

# Light:

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

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

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## NOTES BY THE WAY.

A pretty little book from Walter Scott (Limited) by J. H. Harrison ('Tolstoy as Preacher') gives a needed corrective to the somewhat exaggerated social and religious doctrines of Count Tolstoy. No one denies the beauty and value of those doctrines, but few cool-headed readers of the books in which they are set forth fail to see how almost irritatingly unpractical the good Count can be. It need not be denied that if we could have a suitable planet and a suitable race of beings, life on his lines might be very sweet: but we have not a suitable race of beings, and it is very doubtful whether we have the suitable planet for life entirely on his lines; and people who tried it would only be ground to powder. But we very willingly admit that we need, and must have, a large infusion of Tolstoy's ideal, to sweeten and humanise our sordid real.

Mr. T. Fisher Unwin has sent us his 'Good Reading about many Books, mostly by their Authors'—a pleasant idea, projected and accomplished last year, and now repeated. Here are over thirty portraits and chatty letters, confessions, criticisms, life-chapters—what you will. An original and interesting book, well worth preserving. It is published at one shilling, in dainty paper covers.

'The Empty Tomb; with other Poems,' by the Rev. P. W. De Quetteville, M.A. (London: Swan Sonnenschein and Co.), is a book of careful versification on subjects as far apart as King Saul and the Odes of Horace, Egypt and Laura Bell. We cannot honestly say that the book belongs to the region of poetry, as we now understand 'Poetry,' which demands the presence of imagination and style of a certain intensity and elevation; but, as we say, it is a book of careful and even superior versification.

M. Hugues Rebelle, in the 'Revue Encyclopédique,' has a noticeable reference to one of the curious inconsistencies of Pessimism, 'the philosophy of disenchantment.' One would have imagined that genuine Pessimists would have been unconcerned as to death, or even enamoured of it. But no; they reckon it among the worst miseries of life:—

Beings so unbalanced do not know how to accept death with resignation. They pass their time among the old terrors of Christianity without taking advantage of the consolations of that religion. In hearing them bear witness to their disgust of all things we imagine that it would cost them no pang to leave this mundane sphere, but their egotism holds them down to earth, the existence of the body being the sole reality that their mediocre minds are capable of understanding. The literature of our time has been the literature of fear. Edgar Poe made it the fashion in revealing to us a man of mystery in a world of mystery; but at least his heroes had intelligence and beauty, in spite of their folly. But fear has made progress since the time of the American poet.

From 'The Open Court Publishing Company,' we have received Professor Ewald Hering's book, 'On Memory, and the Specific Energies of the Nervous System.' It is acute and informing, but largely influenced by that modern

scientific narrowness which, for instance, leads a man to say (and with such superiority of assurance!), 'The conscious memory of man dies with his death.' The Professor adds, 'But the unconscious memory of nature is faithful and indestructible. Whoever has succeeded in impressing the vestiges of his work upon it will be remembered for ever.' But, really, is it not rather absurd to talk of 'unconscious memory'—as absurd as George Eliot's moonshining poetry about joining 'the choir invisible,' when she only meant contributing the sum total of her work to the general stock, and never knowing anything about it—or about anything else, for ever.

Someone has sent us a comic poem, written by a Tunbridge Wells clergyman, on 'The True Church, and Her Only Confessional.' The dear man did not write it as a comic poem, but that is what it is. And yet this grotesque doggerel is in much favour with many good people, especially those who have been led on to it by some of the 'Hymns Ancient and Modern.' The writer is (or was) a strong Evangelical, and worries his 'Cath'lic neighbour' with zealous energy. ('Cath'lic' is his comic way of spelling *Catholic*, to suit the exigencies of his verse!)

In his zeal he runs down 'The Virgin Mary' as 'useless' to the sinner, and says 'She is nought but creature leaven.' What that means we do not know, but the poor man wanted something to rhyme with 'Queen of Heaven'; and then he says:—

Sensible of misbehaviour,  
She rejoiced in God her Saviour.

But he keeps her 'misbehaviour' a secret; and here again the probability is that he did not really mean it; only he wanted a word to rhyme with 'Saviour.'

We will give only one more specimen. He tells the sinner to call upon Jesus and to plead for grace:—

This will make Him turn about;  
Christ will never cast thee out.

'Make him turn about' is very funny; but it is astonishing how many dear people like this sort of thing. We are told that this kind of rubbish is sown broadcast in Tunbridge Wells.

But there is 'balm in Gilead.' We once more note the belief in the presence of unseen beings watching us. Here is a fragment of decidedly sane verse:—

Angels are not mediators,  
Though their ministry we share—  
Guarding us poor sinful creatures—  
Watching o'er us everywhere!

It is really interesting. The Spiritualist is denounced, but his fundamental truth is admitted. We find this everywhere.

We have received the first number of 'The Seen and the Unseen,' a Brisbane monthly 'devoted to Theosophy, Psychical Research, Spiritualism, Magnetism, and Hypnotism.' 'The Seen and the Unseen' is specially commended by the Countess Wachtmeister, and seems strongly bent towards Astrology and Re-incarnation. It is fairly well written, but its one poem is very poor doggerel.

## THE EXPOSURE OF MEDIUMS.\*

BY DR. CARL DU PREL.

(Translated from the German by C. C. M.)

From England lately has come the announcement, gladly circulated by the German Press, that Eusapia Paladino, the celebrated medium through whom a number of professors were brought to the recognition of Spiritistic phenomena, has been exposed at Cambridge. In a dark sitting, with linked hands, she is declared to have got a hand and a foot free, and to have used them for the supposed spirit manifestations.

It may be useful to bring into general discussion the subject of exposures; for the problem it presents is not in the least apprehended by the opponents of Spiritism, and has not been sufficiently defined by its supporters.

First, as to the opponents. For them the thing is very simple: Spiritist phenomena are impossible; they must thus rest upon fraud, and therefore it is only a question of time when any medium will be exposed. To such exposure must then be attributed a retrospective force; i.e., it must be admitted that the earlier sittings of the medium had the same character, the investigators, who let themselves be converted, having been simply duped.

These positions are untenable. As to the impossibility of Spiritist phenomena, there is a *petitio principii*, an unprovable presupposition. It has no value except from the standpoint of the dominant views of the day, opponents being only able to appeal to what is called common-sense, which is notoriously different in every age. Whenever a new truth has been discovered, common-sense has always talked of impossibility, and has always been stultified. The history of the sciences is full of such instances. Therefore, said Kant, a philosopher should be ashamed of an appeal to common-sense—'a convenient means of putting on a bold face without any insight,' one of those modern discoveries 'by means of which the most rapid babblers can safely enter the lists with the most thorough-going thinker, and hold his own.' Common-sense is just—common, and in matters of science has no judgment. And so fails the conclusion that Spiritist phenomena must be fraudulent.

Nor can retrospective force ever be allowed to an exposure. It is quite conceivable that a medium at one time obtains genuine phenomena, but at another, the force failing, simulates them. This belongs almost to the very notion of the professional medium; for his calling requires results constantly, whereas the mediumistic powers are demonstrably subject to the greatest fluctuations, even from hour to hour, as Crookes has shown. It is therefore repugnant to reason to give sittings at advertised hours, with forces not subject to will.† Genuine mediums, if not morally restrained, will therefore sometimes resort to fraud. Accordingly, exposures have no retrospective application, but every sitting must be judged on its own merits. The result of one exact trial remains for all time unassailable.‡

When, lastly, it is said that the exposure of every medium is only a question of time, this is, to a certain degree, true, but in another sense than is intended, as we shall see.

Also the arguments of the defenders of Spiritism leave much to be desired. It is usually said that a medium is as little responsible for acts done in his peculiar state as a somnambulist. That is, in general, true; but it suffices only for the jurist, not for the psychologist. The latter wants to discover the source of deception. Let the medium be whitewashed and exonerated, still there must be shown a psychological cause by which he is constrained to deceptive acts, which he would not

\* Die Entlarvung der Medien. Separat-Abdruck aus der 'Uebersinnlichen Welt,' Organ der wissenschaftlichen Vereinigung 'Sphinx' in Berlin, January, 1896.

† In this I think Dr. du Prel has neglected the consideration that the disengagement of the mediumistic force, like every other function, is largely a matter of habit. Too great frequency of sittings depletes the medium, but their regularity is not *per se*, objectionable on the above ground, perhaps rather the contrary.—Tr.

‡ Of course the question is, whether the former trial was really as 'exact' as was supposed at the time. But the surprising inconsequence of some distinguished investigators is, that they allow themselves to distrust their own and others' careful and specific former observations under conditions expressly devised on the supposition of a tricky disposition, as soon as they have discovered, or suppose themselves to have discovered, that this supposition was well-founded! To cover this inconsequence, has been invented the loose and arbitrary doctrine of the 'margin' necessary to be allowed for unknown possibilities of conjuring and mal-observation. As this 'margin' is necessarily indefinite—or it could be included by further conditions of control—proof becomes practically impossible.—Tr.

deliberately perform, and for which he can thus not be held responsible. And this can be shown.

The impulse to deceptive acts can either come to the medium from without, or arise spontaneously within himself. The medium notoriously stands under the influence of a generally invisible control. Such an influence may be either a foreign suggestion, with thought-transference—of which there are many instances—or a possession, usually confined to an organ of the body, that of speech, for example, or the arm, as in automatic writing. The question, moreover, arises, whether all possession is not, at root, merely foreign suggestion, transmitted to the motor nerves, and stimulating speech or writing.

But the impulse to deceptive acts can also occur spontaneously in the medium, and, indeed, as compulsion; a dominant conscious idea can, even in waking, express itself in action as reflex-movement; as, for example, in passionate emotion, overcoming or inhibiting remonstrant consciousness. And even without such violent emotion, an idea can be dominant by reason of its mere isolation, or by absence of counteracting ideas. Now such isolation always occurs when a single idea is drawn out of the normal mental context, attention being concentrated upon it, and the idea being then taken over into natural or artificial sleep. I have adduced cases of such auto-suggestion in my essay, 'The Dream-Oracle.' The last idea of the waking life is then the first of sleep, and then not only governs the imagination, but can also give the impulse to action, as in somnambulism.

