to 'get religion.'

As this book summarises and connects earlier conclusions, an adequate review would have to pre-suppose an acquaintance with the latter, of which the public, even our own public, has given little sign. What has been said above can give but a very faint idea of Du Prel's merit as a systematic thinker in the province he has chosen, which he may be said to have largely unified, and brought under a few coherent and easily applicable conceptions. He has left us now, but it is safe to predict for him a growing posthumous fame with all students of the occult.

C. C. M.

COLOUR RELATIONS.

'Annales des Sciences Psychiques' (September-October) contains an article of some interest on 'L'Individuation Colorée.' The writer, Monsieur Paul Sokolov, tells us that two ladies of his acquaintance have this idiosyncrasy, *i.e.*, they individualise characters and qualities in colour. Certain persons are seen by them of a particular colour according, in the one case, to moral character, in the other to intellectual quality. Madame Ch— has from her childhood seen persons, as coloured according to their intellectual faculties. A very clever man, one also of high moral character, gives her an impression of very deep thick blue, which tint becomes paler and thinner in measure as the individual is distant from this ideal. Insignificant men and the majority of women appear to her yellow. She needs to gain considerable knowledge of a person before she acquires the impression of colour; but once established it becomes to her the indispensable symbol of the individual. It floats like a coloured cloud at about a yard's distance from her face. Some persons associate the works of authors with a colour. Madame J., sister of Madame Ch—see's Goethe's 'Faust' as blue, Tolstoi's novels as orange yellow.

After detailing various instances of these experiences, Monsieur Sokolov suggests that this association of colours with persons and things may rest on two principles:—

1. *Two perceptions or two images quite different in their qualities, may be united in our minds—united by some general idea with which they are both equally connected.* For instance, there is a real analogy between the deep intensity and condensation of blue, and the concentration of intellectual and moral qualities in a character. The one idea of condensation equally applies to and expresses both. Intuitively the two images which that idea expresses blend in the mind of Madame Ch—.

2. *Two perceptions or two images quite different in their qualities may be associated in our thought when they awaken an analogous sentiment.* Madame K. maintains that a mysterious sort of affinity exists between the soul of a colour and the soul of an individual, and that it is this that she feels. This experience may be due to the fact that the emotional impression produced on her by a certain colour is similar to that produced by a certain person.

So far Monsieur Sokolov's explanation suggests to us another. What is the nature of the relation between colour and the emotions? Why has colour so close an emotional relation with the Ego? For that it has this close relation with the emotional rather than the intellectual part of our nature, is evident. As an illustration we may instance the emotional Celtic temperament; both in literature and life we find in the Celt a dominant appreciation of colour. Music and colour are mutually convertible psychically, as heat and light are mutually convertible as physical forms of motion; both appeal to the emotions and interpret them. Flowers with their varied tints appeal to the emotional and imaginative faculties rather than the mental.

In Dr. Sullivan's fine address at the recent conversations of the London Spiritualist Alliance, he emphasised the fact that two, and only two, modes of spirit manifestation are known to us—thought and matter. We wished that he had included a third. There is a force in the universe which can neither be classified as intellect nor as matter. If we recognise the primary colours of yellow, blue, and red a

* Translated and published *in extenso* in 'LIGHT,' by special authority of the author, from week to week, August-October, 1885. The object of the reproduction will be found stated in my (translator's) 'Preliminary Note,' 'LIGHT,' Vol. V., p. 404.

manifestations of the inscrutable mystery of light, we must equally recognise that the Infinite Eternal Light has a three-fold manifestation, as Matter in the beauty of the physical universe; as Intellect in the region of mind; as Love in the highest reaches of self-conscious life expressed through the emotions.

With this highest phase of capacity colour seems to be in some close affinity, and the place it holds in relation to form and weight appears to correspond to the place which love holds in relation to mind and matter. We have only to try to conceive of a universe without colour in order to appreciate this correspondence.

It is interesting to remember in this connection that mediums are in the habit of similarly assigning certain definite colours to individuals, and also to recall the following advice given through Miss 'X,' purporting to come from Sir Richard Burton to his wife:—

'Have your crystals mounted on yellow. Yellow is the right colour for seeing me. Put yellow in your room and round my picture. Not that it matters to me, but it does to you. The question is not how far I can stretch, but how far you can reach, and if it helps you to stand on ever so small a footstool, don't be above mounting it.'