With the medium, the last thought of normal consciousness naturally is that now through him Spiritist phenomena should occur. This idea with the intense desire for success is taken over into sleep. He stands thus under the influence of auto-suggestion, which tends to realise itself, being as compulsory as a foreign suggestion, or as the auto-suggestion of a somnambulist, and so much the more, the more intense the wish to succeed, and especially in the case of sceptical spectators being present. The cases are numerous of persons who, having tormented themselves before sleep with a mathematical, philosophical, or poetical task, have risen in the night, got through the work in an act of dream, and found it completed in the morning.\*

Now here two cases are possible. When the normal powers of the natural or artificial sleeper do not suffice to realise the dominant auto-suggestion, he will dig deeper, and levy a contribution from his transcendental powers. So are explained the numberless instances of far-seeing and action at a distance in natural or artificial sleep, as when trouble on account of something lost gives occasion to a dream discovery of its place, or when the longing for a distant person, being carried over into sleep, results in the phenomenon of telepathy. There is also the converse case of a contribution from the normal powers, when the transcendental do not suffice, but ask to be supplemented. Similarly as regards the medium: Dominated in trance by the auto-suggestion of success, and his mediumistic power turning out to be inadequate, the normal forces are called upon to supplement it. We have thus the required psychological cause by which a medium can be constrained to deceptive acts, without responsibility, and this process is indeed the principal source of unconscious deception, solving the problem of many exposures.

Early in the Spiritist movement such mediums were declared by their former adherents to be unreliable, and were dropped. Afterwards, the cases in which mediums, unquestionably genuine, who had stood the most accurate testing, were suddenly exposed occurred so often that Spiritists contented themselves with saying that no medium was immaculate. But for this must be substituted the exonerating proof of compulsion to dishonest acts.

When, owing to precautions taken by the experimenters, the medium's hands cannot be liberated and used, the compulsion continuing, another phenomenon may occur, the outgrowth of a 'double' arm from the body of the medium. I have a photograph of the medium Slade with four hands, two of them, of course, only shadowy. But sufficiently materialised, they can be used like normal hands; but their performances, being limited to the proximity of the medium, will naturally make for an exposure, the more, as the 'double' hand will have the greatest likeness to that of the medium. Opponents knowing nothing whatever of the externalisation of the human Od, and its formation by the animistic organising function, will doubtless shy at an explanation which seems only devised in

\* Du Prel: 'Die Entdeckung der Seele,' Chap. III.

order to exonerate the medium at all cost; but an essentially similar process occurs with every hypnotic suggestion of a medical character, which is realised by help of the organising, or vital, force; the only difference being that in the latter case there is no externalisation, but the organic process takes place within the body. But in both cases we have suggestion—foreign or auto-suggestion—and an animistic phenomenon.

There is thus presented a problem, and a very complicated one, which cannot be solved in ignorance of transcendental psychology. The exposure of a proved medium, so far from exempting us from further investigation, offers us a new subject of investigation. The problem of exposure is much less simple than opponents and adherents of Spiritism suppose. There are not only the two possibilities, conscious deception or genuineness, but also the third of unconscious deception, in which, however, we must have proof of compulsion. But, whoever knows the strength with which foreign suggestion seeks to realise itself, will attribute to auto-suggestion also a great power.

We have, however, to examine more closely the influence of the so-called 'Control.' The direct interposition of the Control was observed with Eusapia Paladino at Milan. Her hands were linked right and left with those of her neighbours, and this was against the wish of the Control 'John.' Suddenly the medium protested violently, and called for light, because John attempted to disengage one of her hands. Had the medium been in trance, instead of conscious, the chain would in fact have been broken, as at Cambridge. Unfortunately the reports of the exposure there do not exactly show by what process the hand-freeing took place, whether by direct interference of the Control, unfelt, perhaps, by the medium if in trance, or by her own act.\* But no matter, I take the fact of the hand-freeing as given, and, knowing the different sources of unconscious deception, it puts me in no difficulty as to Eusapia. In my report of the Milan sittings I already noticed three possibilities besides conscious deception and genuine phenomena, and, Eusapia seeming to me a very complicated medium, I even then pointed out the danger of a future exposure. Including the process above described, but not at that time taken into account, that auto-suggestions of the medium realise themselves through dishonest actions which cannot be laid to her charge, we have altogether six possibilities, one only of them being that of a true exposure. But I do not believe that this enumeration exhausts the possibilities, for the medium is subject to other influences, as in the case of the phantoms appearing at Spiritist sittings. We know that the material of these figures is taken from the medium. They consist of externalised Od. Between them and the Od-source there is a continuous sympathy. Phantom and medium are in solidarity, just as magnetiser and somnambulist, between whom there is likewise an odic blending.† Physical and psychical conditions are thus transmitted between them. That which occurs in the magnetic relation may also occur in Spiritism. The magnetiser drinks punch, and the somnambulist has the taste of it; the medium drinks punch, and it can be detected in the breath of the phantom. Prick the spirit hand, and the medium cries out: so the somnambulist feels a puncture made upon the magnetiser. Is the phantom seized, the hurt is the medium's. So of thought—and will—transference. The will of the phantom to obviate a hindrance, nay, the mere vexation excited by the hindrance, can result in an act of the medium to remove it. Thus it may happen that we introduce deception by the means we take to guard against it; for in trance, the medium does not reflect that thus the sitting is made nugatory, and an exposure brought about. He has only one isolated idea, that now there should be phenomena, carried over into sleep, and surviving alone; the counterbalancing idea, that his

normal powers are not to be used, fails him.\* Let an exposure now occur, opponents of Spiritism talk of deception, and break the stick over the medium. They understand only four-cornered things, know of only one kind of exposure, and have no suspicion of the many possibilities present, which make the problem of exposure so complicated.

It is thus intelligible that so many mediums, whose genuineness has been clearly proved a hundred times over, have suddenly, to the surprise of their adherents, been exposed. But it is also comprehensible that people who have no notion of all these things are unqualified for investigation, and that their judgment is to be taken with the greatest reserve, when they boast of having exposed a medium.

In the case of most exposures it will be found that, along with even proved trickery, the genuine phenomenon is still demonstrable. And it must be so, if the medium is influenced as above described, that is, if the contribution from the normal powers is only supplementary to, not substituted for, the mediumistic power, both being in action. This is shown also in the case of Eusapia. The exposers admit that the hand-freeing explains only part of the phenomena at Cambridge, though some of them are no longer disposed to consider the residue genuine. I cannot recognise the validity of this position. When the medium Williams was detected at Paris, being found to have introduced beards, masks, and costume into the cabinet, that is enough to set aside the whole sitting, and one can but wonder at the simplicity of the experimenters, by which this was at all possible. Here the exposure is plain and clear. But when Eusapia gets a hand free, this facility explains only those phenomena which occur within reach of this hand, but not those beyond, not the phenomena at sittings in the light, and not those with a registering apparatus. Now, since Eusapia has often enough undergone this exact testing, the right judgment seems to me to be that of Messrs. Myers and Lodge, who were present, and admit the exposure, but remark that it does not affect the phenomena observed by them elsewhere with Eusapia.† And justly. Phenomena having been once observed under strict conditions, the fact remains, and no subsequent exposure, supposed or real, can at all alter it. If the gentlemen mentioned are conscious of having investigated strictly, they must decline to give retrospective effect to the 'exposure,' especially as the freed hand does not account for the rest of the phenomena. It is illogical to set up a hypothesis which explains only half of the facts. The exposure, i.e., the hand-freeing, may be admitted, yet Eusapia still be acknowledged as a medium. There is here no contradiction; but rather, I think, is this the right standpoint for the judgment of exposures. The problem presented is, how comes it that genuine mediums nevertheless often bring their normal powers into contribution? If my answer, as above, is the right one, then exposure does not set aside the problem of mediumship, but is a new problem within mediumship. It is, however, self-evident that with genuine mediums the merely apparent exposure is incomparably more probable than the true one, unconscious deception from auto-suggestion or suggestive compulsion more probable than conscious deception.

The phenomena with Eusapia have been recognised by professors of various distinction, such as Ochorowicz, Lombroso, Schiaparelli, Richet, Brofferio, Rochas, &c., just as similarly eminent men, like Crookes, Wallace, Zöllner, Fechner, &c., have been converted by other mediums. She has been exactly tested, and this fact is not prejudiced, even if she has now been exposed. Only has the problem for investigation been shown to be more complicated than was supposed.‡ It is not

\* Would this be so? Psychologically, I should say that the idea that 'phenomena' are to occur, in the mind of a medium, would coalesce with or include the idea of his own physical passivity in the matter.—Tr.

† Unfortunately Mr. Myers appears to have withdrawn from this latter position. Professor Lodge went to the extreme limit of rational concession, but stopped short of a surrender which, in the case of less calm and distinguished persons than the Cambridge investigators, one might be almost tempted to describe as petulant, if not weak.—Tr.

‡ That, really, is the point and result of this long article; that the progress of knowledge, brought to momentary pause by an apparent contradiction which is only a difficulty, is not thereby stultified or arrested, that inquirers are not thereupon to retreat upon arbitrary negative presumptions in contravention of all the positive evidence, but should rather find their interest deepened by the revelation of the profounder character of their problem. To men of any scientific instinct or intuition this should be immediately evident. Instead of saying, 'there may be nothing in it after all,' they should at once exclaim, 'there is much more in it than we had imagined.' I need hardly point out that Spiritualists, on their side, have had to recognise, and have frankly recog-

\* This is a point which the Cambridge investigators would obviously be unable positively to determine. The physical *modus operandi* is given clearly enough, as regards the disengagement of a hand and a foot, but that is not the question. Professor Lodge says, of one of the sittings at Cambridge when he was present, and which he describes as 'fraudulent through out,' 'I express no opinion as to whether the acts are due to Eusapia in her normal state, or whether they may charitably be considered as of a semi-unconscious character. Whatever may be the psychological conditions, the physical fact is that at that sitting she gave one of her hands to two persons to hold (or be in contact with different parts of), while her other hand was free.'—'Journal' of the Society for Psychical Research, October.—Tr.

† For those who admit only one of the factors (suggestion) in the phenomena formerly called mesmeric, all this will, of course, be mere fallacious assumption. But until the odic 'sphere' of the individual is recognised, there can be no insight into the connection of the different provinces of psychical research, nor into the true conditions of investigation.—Tr.

the way out of the difficulty for the investigator to renounce the advantage of dark sittings, in which phenomena are evidently strengthened, although they give occasion for unconscious deception. Just through exposures can we win new insight into transcendental psychology, and thus we shall by degrees be able to draw the line sharper between Animism and Spiritism; that is, to distinguish Spiritist phenomena from those which find their whole explanation in the medium. But certainly dark sittings are only for the investigator; for the conviction of sceptics they are quite unsuited, as is shown by the whole superficial report of the conjurer who was present at Cambridge, Maskelyne. Such dark sittings should also only be undertaken with mediums who have been genuinely tested in the light, because only in this case can the explanation of unconscious deception be adopted on an eventual exposure, the exposure itself then becoming a further subject for investigation. But the true solution of the problem will be found when all those acts of the medium, the detection of which was formerly trumpeted forth as 'exposure,' are produced experimentally, by foreign or auto-suggestion.\*

It may happen that one and the same act of the medium, which in the light is of no consequence or is even instructive, in the dark appears suspicious. The medium is the force-spring of the phenomena, and may therefore be impelled to bring the odic force-spring as near as possible to the object on which it is to act. In the light it would be apparent that this is only an approximation, the object itself being out of reach of the hand; whereas in the dark this can easily give occasion to an 'exposure.' With Eusapia and other mediums it has been shown that even articles of clothing are such force-springs—thus somnambulists use them for odic diagnosis—and often bag (swell out). In the light this fact is easily perceived; in the dark the action of a freed foot will be inferred.

Unconscious deception not only takes the form of making hands and feet auxiliaries. It has other forms which are especially interesting when in them deceptive and genuine ingredients are indivisibly united, and it is clearly shown that the contribution of the normal powers is only complementary, not in substitution of the mediumistic power, or that the deceptive part (*Moment*) of the process is not the act of the medium.

Let us take, for example, transfigurations. The externalised Od of the medium, out of which the phantom is formed, is the bearer of the life-force, and so the phantom must, in the first instance, resemble the medium. But this resemblance is, as a rule, overcome by a foreign formative principle, and the phantoms take the form and features of deceased persons often recognised by the spectators. If, now, the Od-source in the medium is insufficient, or the externalisation encounters difficulties, so that the formation of a figure disengaged from the medium is not possible, then is the medium himself brought out of the cabinet—often after being loosed from attachments—as a somnambulist lay figure (clothes-block), and there remains only the easy task of transforming or transfiguring him, giving him the traits of one departed, and enveloping him with clothes-material. Early in the movement, Spiritists for years did great injustice to different mediums by ascribing this to them as an act of fraud. When the phantom was seized, and the medium was found, there was the exposure complete. With time came greater circumspection. It appeared that, with the best mediums, this process sometime occurred: that materialisations and transfigurations often succeeded each other at the same sitting; nay, that both occurred together, making possible a diversity of phantoms; that, moreover, upon an exposure being then undertaken, the materialised clothing disappeared, and no masks were found to correspond with the features of the phantom. Here are thus united the genuine and the spurious. The idea of transfiguration has not been invented to exonerate mediums, but it often happens in a very convincing way for its own sake, and is limited to the face, without the medium moving. Such a medium, in the Apostolic time, appears to have been Simon Magus, for, in boasting of his powers, which quite agree with those [involuntary ones] of our present mediums, he says: 'I change my countenance so that I cannot

be recognised, and show myself to the people as if I had two faces.\* In a modern parallel instance, we are told of the medium, Mrs. Crooker: 'One evening, by a bright fire, the moon also shining into the room, she was transformed, her countenance quite changed its form, size, and character. A heavy, dark beard appeared on it, seen by all at the table. Her son-in-law, who sat next her, said, when she turned towards him: "Why, that is my father!" Shortly afterwards Mrs. Crooker was changed into an old woman with silver hair, she herself being middle-aged and having dark hair. These changes took place gradually, and while the witnesses were watching her face.' So also reports Cardec of a fifteen-year-old medium, who often took on the likeness of her deceased brother, and not only in face, size, and figure, but often, when weighed in this state, had double her own weight, her brother, who died at twenty, being far bigger and stouter than herself.† The elongation of the body, witnessed in Home, belongs to the same category. This, together with the levitation also occurring with Home, belongs also to antiquity. Jamblichus says, that those 'rapt by the divine spirit' seem to grow in height or breadth, and are wonderfully carried through the air.‡ But all these things can only be understood by our scientific people when they have learnt the existence of an Od, and that to this belongs the organising function.

In such transfigurations and transformations the medium is thus used as a clothes-block, evidently for facilitating the task. A middle case between this and materialisation is when the medium so treated steps out of the cabinet by his normal powers, so that again there is a concurrence in the same phenomenon of what is genuine and what is not. But the exposers recognise only the latter, making the same explanation cover all the facts; which is here still less allowable than to treat an exposure as invalidating earlier sittings.

The most notorious case of this kind is the exposure of Bastian by the Crown Prince and the Arch-Duke John at Vienna. As is well known, the retreat of the phantom into the cabinet was cut off. It was seized, and the medium was discovered, with the aggravating circumstance that he had taken off his boots. The exposure seemed complete. The Arch-Duke wrote a pamphlet upon Spiritism, and only one of the spectators held to Bastian, that one being the best informed in these matters—indeed, the only one with any information in them at all—Hellenbach. He, who had often enough seen the true Bastian, knew that this was a case of transfiguration, and wrote, first his 'Logic of Facts,' and then the best of his works, 'Birth and Death.' I am all the more persuaded that Hellenbach was right, because for me the circumstance of the drawn-off boots presents no difficulty, being explained by ultra-sensitivity. I know of a case as far back as the last century, in which a somnambulist relieved herself of her shoes in the crisis.§ Moreover, I was at a sitting with a friend, a private medium, who in trance did not take off his boots himself, but requested us to relieve him of them. Reichenbach says of sensitives in general, 'All gloves are extremely unpleasant to them. . . . Shoes are to sensitives painful, and it is a great relief to take them off.'¶

Bastian's case resulted, as is known, in the medium having to leave Vienna. A fee of 1,000 florins was sent after him, but—as Hellenbach told me—was at once returned. The exposure had the unfortunate result of withdrawing this excellent medium from publicity. He would have nothing more to do with spirits by whom he had been so 'misused.' It is questionable whether, in such cases, there is any misuse at all. The unconscious deception of the somnambulist clothes-block can not only have its cause in the medium himself, realising an auto-suggestion, but it may be even unintended by a Control giving occasion to it, being simply a result of magnetic rapport. When a Control encounters a disagreeable obstacle, the feeling of displeasure is transferred to the medium, passing into a quite spontaneous action of the latter, like a reflex movement, for removal of the obstacle. In a sitting with a friend of mine, a private medium, the phantom was to be photographed. On development (*Als das Bild abgezogen war*) the head

nised, a like complication of the problem, and now admit the psychological element in it, embarrassing, as it does, an issue which they at first conceived to be quite direct and obvious. Psychology, or psychism, is, in fact, the ground on which the Spiritualist should meet the scientific inquirer. The former does not refuse to occupy it. Will the latter?—Tr.

\* As no student of hypnotism can doubt the possibility of doing this, we have thus a *vera causa*, and it does seem rather perverse to set it aside in favour of arbitrary negative presumptions against former evidence.—Tr.

\* Clemens: *Recog.* II. He also says: 'I can make trees suddenly spring up and produce sprouts at once, which shows the 'mango trick' to be no performance of modern Indian origin.—Tr.

† 'Psychische Studien,' XXII., 498. ‡ Jamblichus: 'De Myst.' III., c. 5.

§ M—C— (Cathelin): 'Journal de Somnambulisme de Mlle. D.' I., 73.

¶ Reichenbach: 'Der Sensitive Mensch,' I., 181.

appeared draped with a cloth of a strange design. To me this circumstance would have had no significance, but the medium recognised, with vexation, in this cloth, on which was impressed a portrait in the shape of a medallion, an heirloom preserved in the family, which had thus been evidently, and probably by himself, brought from its repository. In such cases the blame is not necessarily to be rolled off the medium on to the Control; the subliminal impulse (das Unbewusste) of the medium being more probably responsible. I imagine that in this case also, the refusal of the medium to give any more sittings was occasioned by the fear of being put in a false position.

The fact that on such occasions the contribution from the normal powers of the medium is only supplementary, a genuine ingredient, insoluble on the fraud hypothesis, being always present, should of itself withhold us from fixing responsibility for deception on the medium. Opponents of Spiritism, with remarkable poverty of imagination, insist on the explanation that the medium gets a hand free. But this is quite worthless as an argument for fraud, since not only 'double' hands, but also phantom hands, play a part, and even when the true hand is freed, this may happen under the compulsion of either auto-suggestion or foreign suggestion. Besides, what can be accomplished with a liberated hand? Not the tenth part of what occurs at Spiritist sittings. Eusapia, in particular, has a very rich programme. Measure it with that wretched theory of hand-freeing, and the explanation falls far short of what has to be explained. It is highly improbable that a proved medium—and such truly is Eusapia—would consciously resort to means by which only the least striking phenomena could be effected. If the medium could rule the phenomena, those within hand-reach would be generally dispensed with. This consideration of itself should dispose us to ascribe such phenomena—in case the hand-freeing in fact is proved—to unconscious causes, and to presume that they are mixed up with the rest against the will of the medium because against his (or her)\* interest.