Also the following extract from Charles Kingsley bears on this subject of the relations of colour in its spiritual significance:—

'Form and colour are but the vehicle for the spirit-meaning. In the spiritual body I fancy they will both be united *with* the meaning—all and every part and property of man and woman instinct with spirit.'

H. A. D.

SYMBOLICAL MONOGRAMS.

Those who were acquainted with the late Miss Georgiana Houghton (writes a representative of 'LIGHT') will recall the fact that she drew and painted a number of pictures and symbolical designs which, it was stated, were executed under psychical influence. Among these were paintings symbolising the life and character of various persons, including some of Miss Houghton's friends.

That this phase of mediumship, if so it can be called, has not become extinct was shown at a little experiment at which, by the hospitality of Mrs. William Paulet, I was invited to be present. The medium was a Mrs. Skilton, of Brentford, who brought with her a large number of symbolical paintings, chiefly illuminated monograms, designed to depict the life and character of the persons whose initials they bore.

The experiment consisted of the production by Mrs. Skilton of a painting to illustrate the initials of a friend of Dr. Abraham Wallace, who was present. The medium, who brought with her all the materials required for the purpose, executed the work in a remarkably brief space of time, and the monogram was then handed to Mrs. Paulet to interpret, all the colours and designs in the work having an allegorical significance. The result Dr. Wallace declared to be most satisfactory, the character of the subject, who was unknown to the medium, being faithfully delineated. It was stated during the experiment that all the hues and emblems introduced into these monograms have a fixed value as representative of soul qualities, and that a number of trials had shown that different mediums to whom the paintings were handed gave substantially the same descriptions. Other testimony to the accuracy of the pictures in cases where the monograms illuminated were those of persons wholly unknown to the medium was also forthcoming. Many of the pictures, it may be added, are very striking in regard to their daintiness of execution and blending of colours. All that is required is that the name of the person who desires the illuminated monogram shall be written by him or her, and afterwards handed to the medium, who apparently arrives at the result by a psychometric method. The production may then be handed to a medium skilled in such matters for interpretation.

'UNSEEN FACES.'—A supply of the booklet 'Unseen Faces Photographed,' by Dr. H. A. Reid, mentioned in a recent issue of 'LIGHT,' has just come to hand from California, and copies can now be had, price 2s. 3d. post free, from this office.

A BRIGHT BOOK.

Messrs. Cassell and Co. have just published a book by the Rev. A. J. Harrison, M.A., entitled 'An Eventful Life.' It is a breezy autobiography which, though chiefly acceptable to, and probably intended for, friends and fellow-workers, will interest the general public. Mr. Harrison has, for many years, been a 'Missioner to doubters,' and he is as proud of the designation as he is, or was, a lover of the work. His has, indeed, been 'an eventful life,' and we congratulate him.

In many respects Mr. Harrison is himself a doubter; but, 'in that he has suffered, being tempted, he is able to succour them who are tempted.' His common-sense is admirable, and his fine humanity and beautiful charity are singularly attractive. We specially note his touching tribute to his old opponent, Mr. Charles Bradlaugh, and his loving aspiration concerning him. This is characteristic of the man:—

I liked him from the first; I loved him at the last. We were alike in this, neither of us ever knew when he was beaten. If either ever came to believe it, which is doubtful, it was only because other people said so. Peace to his memory. I prayed for him for twenty years before his death; and I pray for him still. The greater part of his life was an unconscious fight for Christ, and I expect to find him with Christ if I ever find myself where Christ is. 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' Amen, Lord Jesus, it was like Thee to say that; and Charles Bradlaugh knows now for Whom he fought. I am a little lonely without him. May we grasp hands beneath Thy throne!