Unconscious deception is promoted by the present way of investigating with mediums. Instead of patiently experimenting for weeks and months together, with continual assurance to the medium that we are prepared for failures, one goes once or twice, and by this *Hic Rhodus, hic salta!* emphasises that auto-suggestion of the medium which gives rise to unconscious deception. As to Eusapia, especially, I think that sending her abroad was a mistake. She is a simple Neapolitan, and compared experience proves that she is at her best for sittings in her environment. It is well known that the intensity of home sickness depends more on the characteristics of a situation than on its amenity. When, as at Naples, the character of the environment is both special and joyous, the disposition of a medium sent thence into the English fog† must necessarily undergo a change for the worse. Already at Milan Eusapia was always home-sick. Brought before a foreign tribunal of strict investigators, concerned in the first instance with precautions against deception, the medium falls asleep‡ with the intense desire to stand the test, but with fear of failure. Here are exactly the psychical conditions necessary, should one set about to produce unconscious deception artificially; such a proceeding (unintended) has no sense. I would, therefore, recommend the Cambridge investigators to visit Eusapia at Naples, and first satisfy themselves in the light that she is really a medium. Then let them sit in the dark, without any precautions, chain of hands, &c. Certainly, things would then occur which could be done with hands or feet, and which must be set aside as evidentially worthless; but assuredly, also, other phenomena which could not be so produced, if Eusapia had a dozen hands and feet. Should it still come to an exposure, this must be a fact in the case, but with a wholly different sense than it has for people who understand nothing of transcendental psychology, nor have any notion of unconscious deception, and who fallaciously conclude from the non-genuine parts that all the rest are of the same character, whereas, on

the contrary, it follows from the genuine parts, that as to the rest, we have before us the problem of unconscious deception.

The proceedings at Cambridge have been treated by the German Press as if in the Spiritist sky the greatest star had now been extinguished, and all the earlier defenders of Eusapia had been duped by a woman who can neither read nor write. Happily, through this account already a think line has been drawn. Eusapia only left the English fog\* to be tested at Paris by a new group of French investigators. And the head of the committee is Rochas, to whom most of all I would entrust a medium, and whose writings cannot be sufficiently recommended. This group of French savants was exactly informed by one of the Cambridge gentlemen—Myers—of their observations, and Eusapia has nevertheless come through this testing. It even appears that the phenomena in the highest degree remarkable have occurred; of such we are soon to have the particulars in a new book by Rochas.

So we are in presence of the fact that Eusapia has been tested almost contemporaneously by two groups of savants, with the result of opposite judgments. This circumstance must necessarily prepare the way for the perception that the problem of Exposures is far more difficult than is supposed, that only in the rarest cases—and then without genuine ingredients—is it a question of conscious deception, but in many cases of unconscious deception, in connection with genuine features.

#### HISTORY OF 'SPIRITISM.'†

We take the following from the 'Daily News' of the 4th inst. We have not seen the book ourselves, but judging from the description of it given by our contemporary, we should think it of sufficient interest and importance to call for an English translation:—

There has just been published a curious book, the 'History of Spiritism,' by Cesare Baudi di Vesme, who in his preface, relates under what circumstances he became a convert to 'Spiritism,' and that, after studying the subject from every point of view, he felt it a sacred duty, for the good of humanity, to write a true and faithful 'History of Spiritism, a thing which, till now, did not exist either in Italy or elsewhere.' People, he says, are divided into two parties—those who have studied the phenomena of Spiritism and believe, and those who have not studied them, and do not believe. The only difference of opinion among the first party concerns the cause of the phenomena. The author divides his history into two parts—the first, ancient, being contained in the volume just published, beginning with the beliefs, illustrated by all kinds of ghost stories and visions, of the primitive peoples, who all, the author opines, believed, in one form or another, in what we should now call Spiritism. The volume brings the reader to the days of the Apostles and Simon Magus. With the utmost minuteness, and reference to innumerable authorities, the author searches for the origin and nature of the beliefs of savages, of Scandinavian, Germanic, and Celtic barbarians; of the ancient Mexicans and Incas, &c., and at the end of his first book arrives at Mahomedans. The book is anything but dull reading, being interspersed by many anecdotes. The second book contains the history of the Spiritism of the Orient, beginning with India and the Chinese and kindred peoples; the Chaldeans, Assyrians, and Babylonians; Persia, Egypt, the Phœnicians, and Etruscans, all come under minute research, and this second Book ends with a long description of the occult beliefs of the Jews. In the third Book, classic civilisation, with its mythology and philosophy, undergoes the same microscopic examination, and a high eulogy is paid to Socrates, whom the author claims as a model Spiritist. The fourth Book criticises the historians of Christ's life and doctrine, the miracles, and all supernatural occurrences.

This curious history is provided with an exhaustive index, with marginal indications, and chapter and verse are quoted for all the author's assertions.

THE 'Coming Day' comes to us this month in a new guise. It is greatly improved in form, the size and shape being more convenient than hitherto. As to the matter, that is always so good that it is difficult to imagine any change that would be for the better.

\* I fear the psychological 'climate' is more to blame than the physical!—Tr.  
† 'Storia dello Spiritismo,' Cesare Baudi di Vesme. Vol. I. Roux Frassati and Co., Turin.

\* The use, in German, of neuter pronouns in agreement with the neuter 'medium' enables the sex to be left indefinite. I have generally, in the above translation, used the masculine to include the feminine gender.—Tr.

† I do not like to omit anything, but should not be surprised to hear that the weather at Cambridge during Eusapia's visit was exceptionally brilliant!—Tr.

‡ I.e., goes into trance. We may perhaps hear that she was not in trance at Cambridge. But the experienced investigators there must well know that the subliminal consciousness functions in apparent waking, depressing normal consciousness, indeed, in proportion to its own activity, but not always so deeply or so continuously as to make that consciousness non-apparent.—Tr.

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### AUTOMATIC OR SPIRIT WRITING.

There are indications that what is known as 'automatic writing' will become one of the best known and one of the most convincing manifestations of spirit-mediumship. We hope so. It is free from many of the objectionable features of 'physical' mediumship; it appeals to the quiet and retiring investigator; it lends itself naturally to what may be regarded as the higher forms of spirit-communication, and may eventually supply the most interesting tests. We confess, for our own part, that we retain the greatest possible interest in 'physical' phenomena; and we only wish we had more mediums through whom they could be given. We 'call nothing common or unclean'; and we often think that, not real dignity, but small gentility or thin folly lies behind the depreciation of the signal (or rap), the movement of objects, and the production of 'spirit hands' whose action can be felt. We are even inclined to say that there is really no 'lower' and 'higher' in relation to these matters. The greater the scientist, the more ready he is to use the simplest appliances; the older the aristocrat, the less anxious he is about the colour of his hat; the higher the spirit, the more oblivious he probably is of things high and low. But, still, we can see a great future for the simple, clean, quiet, and winsome manifestation of spirit-mediumship known as 'automatic writing.'

These reflections have been suggested by the publication of Mrs. Underwood's book on the subject (Chicago: T. G. Newman). A brief but very enlightening Introduction by Mr. Underwood cites some facts of standing value. It would make an excellent eight-page tract. These facts are extremely simple: some of them are self-evident; but their value is none the less great, though they are not at all properly understood. Such facts as these, for instance:—[1] In automatic writing, the writer is conscious of the mechanical act, but the planning, thinking, arranging of thoughts and putting them into sentences, are due to some outside operator who relieves the writer of all concern, and often of all knowledge, regarding them;—the psychic's knowledge of what is written being obtained afterwards by reading: [2] In automatic writing, the thoughts and opinions written down are frequently at variance with those of the writer; the very handwriting being entirely novel. In Mrs. Underwood's case, her own opinions have often been contradicted and combated by the unseen user of her hand: [3] In automatic writing, matters of fact unknown to the medium are communicated: [4] In automatic writing, the control is by no means always the same or

similar either in intelligence or disposition; but, in nearly all cases, it professes to proceed from intelligences not now of the earth: [5] In automatic writing, we find a great deal to suggest that much of the so-called literature of the world was written by mediums controlled by spirits, many of these mediums mistaking spirit-control for divine and supernatural inspiration: [6] In automatic writing, however loyally one may follow the directions of the control, all that comes should be taken on its merits; the reason and the conscience being the verifying standards as a test of truth and a guide to duty.

These, we say, are facts or suggestions of the highest value; and Mrs. Underwood sets them forth with admirable clearness. For want of remembering such vital and obvious matters, critics have grotesquely blundered and mediums have gone pitiably astray. Hence the special value of this book; for Mrs. Underwood is not only a trained logician with a keen eye for a fallacy, but also a disciplined moralist, with fine ethical instincts. These experiences, moreover, 'came to her at a time of life when observation and reflection should have disciplined her mind to a state of judicial strength and firmness, for she had lived fifty years before experiences occurred of a character to make any serious and deep impression as to the reality of extramundane influence.'

Mrs. Underwood's own story is deeply impressive. Starting with the year 1872, when certain puzzling but frivolous planchette experiences occurred, and with a reference to her studies in physical science which had brought her 'to the agnostic standpoint,' she rapidly passes on to 1889, when automatic writing of an impressive character came, compelling the attention of her husband and herself, and compelling, at last, the adoption of the Spiritualist's explanation. We can hardly venture upon the attempt to indicate the nature of the communications obtained through Mrs. Underwood,—communications which surprised, vexed, and delighted her, by turns. As we go through these (and they are here by the hundred, chiefly as questions and answers) we cannot wonder that physical science had to submit to corrections or enlargements in Mr. and Mrs. Underwood's minds, and that the agnosticism of both these intrepid thinkers melted away.

These twenty-five Chapters cover a wide field, but in the orderly way which reveals the experienced journalist and the methodical scholar. There is no excitement, no rhapsody, and never a suggestion of vapouring: but the case is presented as though it had to go before a Court of Appeal. The literary merit of the book is considerable, and some of the Chapters which discuss great depending questions, such as 'Does Science explain this?' 'The spiritual conception of God,' 'Spiritual possibilities,' and 'Does death end evolution?' are fine examples of the uses of Spiritualism, and nobly answer the question *cui bono*? If all experiments in automatic writing were carried on with the patience, strength of mind, and shrewdness discoverable everywhere in this book, the results would be of the very highest value to 'the cause' generally. The book can be seen at the office of The London Spiritualist Alliance.