All the way through, Mr. Harrison seemed to live very near the unseen people, and to be very much in their hands. The following passage is highly interesting:—

I suppose Christians believe, nominally at least, in the spiritual universe, in a great multitude of angels, and in the spirits of just men made perfect. If this round world is set in the midst of unseen intelligences, is it very wonderful if the latter sometimes touch and influence the former? Yet there may be truth in the contention that to have communion with them we must wait till the bars of earth fall away and permit our passage into the infinite unseen. We must 'rise' to them, rather than they 'come down' to us. It is the consequent of ascent to and life on a loftier plane that we cannot again reside on the lower levels. The fishes that through successive stages have become birds, and swiftly wing their way in the wind, can no longer glide beneath the glassy waves and live; though they may dive for a moment, or for a while ride the billows like playfellows. Is this the reason of the proverbial saying that 'angels' visits are few and far between'? Or is it that they come oftener than we know, but cannot stay for long in the atmosphere of earth? Are the visits few because we are so seldom desirous of their company, and far between because not many are fit to receive such company? After all, may it not be that it is not the angels who are absent, but the seeing eye and the hearing ear?

For myself, I do not know certainly whether I have ever beheld the gracious beauty of their forms or heard the gentle rustle of their wings. It has often seemed to be that they hovered in the air around, that they have spoken many things and oft, but I have never seen their faces. When I have asked why, the answer swiftly came, 'Because we steadfastly behold the face of your Father in Heaven.' They seem to me to have dictated many pages which I have hidden away and permit no one to see but myself, and not myself in lower moods. They seem to me to have said, 'Put down no thought of your own. Write word for word what we say, and as we say it.' Once, correcting, as I imagined, a mistake of my own, while they were still dictating, I thought I heard them say, 'No, you must not do that. Write what you hear, whether it seems sense to you or not.' No angel has come to me singly, so far as I know. Usually, there are many speakers, but always only one voice.

Is that voice really my own, which imagination translates into theirs? I know not, but if it be it is surely as wonderful. Must we be always seeking, and never sought? Can we not sometimes be still and let the invisible speak? Even if it be self that speaks, then it is that self which lives nearest God. May I not say also, that He in Whom we live and move and have our being, often makes our souls thrill with spiritual vibrations which our conscious self translates into thoughts and words? If God be immanent

in Nature and man, as well as transcendent in eternal space, ought we not to expect, to look for, to await the frequent touch of the invisible? Or can it be that, having once stilled the quivering fire of the long line of prophets, evangelists, apostles, He closed the Bible with a threat and has never since spoken to man?

MR. J. VENABLES, JUN.

COMING OF AGE CELEBRATION.

On Wednesday, December 4th, a large party of friends from London, Leicester, Nottingham, Derby, Ilkeston, Liverpool, Wolverhampton, Birmingham, Bloxwich, Dudley, Walsall, and Cape Town assembled in the Central Hall, Walsall, at the invitation of Mr. and Mrs. John Venables, the well-known leading Spiritualists of the town, to celebrate the 'coming of age' of their only son, Mr. John Venables, Jun.

Both the halls had been tastefully and effectively decorated, the lower one being used as a ball-room. After several dances the guests adjourned to the upper hall, where a bountiful supply of good things had been supplied for supper, at the conclusion of which Mr. E. W. Wallis, in a few sympathetic, congratulatory, and appreciative words, proposed the toast of health, long life, happiness, and prosperity to Mr. John Venables, Jun. Mr. J. J. Morse made an eloquent and happy speech in support, in his own well-known and characteristically humorous fashion.

In a modest and manly way Mr. John Venables, Jun., acknowledged the congratulations and good wishes extended to him and expressed his pleasure at meeting so many friends and his gratitude for the many tokens of regard and esteem that had been given to him. He feelingly testified his affection for his parents and his appreciation of the love and guidance he had ever received from them. Mr. H. D. Clark, J.P., and Mr. S. S. Chiswell both spoke in highly commendatory and eulogistic terms in proposing and supporting the toast to the host and hostess, Mr. and Mrs. John Venables. These toasts were received with cheers and musical honours.

Mr. and Mrs. Venables both responded, with evident emotion, expressing their happiness in being surrounded by so many friends who shared in their pleasure and rejoiced with them that their son had attained his majority. Mrs. Venables gracefully acknowledged the skill and care of Dr. Martland, who had so successfully carried her through her late severe and dangerous illness. After a few words from Mr. Whiteman and Dr. Martland the guests returned to the dancing and other social amenities until well into the following morning. Numerous congratulatory letters and telegrams were sent from all parts of the country and a large number of valuable and serviceable presents were received by Mr. Venables, Jun., including a very handsome gold watch and chain from his parents.