### A SOCIAL MEETING.

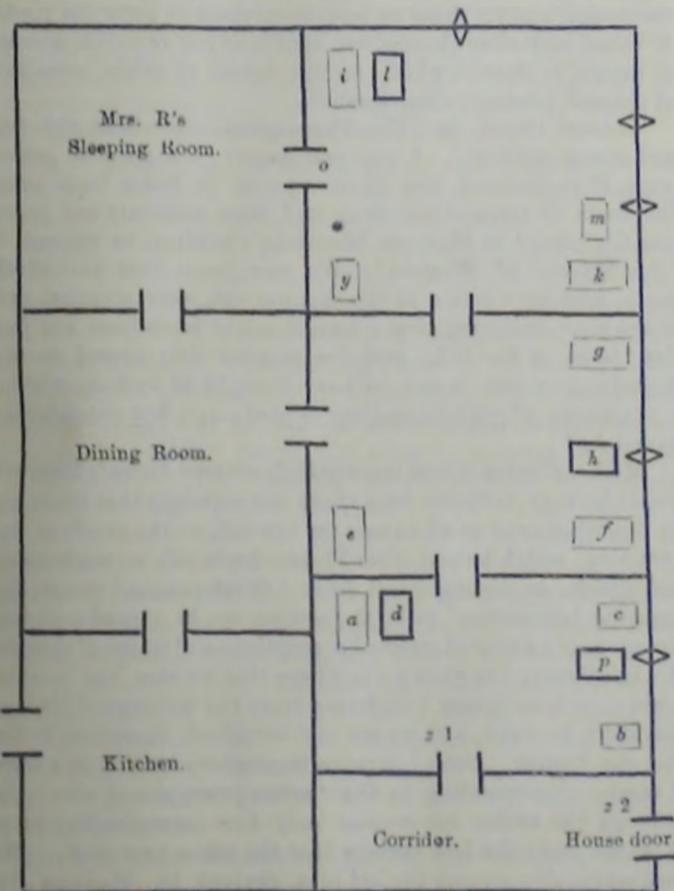
A Social Meeting of Members of the London Spiritualist Alliance, for 'Tea and Coffee, Music, and Talk,' will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), at 7 p.m. for 7.30, on Friday, January 24th. The special object of the meeting will be to afford to the Members of the Alliance residing in London and the neighbourhood an opportunity for friendly intercourse and the interchange of thoughts on topics of mutual interest. Admission will be by ticket, and each ticket will entitle a Member to bring one friend with him.

'SPOOKS' IN RUSSIA.

The following narrative from 'Psychische Studien' has been translated into German for the pages of that journal by Herr Adolphe Adelheim from the original Russian account of his friend Herr J. A. von G., in Kieff. The translator guarantees the *bona fides* of Herr von G. who he states is a person of high honour. Although the full names and addresses are not published they have been supplied to the editors of 'Psychische Studien' for use at their discretion :—

During my student days, at Bjeloja-Zerkow, in the spring of 1889, a certain Herr R. died in a house opposite the one in which I and five other students lodged. Through fear at the prospect of remaining under the same roof with a corpse, or for some other cause unknown to me, the widow of the deceased came over and stayed in our house until after the funeral of her husband. She occupied the room to the left of my sketch. Next to it was the room of two of my comrades, and between the latter and my own room was the sleeping apartment of three younger student companions.

GROUND PLAN OF ROOMS AND OBJECTS REFERRED TO IN REPORT.



a, Herr von G's bed. b, Bookshelves. c, Stove. d, Table with lamp. e, f, g, Beds of the younger students. h, Table with lamp. i, Bed. k, Bed, under which the dumb-bells were kept. l, m, Tables with lamps. o, Closed and locked door. p, Table. y, Stove. ◊ Windows. || Doors. \* The shakedown.

On the morning after the first night succeeding the demise of our neighbour, St. and Go. said they had been awakened several times during the night by a noise made on the lamp-stands placed on the tables l and m. It sounded as if someone struck the lamps with a hard object. As soon as they lit up the noise ceased, and all their searching for the cause remained fruitless. I paid little attention to the statement, and by evening time had forgotten all about it, going to bed, as usual, between eleven and twelve. I had extinguished my lamp, and was just dropping off, when an iron kettle, which I had shortly before placed on the stove c, began to rattle. At the same time I perceived sounds, at brief intervals, as if proceeding from my lamp, exactly as my two friends had described in the morning. I ascribed the noises to the playing of a cat, and did not think it worth while to light up, and, in spite of their continuance, I soon fell asleep, being tired. On the following morning the two companions already mentioned told me that the noises they had previously described had been repeated, but in a more lively fashion, during the night just past, and that, moreover, two iron dumb-bells, which were kept under one of the beds, rolled

about the floor, making a great uproar. When a light was struck all became quiet, and further investigation, in order to find a cause for the disturbance, remained again fruitless. No cats, which might perhaps have caused the noise, were found in the apartment. I then told what had occurred in my own room, and requested them to keep everything from the three younger lads who slept in the intervening chamber, so that they might not be upset. One of the latter, however, asked me in the course of the same day what the noise was about in the next room, as it had awakened him several times.

In the evening of this same day, at the request of both of my comrades, two classmates, Za. and Pe., came to pass the night with them, and slept on a shakedown beside the stove (position marked with an asterisk). Before undressing I searched my room in the most careful manner, as I ascribed the incidents to a practical joke on the part of my companions, but nothing in the apartment appeared to justify this notion; I found nothing of a suspicious nature. After getting into bed I put out my light. This was scarcely done when the lower end of my bed was raised from the floor, set down again at once, again raised and replaced; it was, in fact, a kind of see-saw motion. I at once re-lit the lamp. Everything was quiet, but there was nothing to be seen under the bed. I thought I had been deceived, and, after taking a turn in the courtyard for a little fresh air for a minute or two, I went back to bed, as I was very tired. The lamp was scarcely extinguished when my bed began again to heave. At the same time the kettle rattled on the stove as on the previous occasion, only louder. As the affair began to be uncanny, I left my room, walked through the adjoining chamber where the three young lads slept soundly, and tried to get into the next apartment where my companions, St., Go., Za., and Pe., were, but found the door locked, and as I heard no sound inside, I did not wish to awaken my friends, and returned to my own room, covered myself up with the blankets and tried to sleep, thinking that I must have been mistaken, seeing that I could discover nothing to account for the disturbances. Suddenly I felt as if something flew close to my head between the bed and the wall and down on the floor. I immediately stretched my hand up and down between wall and bed, and rummaged along the floor, where I found a cardboard box which always lay on the bookshelves. At the moment when I was lifting this up I heard a frightful noise, caused by the whole of the shelves with their contents being thrown on the floor. (In the morning the shelves, lying on the floor amid a chaos of books and other objects, showed that it was no illusion.) It was now all up with my courage. As quickly as I could I left my bedroom and sought admission to that of my comrades, to whom I told in a few words what had happened. All four, in their turn, complained of the uproar in their own chamber. It seemed as if flower-pots were thrown about and plaster torn from the ceiling. In the light everything was quiet, and there were neither flower-pots nor plaster fragments visible. I lay down with my friends beside the stove. We did not light the lamp as we were curious to find if anything further would occur. Suddenly the dumb-bells began to move, rolling around the room until we realised that they were coming in the direction of those who lay beside the stove. I stretched out my arm and caught hold of one of them, while Za. caught hold of the other, and we placed them both beside the stove. Again the flower-pots seemed to be thrown about, until gradually all became quiet. I remained until dawn and then left in order to get, if possible, one or two hours of sleep. When I got into bed I heard sounds as if the two doors, z 1 and z 2, were violently opened and shut, and in the morning my friends told me that after I had gone from their room the door o was also noisily opened and closed. The door o was securely locked and bolted, as was the case with the door z 2. After that we were happily left undisturbed.

DECEASE OF MR. HENRY J. NEWTON.

We regret to have to record the sudden decease of Mr. Henry J. Newton, the venerable president of the First Society of Spiritualists, New York, at the age of seventy-two. Mr. Newton was greatly respected, and it was he, as our readers will remember, who gave very valuable assistance to our esteemed correspondent 'Quæstor Vitæ' in disclosing some of the mysteries connected with the origin of the Theosophical Society. Mr. Newton was struck by a cable car at the corner of Broadway and 22nd-street, New York, on December 23rd, and sustained such severe injuries that he survived but a few minutes.

## A NOVEL FUNERAL SERMON.

'The New Unity' says: 'Out West, when a liberal thinker dies, they are often at a loss what to do for a suitable minister. Geo. S. Geer, an elderly farmer in Western Minnesota, had such strong opinions against the old-style teaching, that he prepared a statement of his own, and requested that a thoughtful editor living in the neighbouring town of New Painesville, should head it, and add such remarks of his own as he thought best. After the reading and the address were concluded, a number of bright thinking people took the speaker by the hand and assured him that it was the best funeral sermon they ever heard.' The following, with a slight omission or two, is the discourse:—

Death is as natural as birth, and therefore is in itself not to be counted evil.

Solemn before us stand, veiled in impenetrable shadows, the dark portals of exit from this brief existence, and through these portals we see our friends and comrades vanish one by one until we all follow them into the silent land whither have gone countless millions since man appeared upon this globe.

Meantime the human race, being perpetually renewed, knows no diminution and feels no loss in the death of any individual member of it, however illustrious and highly gifted with genius he may have been. Nature, the insurmountable and mute, gives no sign of regret or of remembrance of the innumerable millions of beings whom she has borne and nurtured in the past; but as fresh and vigorous as ever, she is continually welcoming newcomers to her mixed domain of good and evil, joy and sorrow, to tread the routine of life as if it were something new and inexperienced. In view of the brevity and uncertainty of life from day to day, and of the mystery and certainty of death, after a few short years, the energy, hopefulness, and activity of the human race are something wonderful.

Why is this so? Because we find this life itself is good and desirable. Everyone who has made the most of it, so that in leaving it he can say, 'I have really lived,' has been a guest at the table of life, where the seats, as well as the bill of fare, are unlimited. We all should feel that it is better to have lived than not to have lived. It is a ceaseless, inevitable change, and its complement is death, like the seasons.

Swiftly runs the tide from infancy to old age. We start on the journey, surrounded by friends and relations who leave us one by one. As we press onward the memory of these grows dim, the parting pangs are made less hard to bear, and when we reach the summit and look down life's western slope to the golden sunset, how few are left of those who were with us when we started. Aged father and mother, on whose brows the diamond crown of years rests in honour, recall the friends of youth on the great Argosy, which spreads its sails of promise invoking the winds to waft it over propitious seas, but few remain. We recall, only to remember the wreckage of their hopes or the diverging paths on which they sailed when we bade them good-bye through the gathering mists and saw them no more.

In fact, we live only that we may die, and thus enter a new and higher existence, with wider opportunities and exhaustless endowments. Socrates, the great Athenian philosopher, said it was a gain to die. And still, if there is one word more than another suggesting images more dreadful and crushing to the human race, it is death. Yet, properly understood, it should rather bring delight, the gateway to a higher life, controlled by Nature's laws, through which all must pass to gain the vantage ground. That other life is the continuation of this, and while in the order of growth, it is best that the experiences of life be gained. Such is the wisdom of the process, that whether the departure occurs with the first breath, or after the allotted years of old age, the spirit passes on to its heritage.

To the mother who mourned her child, the grassy mound, the marble slab, and the name, bring the question, 'Is that all?' If her vision could penetrate the veil which shuts down between the world of mortals and of spirit, she would see that child, tall and beautiful, as taught and cared for by the friends gone before. As the babe was received into this life by a loving mother, so its spirit was received by as loving care, and it has grown under such conditions as earth life cannot give.

The aged father and mother, who in the full fruition of years, after the burden and cares of their earthly pilgrimage

have been courageously and dutifully borne, are gathered like the ripened harvest, and find in death re-juvenated youth. Shall we call them back? Shall we ask them to again take up their abode in the worn-out bodies they have abandoned? Bitter tears, falling on the embers of our love, answer no! It is human to weep, but our sorrow is selfish, for it is our loss, not theirs. Let not our grief be reflected on them. They are with us in our thoughts and our sorrows. We cannot say they have departed, for they are here; we cannot say dead, for they have awakened to a life eternal; we must pass on to them. A swing of the pendulum, be it more or less, and we shall cross the river where so rapidly our nearest and dearest are gathering. There the broken strands of friendship will be reunited, the broken family circle made whole; and bound by the cords of sympathy, we shall, in the delights of the infinite possibilities overshadowing us, forget the incidents, the pain, the sorrow, the burdens and cares of the brief day we had on earth.

## WHAT THE THEOSOPHISTS ARE SAYING.

Most of the articles in the last numbers of 'Lucifer' and 'The Theosophist' are either elaborations of doctrinal Theosophy or expositions of Eastern theology, as seen through Theosophical spectacles, and for these we feel constrained to refer our readers to those magazines themselves, confining our remarks, now and in future, to matters which, for one reason or other, seem to be of general interest to Spiritualists.

Colonel Olcott, in 'The Theosophist,' re-relates the 'cup and saucer incident.' A cup and saucer of a peculiar pattern were, it is declared, dug up at a picnic in India from among the roots of trees, where they had been suddenly and phenomenally buried at Madame Blavatsky's bidding, or request, by 'the Masters of Wisdom.' We now learn that two of the party, who were active in the digging out, were sceptical even at the time, believing that a tunnel might have been run from the 'brow of the hill,' and the articles thus placed *in situ*. Nobody, however, seems to have thought of looking whether any evidence of such tunnelling existed—a rather characteristic oversight!

Mr. Leadbeater writes interestingly about 'Auras'; his article would be very valuable were there any certainty that the things he describes exist at all except for himself, as the result of that 'training' which he and other Theosophists talk so much about, and which, as distinguished from 'development,' seems, like hypnotic 'education,' to be the setting up, in a predetermined direction, of a series of internal perceptions and trains of thought. Mr. Leadbeater has shown elsewhere that he sees the invisible world exactly as it may be inferred from the writings of Madame Blavatsky to exist, and we are not surprised, therefore, to find that the human 'auras' arrange themselves for him in a series of seven, corresponding to the 'seven principles of man'; for although the author can cognise only five intermingling auras, he seems none the less certain that the other two exist. Mr. Leadbeater also accepts the old idea, revived by Madame Blavatsky, that the spleen is the 'organ' of the 'Jiva' or life force:—

The absorption and specialisation, for the use of the human body, of the life force which is being continually poured upon the earth from the sun, seems to be one of the functions of the organ called the spleen, and it is apparently to its action that the beautiful rose colour above mentioned is due, since *jiva* when it reaches the earth is colourless, though extremely active.

There is, apparently, nothing in Mr. Leadbeater's article that could not have been honestly imagined by a day-dreamer who had studied Theosophical literature and read a few modern works on hypnotism; that which would, perhaps, make it valuable, is some description of the process by which his 'knowledge' was obtained, and of the conditions under which his visions occurred, but this is absent; nor does Colonel Olcott's editorial note mend matters, for he merely adduces in corroboration some ancient superstitions and some modern hypnotic experiments. One wonders, indeed, what can have been the nature of the 'Teaching' which the Mahatmas lavished upon the President of the Theosophical Society for several years, for he seems to grope round in the dark just like the rest of us, only, perhaps, in a mood a little more credulous than ours.

Two very learned articles in 'The Theosophist,' by Hindu Pundits, deal with Hindu prayers or 'Mantrams.' Here is 'one

of the grandest of Mantras, the most potent for setting one right, that goes to the very root of sins and impurities' :—

There was darkness everywhere at the time of the Pralaya; Brahma came out from the watery expanse; Brahma was competent to preside over the manifesting universe; Brahma first brought into manifestation the Sun and the Moon, as they had been in previous Kalpas; all the different planes became manifest.

At the time when this is said :—

A little water is to be held up to the nose in the palm of the right hand. It is to be intensely thought that the burnt-up sins are breathed out into the water. Then that water is to be thrown towards the left with force.

It certainly 'gives one pause' to find that every Hindu, even the poor coolie whom the Anglo-Indian frequently calls a 'nigger,' thus repeats every morning the essence of Indian philosophy, supplementing it by a process of 'self-hypnotisation' calculated to render him contented with himself for the rest of the day!

Here is another mantram, which for ingenuity beats that of the sailor who wrote out his prayers and pasted them over his bunk, reverentially informing the Lord, night and morning, that 'them were his sentiments.' The mantram is addressed to Siva, and reads :—

Whatever I prate take thou for repetition of Mantras; my movements construe into Mudras; let my walks be considered as coming round thee in veneration; may what I eat and drink be accepted as offerings to thee; my lying down be prostration before thee; all my enjoyments be for thee; so all my actions be considered as thy worship.

It is no doubt true that all that we do should be done 'for the honour and glory of God'; but the above way of stating that proposition seems to open the door to abuses!

Turning to 'Lucifer,' we find the Mars-Mercury controversy settled! A young Hindu chela of Madame Blavatsky once went to Mr. Sinnett in India as an emissary of the Mahatmas, and from time to time delivered letters to him purporting to come from those teachers. One of those letters stated that this earth is one of seven globes round which the 'life-wave' passes, carrying humanity on its crest; and that Mars and Mercury are globes in the 'earth's chain,' the other four being at present 'in obscurity.' This teaching is pronounced by Madame Blavatsky, in her 'Secret Doctrine' to be wrong, and to be necessarily wrong, since no planet of the earth's chain but the earth itself exists on the material plane. It seems that an inspection of the original Mahatmic letter has brought to light the fact or inference that 'the leading class of humanity' has a peculiar evolution of its own, and that it was to this leading class of humanity that Madame Blavatsky alluded when she said that our earth was the only one of the seven 'globes' that is on the material plane. We congratulate Mrs. Besant upon the solution of this little difficulty, but we quite agree with her that it is 'impossible to clear the matter up to the satisfaction of exoteric students.'

Mr. Leadbeater finishes his thoughtful article upon 'Dreams.' He thus expresses a fact well known to Spiritualists :—

Let a man, when he lies down to sleep, think of the aura which surrounds him; let him will strongly that the outer surface of that aura shall become a shell to protect him from the impingement of influences from without, and auric matter will obey his thoughts: a shell will really be formed around him, and the thought-stream will be excluded.

It is curious how the materialising tendencies of our day cause even our Theosophists to substitute 'a shell' (blessed word!) for the guardian spirits that all previous ages have postulated!

Of several other interesting articles in 'Lucifer,' the only one we can notice is 'Man's Place and Function in Nature,' by Mrs. Besant. Let us say at once, that we admire and cordially approve of the humanitarian sentiments that pervade this article; but, unfortunately, Mrs. Besant joins to these sentiments a theory which, in these days of science and logic, can hardly fail to appear grotesque to anyone except, perhaps, an 'esoteric student.' No one but an 'esoteric student' could possibly make head or tail of the confusion of rounds, rings, and races in which the Masters of Wisdom have revealed their anthropology, accepted by Mrs. Besant as the basis of her science, and an esoteric student is 'not permitted' to share his knowledge with the ordinary humanity that comes from Mars.

Man, we are told by Mrs. Besant, developed before the animals. Long ages ago he found himself surrounded by animals 'of an exceedingly clumsy and ill-formed type'; and

his function in Nature was to 'train' and elevate these silurian monsters. Instead, however, of teaching them to love each other, he made use of one kind of animal to hunt another kind, in order that he himself might use the captured animal for food, and in this way he introduced carnivorous instincts and habits of mutual slaughter into the animal kingdom; and he is equally responsible for the ugliness and poverty of the vegetable kingdom, because he did not fertilise that kingdom with love. But, really, we must quote Mrs. Besant herself :—

Let us consider, for instance, creatures that have the attribute of swiftness and agility strongly developed—the leopard, the panther. This attribute is clearly an advantage which might be utilised along perfectly rational lines, without degrading the animal; but, instead of that, we find man seizing on it as a means for capturing other creatures in order to increase his own brutal enjoyments. When speed was developed it was trained to be useful, not in a co-operative, but in a destructive, fashion; thus a distinct twist was given to evolution, and man developed the coarser and more brutal appetites in this class of animals for his own purposes and gratification, carrying, by means of these very qualities, pain and misery through the lower animal kingdoms, regardless of the suffering caused by his own selfishness. By developing this destructive tendency in these creatures we have rendered ourselves responsible for lions, tigers, and all carnivorous creatures living on their fellow-animals, seeking to maintain life by the destruction of other lives.

Man's duty now, Mrs. Besant thinks, is to undo the evil he has done, by 'training' the animals to live together in peace that now devour one another, and by training the vegetables to beauty and utility! Surely Mrs. Besant no longer lives in the world which we ordinary people inhabit, and of which history and science treat—she evidently lives in the world about which Hans Andersen tells so charmingly in his Fairy Tales!