A beautiful marble timepiece, and an elegant dressing-case (fitted), were presented on Saturday, November 30th, by the employes at Mr. Venables' Shaw-street Works and Blue-lane Foundry, respectively, when the donors, together with their wives, were also entertained at the Central Hall, and thoroughly enjoyed themselves. Mr. Venables, Jun., is a bright, intelligent, and promising young man. He has taken an active interest in the Lyceum and other progressive work and has, we trust, a long life before him in which he will, we feel confident, justify the high hopes of his parents and many friends.

COR.

CONSCIOUSNESS A UNIT.—'Although the mind has three phases of consciousness, it is fundamentally and essentially a unit. It partakes of the quality of wholeness inherited by the soul from its Source. To compare man to a sponge-cake, or anything else made up of ingredients, is absurd. To consider him as a compound even of spiritual elements is to deny his immortality. That which is "composed" of anything may be decomposed; it is destructible, though the principle of continuity may inhere in its parts as such.'—'J. E. M.' in 'Mind.'

'THE SPIRIT WORLD.'—'The topography of that other world is, naturally, a matter that exercises our curiosity. It has been said that the spirit world is a replica of the earth. The converse is nearer to the truth: the earth is an imperfect replica of the spirit zone that surrounds it. It could not be otherwise, however great the skill of the world-builders. This material world had to be adapted to our needs, to our temperament; physical man could not live amidst purely spiritual surroundings. As the race becomes spiritualised, so will the earth become a fitter abode for spiritual beings.'—Banner of Light.'

EXPERIMENTS WITH 'OUIJA.'

When sitting with my wife at the 'Ouija,' I have frequently attempted to get tests of various kinds, though, generally speaking, without success. Indeed, I have, in the past, often felt that, though many satisfactory experiences had apparently been gained by others, I, for some reason or other, was kept in ignorance of those things which I most desired to know. My wife's control, indeed, cautioned us more than once 'not to seek for tests'; but promised that in course of time they would probably be given when least expected.

We had staying with us at the time of which I am now about to write, an old friend, a Mrs. D., who, though interested in watching the messages spelt out on the board, knew nothing whatever of Spiritualism. On Wednesday, February 6th, 1901, at half-past eight in the evening, I sat with my wife at the board, having been promised by the control the night before that he would be present with us. I expressed to him the wish that he would, if possible, give some test in order to satisfy Mrs. D. that we were not simply the victims of delusion, and he assured me that he would endeavour to satisfy our desires.

I asked Mrs. D. to go to my bookcase—which contains rather more than one hundred and sixty books—and to write on a piece of paper the title of any book she might select. This done, I requested her to keep her knowledge to herself. At this particular time I had my back turned to the bookcase and was seated about six feet from it. I had asked my wife not on any account to look even in the direction of the books lest some suspicion might cross the mind of Mrs. D. that all was not quite fair and above board. I desire to add that my wish was most religiously obeyed. Presently Mrs. D. told us that she had written down the title of a book. I asked her to give us full particulars as to its position. (I will explain this request of mine later on.) She said that the book she had chosen was 'the seventh book from the right hand side on the second shelf from the top.' I then asked the control if he could see what it was. He said that he could, and then spelt out 'The Story of the Heavens.' I asked Mrs. D. if this answer was correct; she replied, 'No; the name I have written down is "The Story of the Solar System."'

I may say that the book the title of which the control had just given, was the very next on the shelf to the one the title of which was written down by Mrs. D.

However, not being satisfied, we tried again. Mrs. D. now said that she had written down the name of 'the twenty-fifth book on the second shelf from the top, counting from the right.' I asked the control if he could see the book. He replied, 'Yes, yes;' and then he spelt out, rather slowly, 'Who's who.' This proved to be correct, greatly to Mrs. D.'s surprise, and to our satisfaction.