#### A SPIRIT RECOMMENDS THE 'VIOLIN TIMES.'

Madame Polonaski, of 38, Warwick-road, Earl's Court, wife of the proprietor and editor of the 'Violin Times,' has kindly sent us a letter received by Mr. Polonaski on December 31st last, from Cavendish, Idaho, U.S.A. Madame Polonaski, who is herself a Spiritualist, very rightly thinks that the letter will interest our readers. We give it without further introduction, as it sufficiently explains itself :—

Cavendish, Idaho, U.S.A.

MR. E. POLONASKI.

December 10th, 1895.

Dear Sir,—I wish first to apologise for writing you, but I should like to ask you a question, and hope you will excuse me for the liberty I am taking. You remember that about six months ago I wrote you for the 'Violin Times.' I received the first copy yesterday, and found all correct. Now I wish to tell you how I came to subscribe for it. You may not believe all I tell you, but what I am trying is not to make you believe, but to ask for information. I have never (or had never) seen your work, the 'Violin Times,' or even heard of it, nor the street or number, &c., but a spirit of the name of 'Margaret Denning,' who claims to have lived in England some fifty years ago, and who was (and is) a violinist, gave me the address, and requested me to send for the 'Violin Times'; gave me the number and street as I sent it. She is teaching me the violin now, and I am writing you expressly to find out if you ever knew or heard of a violinist of that name. She says she was a good violinist, but not a celebrated one, and was not particularly known outside of her own immediate vicinity. Will you please answer this letter, as I am anxious to learn whether such a person as 'Margaret Denning' was known in England!—Yours truly,

A. E. SNELL.

If any of our readers should be able to supply the required information, we shall be pleased to receive it, and to communicate it to Madame Polonaski for transmission to Mr. Snell. It is to be noted that 'Margaret Denning' admits that 'she was not particularly known outside of her own immediate vicinity'; and apparently she has not said where that 'immediate vicinity' was. If Mr. Snell could get that information from her it would materially assist inquiry.

CORRECTION.—For the words 'gruesome laws' in the sixth paragraph of Mr. J. Enmore Jones's communication on January 4th, page 10, read 'guidance laws.'

## AN INDIAN WONDER-WORKER IN LONDON.

Professor Bhise, of Bombay, who is making a short stay in London (at 317 Norwood-road, Herne Hill), called at our office a few days since and afforded us the opportunity of a little pleasant chat with him. He is a gentleman of education, but does not profess to know much about the marvels said to be witnessed in India, which he seems inclined to attribute to the exercise of a species of black magic. But he has wonders of his own to exhibit, with the view of showing how the senses may be deceived by purely natural processes. He is at present giving illustrations to clubs and private parties; and here is a narrative, kindly supplied by a correspondent, of what was witnessed a few evenings since at the residence of Mr. Arthur Harter, in Eaton-square:—

A globe of plaster, which stood on a small, brilliantly-lighted platform, in full view of the company, gradually assumed the form and appearance of a living head, that of a girl with merry eyes and broad grin. In a few minutes the head began to lose its apparent intelligence and beautiful complexion, and slowly took the form of an ordinary flower-pot, in which a small tree was seen to grow, and to put forth in due succession leaves, buds, and blossoms. The pot and tree were then mysteriously transformed into a glass bowl, filled with water, in which a fine gold fish was presently seen to be swimming. Another change followed, the fish bowl changing into an iron cage in which birds were flying about. Lastly, the birds disappeared, and from the cage emerged the human head! Every object, as it mysteriously appeared, was critically examined by the spectators, seeming to fade and dissolve and gradually to grow again into some new form without revealing the slightest clue as to how the marvel was effected. The Professor also exhibited his wonderful telescope, by means of which a spectator was enabled to see through any opaque body, and great surprise was evinced when the instrument was taken to pieces and shown to the audience without revealing any peculiarity in the mode of its construction.

Professor Bhise is a Spiritualist, but he has never witnessed any physical manifestations or materialisations, and is especially desirous of doing so before he leaves, if any of our readers will be kind enough to afford him the opportunity. As to his own 'marvels,' he does not pretend that they are anything more than simple Illusions, invented by himself and carried out in strict accordance with scientific principles. These Illusions have excited great interest in the Bombay Presidency, and the Professor has been presented with a gold medal and an address by the Udyog-Vridhi Sawastan-Society for the encouragement of Indian Arts (Poonah).

## THE LAST SPEECH OF SOCRATES.

In another world they do not put a man to death for asking questions; \* assuredly not. For besides being happier in that world than in this, they will be immortal, if what is said be true. Wherefore, O judges, be of good cheer about death, and know of a certainty that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason also I am not angry with my condemners or with my accusers; they have done me no harm, although they did not mean to do me any good, and for this I may gently blame them. The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows.

We can now supply to order Carl du Prel's valuable work, 'Philosophy of Mysticism,' published in two volumes at 25s., at the reduced rate of 12s. post free, from office of 'LIGHT.'

All life is good. 'God is light, and in Him is no darkness at all.' All life is light, and joy, and gladness, and illumination. And when it seems the reverse to us it is because we have gotten 'off the track,' as people sometimes say, and the phrase is expressive. We have missed the way.

\* Referring to the cause of his own condemnation.

## A PHANTOM RAILROAD ACCIDENT.

From 'The Detroit Tribune,' 'The Metaphysical Magazine' quotes the following signed story of a phantom railroad accident:—

On October 16th, 1888, I was employed as a night telegraph operator at —, Ill., with hours from 7 p.m. to 7 a.m. On this evening I had been reading 'Robert Elsmere,' and had read, perhaps, twenty-five or thirty pages of it, and had just laid aside the book to reflect upon the work when I saw it was nearly twelve o'clock. I answered a call that one of the boys 'sprung' on me. After finishing up this work I looked out to see if everything was safe for the passage, saw that all switches were in position, all signals displayed, and was about to turn to some other business when I saw approaching what appeared to be a train from the west. I looked in the opposite direction and saw another train approaching. This surprised me, as I knew that there was no regular train due until twenty-five minutes past twelve, and I had not heard of any extras on the road that night. As they came nearer I saw that the one from the west was a stock train, and the one from the east was a light train of only the engine, caboose, and one freight car.

Then I noticed that I could see through the cars, that they were not solid as an ordinary train. In a moment more they had come together right in front of the window of the office, within ten feet of the chair in which I was sitting. There was not the slightest sound, but I saw the engines strike and stop; saw the cars piling up; saw one engineer attempt to jump as he was caught by the cars and pinned against the boiler-head; saw a car double against the one that had caught the engineer in the same manner that the blade of a knife doubles as regards the handle; saw a brakeman caught between the cars that doubled up; saw one of them slide over or across the other, forced by the cars behind; saw the nameless appearance of the man, after this action; saw a car fall against the water-tank and tip it over; saw a portion of the boiler-head or front detached and come with terrible velocity towards the window; felt the shock as it passed through the window and by the chair in which I was sitting; saw the surviving train-men as soon as the cars stopped begin to carry the dead towards the door of the waiting-room, through which they passed without opening the door or making a sound.

I started to go into the waiting-room, when I stumbled upon the body of a man lying upon the floor. I looked carefully, saw that he bore on his coat the pin of the O. R. T., thereby proclaiming himself as an operator. As I looked I recognised the face of an old acquaintance, an operator from whom I had not heard for a long time, by the name of Frank Willard. While I looked there came into the office two men, who picked up the body, carried it to the waiting-room, where I saw them lay it beside those of seven others, but as I stepped forward to see who they were the entire apparition vanished. I looked out of the door. There was no sign of a wreck, the tank was as usual, but I noticed a very strong smell of smoke.

I then went into the office, looked at the clock, which marked 12.30 a.m. I sat down at the key, called up the train-despatcher, asked if there had been a wreck near that place in the last year, and he replied that the night man had been killed there about a year ago in a collision. I asked my relief in the morning the name of the night man who was killed there and he replied Frank Willard, and gave a good description of the man as I had known him. He also showed me a copy of the country paper containing an article referring to the wreck, giving the names of those killed, and noting the fact that the wreck took fire and was burned, with the exception of several cars that had been near the water-tank when it was tipped over and were so wet that they would not burn.

MR. GLADSTONE is preparing for the 'North American Review,' an article which will be published under the general title of 'The Future State and the Condition of Man in It.'

MUCH of the unhappiness of the world comes of harbouring old-world beliefs or new-world doubts; and there are many thousands who, as a mere matter of personal happiness, supremely need the emancipation which bright and hopeful ideas alone can give. 'Thoughts are things.' They are 'spirit and life' to receptive souls. At last they move the world.—J. PAGE HOPKINS.

## 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.]

## Shadow Photographs.

SIR,—Please allow me to say, in answer to 'Verax,' that it is not at all necessary for 'Z.' to take the photographs at his studio. He is in his sixty-fourth year; he has a clever wife, a good operator, and four sons, and they think 'Z.' better out of the business.

## The Theosophists.

SIR,—I see in 'LIGHT' for December 14th, that 'the miserable bickering' in the English 'Theosophist' fills you with pain and regret to see how low the Theosophical Society appears to have fallen.

Would you allow me to point out that the vast majority of Theosophists who, in Europe, India, and Australia have been unable to follow Mr. Judge and his friends in the late split in the Society take no part in these personal recriminations, neither in their magazine, 'Lucifer,' nor in 'The Vahan'? They are content to hold a dignified silence in the face of an infliction which their principles prevent them from resenting and their philosophy from deploring.

THOS. WILLIAMS, F.T.S.

## Astrology.—'The Stars in their Courses Fought against Sisera.'

SIR,—Students of Astrology will, I think, read the following with interest.

In September, 1888, I set the horoscope of the present Emperor of Germany, and the following is the interpretation of it by me, as written down at the time; the original is open to your inspection:—

A bad horoscope, and the native will come to grief, in spite of the help he will meet with from true friends. Both the Lights are afflicted, the Sun by the opposition of Saturn, and the Moon by the opposition of Herschel. Mars throws a trine to the Moon, and Jupiter is in trine to the Sun: this will help him considerably; but Mercury is very weak, and Mars is in square to Venus, with Jupiter almost in opposition. His judgment is bad, and he will make many mistakes, I fancy.

I think there is evil coming shortly to the Empress, or else to one of her children, or it may be that this may strike even more directly.

T. L. HENLY.

## Communications in Unknown Languages.

SIR,—I am afraid that you will find me intruding far too often on the pages of your most valued journal, but I thought it might be a duty to give my small mite to the solution of the question: 'Has any Spiritualist ever received a communication in a language with which he was quite unacquainted?'