After a few moments had elapsed Mrs. D. said that she had chosen 'the eighth book on the bottom shelf but one, counting from the right.' The control said that he could see the book; and the words 'It helps me to work,' were slowly spelt on the board. I did not ask Mrs. D. if this answer was right, for I knew well enough that I did not possess a book with such a title. I told the control that I was surprised he should give such an answer, since he had informed us that he could see the book to which Mrs. D. referred. Without any further ado, he very quickly spelt out 'Holy Bible.' Mrs. D. admitted that this was right. As soon as the words 'Holy Bible' came, we saw at once what the control meant when he spelt out 'it helps me to work.' We thanked him much for his kind help; and he replied, 'Every sane man delights in making himself loved.'

At this point my wife was feeling somewhat faint, so we concluded the sitting for the evening.

A word of explanation is due to those who may feel that these tests were not all they might have been in point of value. When Mrs. D. had written down the title of the first book, it may be asked why I requested her to give me particulars as to its position. My answer must be that I desired, as far as possible, to give the control every chance, so that our sitting might prove a success. I did not know *how* he might give the desired answers, if, indeed, he could get them at all. He might, for all I knew to the contrary,

have been enabled to read Mrs. D.'s thoughts; or, he might have had the power to see what was written. By the aid of the voice, however, we gave him the opportunity, if he chose, to look at the bookcase itself, to count the books, and thus enable him to give their respective titles.

I am not, in any sense, a mind-reader; nor does my wife possess this gift in the least degree. Neither of us had the faintest idea in what order the books stood on the shelves, with the exception of half a dozen large ones to the left of the bottom shelf, and these, fortunately, were not asked for.

Many a time, month after month, have we sat together at 'Ouija,' generally of an evening, waiting patiently for the slightest movement—which came not. Frequently we felt disgusted at what we then considered to be waste of valuable time; and yet, somehow or other, we determined to continue the sittings. At last we obtained independent movements—single letters pointed out, which conveyed no meaning. Then words were spelt out which made no sense; but at last, after repeated trials, we received messages of an intelligible nature. Finally, we obtained the tests about which I have written. I asked Mrs. D. if she would allow me to use her name in connection with these tests if I so desired; but, unfortunately, she would not give her consent. She has, however, placed her signature on the rough notes from which I have made this copy; but she has written against it, 'not for publication.'

I shall be glad if other of your readers who may have made similar experiments will report the results.

ALFRED DIXON LORD.

Bridlington.

BÜCHNER'S MATERIALISM.

The following, from 'The Literary Guide,' introducing the last work by Büchner, is helpful in disentangling a little the tangled web of Materialism:—

'Ludwig Büchner is known to the educated world as the author of "Force and Matter." Since the publication of that work in 1855, and its translation into thirteen different languages, he has been universally regarded as one of the leading exponents of the materialistic philosophy. Now, Büchner has never accepted this description of his philosophy. He protests as strongly as Professor Haeckel against the application of the term. Here, no doubt, we have a source of perplexity to many people, since the world at large insists on thus describing the system which Büchner so ably represented. The confusion is easily removed by a number of passages in "Last Words on Materialism." To the repeated charge of Materialism Büchner opposes repeatedly the true conception and description of his system. The name "Materialist" would, he says, be a correct designation of the thinker who professed to build up the universe with matter alone; but that is not the position of the author of "Force and Matter," as the very title of his work should sufficiently indicate. Force, or energy, is as indispensable as matter in explaining the world, yet the title "Materialism" takes no account whatever of this equally important factor. We are justified in giving the name of "Spiritualism" to a philosophy like that of Dr. Martineau, because spirit is the characteristic element of his system. But "matter" is an element in all philosophic systems except the Berkeleyan, and so Büchner and his colleagues resent the implication that they hold it to be the sole factor in the universe. Nevertheless, in the view of Büchner, just as in that of Professor Haeckel, matter and force (it may be remembered that Haeckel even ventures to say "matter and spirit," since he identifies this with force or energy) are not two really distinct agencies or elements. Science seeks a unified conception of the universe, and is disposed to see in matter and energy two aspects or attributes of the last ground and source of things. Like Haeckel, too, Büchner does not pretend for a moment that we can either explain everything in the world by force and matter, or picture to ourselves the ultimate ground of those two factors. "On the contrary," says Büchner, in reply to one of his critics, "we hold as a firm axiom that many, if not most, of Nature's processes are inexplicable in their innermost relation." "There is no such thing," he says in reply to another, "as Materialism in the sense of a philosophic system which undertakes to explain all the phenomena of existence by matter alone; there is only the system which takes matter and force, or spirit, and their inseparability, as the starting point of its considerations."

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.

Rappings on Flower Pots.

SIR,—The sounds of percussion in the case mentioned in your last issue, are probably caused by a sudden filling up of spaces *in vacuo* with air, which occurs from the evaporation of water around the earth molecules. If the inquirer will substitute empty flower pots for filled ones, the 'phenomena of rapping' will possibly cease.

F. R. B.

Social Meetings for Psychical Investigation.

SIR,—In my opinion, and that of many others, 'Free Lance,' in his letter which appeared in your issue of the 30th ult., has shown exceedingly bad taste in publicly criticising the mode of procedure adopted at the first 'At Home' of Mrs. Effie Bathe, at which he was an invited guest.

These meetings are courteously considered to be of a private social character, and consequently it is impertinent to criticise.

If 'Free Lance' thought any improvement could be made in their management, there is not the slightest doubt that any suggestion from him, to that effect, would have been cordially received and considered, both by his amiable and esteemed hostess and Mr. Robert King, who is only too anxious and willing to satisfy his many questioners.

The method chosen by 'Free Lance' is entirely repugnant to the feelings of many

A PRIVILEGED GUEST.

A Tribute to Madame Montague.

SIR,—May I ask the favour of a short space in your hospitable columns for a feeble tribute to the marvellous gifts of Madame Florence Montague? My wife and I had long wished to be present at one of her séesances, but as we live nearly a hundred miles from London, it was difficult to find a suitable opportunity. At last, however, we made an opportunity, for we took a journey to town almost for the especial purpose, and we had the privilege of being present at Madame's séance on Wednesday, November 27th. There is no necessity for me to describe the sitting, as descriptions of Madame's methods have already been published by you on several occasions. Suffice it, therefore, to say that the proceedings consisted of answers to written questions, psychometric readings from articles placed upon a tray by members of the audience, and answers to mental questions. There were, as I believe is usual, about fifty present (which is the full accommodation), and I can well understand how necessary it is that seats should be secured in advance, for it would indeed be strange if there were any vacant chairs at an exhibition of powers so surpassingly wonderful as are those which Madame Montague possesses. There was one feature in particular which struck us with much force, and that was the perfect serenity of the surroundings. Everything was harmonious. There was no jarring note, nothing to distract one. There was an entire absence of discord, and a feeling of detachment from earthly worry and care which is so inexpressibly restful, though, alas, in the case of most of us, so seldom attainable. We fully experienced it, however, in Madame's drawing-room, and we shall never forget the experience. We breathed an atmosphere of perfect repose, of pure refinement, of calm content. Mere levity could not have lived there, and, on the other hand, depression and heaviness could not exist there. It was all so exquisitely reposeful that no words at my command could convey even the faintest idea of its unspeakable charm. It was an experience that must be realised to be understood. Naturally the written questions, which numbered quite fifty, differed widely. They were, however, all answered with surprising readiness, and in no case were the answers wide of the mark. I will not attempt to reproduce any of the replies, for were I to do so, however condensed my account might be, it would fill far more space than I have any right to expect you can place at my disposal. I will only say that everyone seemed more than pleased.

Before our return I had a private interview with Madame, of which I will say nothing, except that it was a revelation, and quite inexplicable upon the theory of thought transference or any such like suggestion. Madame Montague's séesances are at once intellectual, refined, and spiritually elevating. She is, in the highest sense, a truly noble woman and it is indeed a truly noble work she has been chosen to perform.

R.

'PHOTOGRAMS OF THE YEAR.'

A welcome annual visitor is the special issue of 'The Photogram,' entitled 'Photograms of the Year,' comprising, as it does, examples of the best work produced by various schools of photography during the preceding twelve months. Turning over the leaves of the last issue, for instance, we find work of the most varying types—portraiture, figure subjects, landscapes, seascapes—from France, Germany, Switzerland, Australia, the United States, as well as from nearer home. We do not endorse the opinion expressed in some quarters that the photographer is destined to supplant the painter, but we have ample evidence in the gallery of beautiful pictures here reproduced that the photographer is certainly able to put very much of his own individuality into his work, and, in conveying to others the impression which he himself derives from Nature, prove himself well entitled to the name of artist. There can be no doubt that all photographers, and all painters, too, will find in 'Photograms of the Year' abundant sources both of pleasure and profit. The book is published by Dawbarn and Ward, Farringdon-avenue, E.C.

SOCIETY WORK.

[We shall be unable to give any reports of Society Work in our next issue.]

CARDIFF FREE SPIRITUAL CHURCH, ODDFELLOWS HALL, PARADISE-PLACE (OFF QUEEN-STREET).—On Sunday last the closing service of this church was held, when Mr. E. G. Sadler spoke on 'Misunderstandings.'—D.

TOTTENHAM SPIRITUAL PROGRESSIVE CHURCH, 193, HIGH-ROAD (NEAR SEVEN SISTERS CORNER, N).—On Sunday last Mr. Edward Whyte, our esteemed leader, again answered questions from the audience. He demonstrated the falsity of the statement made in a recent book that only evil spirits communicate, and showed that Spiritualism was wide enough to include members of all denominations. Next Sunday, at 7 p.m., Mr. E. Whyte.—L.

HIGH-ROAD SPIRITUAL CHURCH.—THE INSTITUTE, NEW SOUTHGATE, N.—On Sunday last an address by Mr. H. Brooks on 'The Way, the Truth, and the Life' was listened to by an appreciative audience. Several questions were also dealt with in a satisfactory manner. Next Sunday Miss Florence Morse will answer written questions relating to Spiritualism; chairman, Mr. George Spriggs. December 22nd, Mr. W. Ronald Brailey will give an address and clairvoyance.—F. H. F., 3, Ranelagh-road, Wood Green, N.

LONDON PSYCHIC SOCIETY, STEINWAY HALL, LOWER SEYMOUR-STREET, PORTMAN-SQUARE, W.—On Sunday evening last the rooms at the society's headquarters at 3D, Hyde Park-mansions, were filled to the utmost capacity. Mrs. George Jackson read an excellent paper on 'Sympathy,' and Miss Dupuis delivered a fine address on 'Thought.' Madame Florence Montague answered questions under inspiration. Meeting next Sunday evening, at 7 p.m. (See advertisement on front page).—E. J., Hon. Secretary.

THE SOUTH LONDON SPIRITUALIST MISSION, QUEEN'S HALL (NEAR CROWN THEATRE), 1, QUEEN'S-ROAD, PECKHAM.—On Sunday last Mr. Veitch gave us an admirable and instructive address on 'Spiritualism: What it has Done, and What it has Undone,' referring especially to the dogmas of hell and its innumerable and absurd torments. Our after-circle was of an uplifting character. On Sunday next, at 7 p.m., Mrs. H. Boddington, of Clapham Assembly Rooms Mission, will deliver an address; at 8 p.m., public circle. 'LIGHT' always on sale.—VERAX.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—On Sunday last Mr. Ronald Brailey gave a trance address on 'Spirit: Its Inception, Growth, and Progress.' Good clairvoyant delineations were afterwards given, accompanied by convincing messages. General regret was expressed at an announcement made by the president that Mr. A. J. White was reluctantly compelled to abandon all public work during the coming year. Next Sunday, at 7 p.m., address by Mr. John C. Kenworthy.—N. RIST.

THE UNION OF LONDON SPIRITUALISTS.—By request, a funeral service was conducted at Manor Park Cemetery on Wednesday, December 4th, to pay a loving tribute to the dear and only son of Mr. and Mrs. Cole, of Manor Park, who passed onward through severe burns after having recovered from pneumonia. Mr. G. T. Gwinn, president of the Union, conducted the ceremony, and read one of Longfellow's beautiful poems. Sympathetic addresses were given by Mr. H. Brooks and Mrs. Roberts. A number of friends attended.—H. B., Cor.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last Miss Porter delivered a very fine address, and gave some interesting experiences, and also answered questions. A large after-circle was held. Next Sunday, at 6.30 p.m., Mr. Drake. 'LIGHT' on sale.—C.

GROVE-LANE PSYCHOLOGICAL INSTITUTE, 8, MAYALL-ROAD, BRIXTON.—On Sunday last Mr. Cole delivered a fine discourse on 'Professor Hyslop and Mrs. Piper.' On Sunday next, at 7 p.m., Mr. Fielder. Public circle every Thursday, at 8 p.m.—S. OSBURN.

EAST DULWICH—5, CLAUDE-VILLAS, GROVE VALE.—On Sunday evening last Mr. Fielder delivered an earnest and impressive address, filled with beautiful thoughts. Miss Durrant sang with much sweetness, 'Star of Bethlehem.' The after-circle was spiritually helpful, and enjoyed by all. Next Sunday, meeting at 7 p.m.—A. H. S.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last, at the morning public circle, many questions in relation to the spiritual life were asked and answered. The evening service was especially interesting and bright, owing to the ceremony of naming an infant, and the many floral offerings which decorated the platform. This was followed by an address of absorbing interest. Mr. W. E. Long described the visit of Jesus in the spirit to St. Paul in prison. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's school; and at 6.30 p.m., Mr. W. E. Long, subject, 'Christian Spiritualism, Illustrated by the "Casting out of Devils."'—J. C.

CLAPHAM ASSEMBLY ROOMS, FACING CLAPHAM-ROAD, STATION.—On Sunday last the subject of 'Healing' was ably expounded by Mrs. Boddington in the absence of Mrs. Stannard, who was hurriedly called away to Berlin. The 'Healing Art' was viewed from many aspects; causes were distinguished from effects, and the practical application of the various 'passes' was explained. Mr. H. Boddington ably presided. Next Sunday, at 7 p.m., Mr. H. Boddington will speak on 'Who and What is the Holy Ghost?' Wednesday, at 8 p.m., class for psychic development. Friday, at 8.30 p.m. sharp, psychometry. 'Cinderella,' Boxing Day; tickets 1s., from H. Boddington, 99, Bridge-road, Battersea.—B.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON, N.—On Sunday last we had an impromptu meeting, in the absence of our advertised speaker, and Mr. L. Hewitt gave a short address, testifying to the power of Spiritualism as shown in the confession of a one-time ardent materialist and atheist. Mr. Hewitt's remarks were calm and deliberate, and carried conviction, and we are much indebted to him for his valuable assistance. Mrs. Minter, jun. (one of our members), also spoke of our work in an easy and conversational manner. Mrs. Bunn sang 'The Promise of Life' with her accustomed taste and expression. Mr. Belstead presided, and his observations were warmly appreciated. Speaker on Sunday next, Mrs. M. H. Wallis. On December 22nd Mr. Whyte will read 'A Christmas Carol' (by Dickens). Madame Cope will sing and the choir will render special music.—A. J. C. (Corresponding Secretary.)

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last Miss MacCreadie's services were highly appreciated by the large audience assembled. Her clairvoyant descriptions were in the majority of cases fully recognised, and in many instances interesting details were given which served to bring the spirit people described to the remembrance of their friends. The members and workers of the Marylebone Society were glad to welcome once again Mr. T. Everitt, president, who has returned from his holiday full of renewed vigour and strength. Mr. Everitt spoke of the growth of Spiritualism in the North and the Midlands and the good work which was being done by the societies there. Miss Florence Morse also contributed to the success of the meeting by singing 'Consider the Lilies.' Next Sunday, at 7 p.m., Mr. E. W. Wallis will deliver a trance address upon 'After-Death Experiences.'—S. J. WATTS, 2c, Hyde Park-mansions.

DON'T WORRY.

Why shadow the beauty of sea or of land
With a doubt or a fear?
God holds all the swift-rolling world in His hand,
And sees what no man can as yet understand,
That out of life here,
With its smile and its tear,
Comes forth into light, from Eternity planned,
The soul of good cheer.
Don't worry—
The end shall appear.

—ELIZABETH PORTER GOULD.