Now, I have recently studied that wonderful book, 'The Seeress of Prevorst,' by Justinus Kerner, and to those of your readers who are not sufficiently intimate with the German language I shall just mention the few lines of this book which have relation to the debated question.

Everybody who has read the beautiful book by Mary Howitt, 'The Pioneers of the Spiritual Reformation,' will, by her description, know that no man could be more trustworthy, earnest, and honourable than Justinus Kerner, and we may believe him implicitly when he tells us as follows:—

The Seeress, Mrs. Hauffe, told me that the whole inner life has its foundation in numbers (*ziffern*). It seems that there exists a spiritual mathematic as well as an earthly one. The most wonderful thing was that there exists a spiritual language, with which she was as intimate as with the numbers (*ziffern*). She spoke it so often in her trances that we gradually learned the signification of many of the words. For instance, *Elschaddai*—the Almighty; *Handacadi*—Physician; *Nochiane*—Nightingale; *Sohmodo*—Moon; *O pasqua non ti bjat, handacadi*?—Will you not give me your hand, physician? *Bona finto girro*—They ought to go away, &c.

Kerner said that this language was more sonorous than any that he knew, and that it sounded like some old Oriental languages.

Madame Hauffe told him that it was spoken by the Jews in Jacob's time, and that it dwelt in the innermost part of every man. Madame Hauffe herself, in her normal state, did not know a single language besides German, and even that rather as the

peasants speak it, not real German (*Hochdeutsch*). In writing her mystical language she made use of numbers and most curious cyphers (*ziffern*), which all are to be seen in the interesting book I have mentioned.

Hoping that these imperfect communications might be of some little use, I have sent them to you.

MADAME DE C.,

Denmark.

(Editress of 'Fra de to Verdener'.)

## 'An Argument for Re-incarnation.'

SIR,—The 'Argument for Re-incarnation' in 'LIGHT' of December 28th is one of the most puzzling of the many perplexing articles on the question of Re-incarnation that have as yet appeared. It may be difficult, even impossible, to prove or disprove this doctrine to everybody 'on demand,' but it is surely not so very difficult to see whether we think about it legitimately.

Mrs. Dinning has taken note of the just complaint that in discussions on Re-incarnation 'there is nothing but theory, and no facts are given'; she also takes it as a matter of course that on such an abstract subject it is difficult to give facts, and does not know whether her own experiences in relation thereto would be considered as coming under the category of fact. Then follows the astounding statement: 'But this I know, that all dependence on the reliability of spirit teachings or communications must, in a great measure, hinge on our belief in the truthfulness of the spirit of whom I am about to write.' That is to say, all dependence on the reliability of spirit communications must hinge, in a great measure, on our belief in the truthfulness of Mrs. Dinning's declarations—for this is precisely what the matter amounts to.

It seems necessary (preposterous though the necessity be) to protest that Mrs. Dinning's interpretation of the curious experience she has related is merely a personal affair, and may have no validity for the general mind. Indeed it is needful to assert that the bare postulate of communion with El Hakim and Von Schieler is inadmissible as a basis on which to build an argument for a doctrine so heterogeneous to our organised knowledge as that of Re-incarnation. Supposing El Hakim to be a real individualised spirit, consciously communicating through Mrs. Dinning—in support of which supposition there is, however, absolutely no evidence given—before a message from him could be invested with any authority, we should require satisfaction on at least these three points: first, correctness of the reported message; second, truthfulness of the communicator's character; and third, the soundness of his knowledge. It is hardly necessary to remark that we have not on one of those points any of the assurance requisite. But observe that, granting the fact of El Hakim's existence, the fact of his communion, the fact of accuracy of the communication, and the further fact of El Hakim's truthfulness, we are confronted at last with only a personal opinion—since nothing has been advanced to show that the assumed opinion is positive knowledge.

'Now it seems to me as a very pertinent question,' says Mrs. Dinning, 'if there be no such thing as Re-incarnation, why did Von Schieler (instead of being stubborn) not say, "You are a lying spirit, and you know you are not speaking the truth"?' It would be, perhaps, a work of supererogation to show up the real nature of this spurious dialectic. Let us suppose, again, the existence of El Hakim and Von Schieler, and the reality of their communion as alleged, why should the one say to the other, 'You are a liar, and you know you are,' merely because the latter professed knowledge which was not common to both? Yet such are the transcendental amenities Mrs. Dinning would have expected had Von Schieler disagreed with El Hakim in regard to the doctrine of Re-incarnation!

Because Von Schieler was stubbornly silent on the question, instead of accusing his spirit-brother of conscious mendacity, Mrs. Dinning would have us see evidence of the truth of Re-incarnation!

To go to war against Re-incarnationists in general would be a Quixotish kind of enterprise, entailing many a terrible wind-mill affray; but to contribute a helpful word towards clear-thinking is possibly an attempt less futile. Hence this letter from one who, having duly noted all that has ever appeared in 'LIGHT' on the subject of Re-incarnation, has hitherto (like Von Schieler towards El Hakim) maintained on the question a stubborn silence.

W. BUIST PICKEN.

## SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

WELCOME HALL, 218, JUBILEE-STREET, MILK END.—On Sunday last Mr. Walker's guides gave an interesting address on 'Man's Responsibility, and What is Spiritualism?' which was followed by clairvoyance. One or two very good tests were given. On Sunday next Mr. Dalley will give a trance address to be followed by clairvoyance.—E. FLINT, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—Anniversary services will be held on Sunday, January 26th, at 11 a.m., 3 p.m., and 6 p.m. Mrs. Bliss, Mrs. Weidemeyer, Mr. and Mrs. Branchley, Mr. Veitch, and other mediums and speakers, will take part. Solo and musical selections by prominent artistes. All friends are heartily invited to attend.—W. P.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—On Sunday last Mr. J. Dale gave us his experience as a Spiritualist, and showed that man must thoroughly understand himself before he can realise the Fatherhood of God. He afterwards gave some clairvoyant descriptions. Many strangers were present. On Sunday next, at 7 o'clock, open circle. Tuesday, social evening, commencing at 8 o'clock. We hope to see many friends present.—J. B.

STRATFORD SOCIETY OF SPIRITUALISTS.—Mr. Ronald Brailey will occupy our platform on Sunday next. On Sunday last Mr. Whyte gave an excellent address to a large audience, which was highly appreciated. Mrs. Bessan kindly rendered a solo. On Friday of this present week, at 8 p.m., Mrs. Wallis will give a trance address on 'The Spirit World—a Shadow or a Reality?' We have to acknowledge, with thanks, a book for our library from Mr. A. Stein. Also a large number of books from our sincere friend, Mr. R. Wortley.—THOS. MACCALLUM, Hon. Sec.

CARDIFF, ST. JOHN'S HALL.—On Sunday, 29th ult., Mr. R. Phillips, of Bristol, very kindly gave us an excellent address upon 'The Fear of the Departed,' in which he analysed in a very interesting and lucid manner the superstitious fear and sense of grimness with which the topic is so commonly invested, showing that they are the results of ignorance, and will disappear before a fuller knowledge of the spiritual verities by which we are encompassed. On Sunday last Mr. Robert Mark gave a very interesting address upon the Biblical narrative relating to Cain and Abel, from which he deduced some interesting and useful lessons.—E. A.

WELLSINGTON: WELLINGTON HALL.—The social gathering held on Thursday, 2nd inst., was a great success. Our thanks are due to all the friends who kindly gave their assistance. Mr. Adams presided, and between the songs called upon various old friends of Spiritualism, who gave greetings and pithy speeches, Messrs. W. Wallace, Rodger, Eames, and Jones. The chairman, in congratulating the friends on so large an assembly of young people, gave an interesting recital of experiences, and earnestly called upon each one to investigate for themselves. The dance which followed was kept up with spirit till twelve o'clock. Mr. Smith, the indefatigable and courteous M.C., contributing greatly to the success of this part of the programme. We propose to arrange a similar entertainment for Good Friday, April 3rd, presided by a lantern lecture on psychic photography, of which due notice will be given. On Sunday last an excellent address was given by Mr. Rodger on 'Time and the New Year,' followed by Mr. Dalley, who spoke, under control, on 'Immortality.' Other friends gave their views on God, Hope, Faith, and Prayer. Mr. Jones showed how the various views harmonised.—T. BROWN.

CAVENTISH BOWNS, 51, MORTIMER-STREET, W.—On Sunday last Miss Rowan Vincent addressed the meeting on 'The New Year.' Reviewing some of the chief events connected with Spiritualism which occurred during 1895, the lecturer earnestly advised all to carefully consider what had transpired during the last twelve months, deducing therefrom the many valuable lessons to be learned. Miss Vincent's address was inspiring and eloquent, and was characterised by that charm of manner and ability of resource which has won for her the well deserved appreciation of all who have been privileged to hear her. Miss Vincent gave thirteen clairvoyant descriptions after her address, and was remarkably successful, eleven descriptions being fully recognised. On Sunday next, Miss MacCreadie's control 'Sunshine' will give clairvoyance, and Mr. J. Edwards will relate 'Some Personal Experiences.' Mr. Sherman, whose musical ability has served so greatly to enhance the pleasure of the Cavendish Rooms meetings, has kindly consented to sing on this occasion. The following is our programme to the end of February: January 12th, Miss MacCreadie; Clairvoyance; Short Address by Mr. J. Edwards. January 19th, Visit of Mrs. Emma Hardinge Britten; Answers to written questions from the audience. January 26th, Mrs. Green (from the North of England); Address and Clairvoyance. February 2nd, Second Meeting with Mrs. Green; Address and Clair-

voyance. February 9th, Mr. J. Veitch; 'The Belief in Immortality, Does it Influence Conduct?' February 16th, Miss MacCreadie; Clairvoyance; Short Address by Mr. W. T. Cooper. February 23rd, Mr. W. E. Long; 'The Basis of Mediumship.'—L. H.

## MRS. E. HARDINGE BRITTEN AND HER TOUR TO AMERICA.

The statement which appeared in last week's 'LIGHT,' to the effect that Mrs. Britten is likely to respond to urgent calls from leading Spiritualists across the Atlantic to transfer her services once again to the land where, for many years, her labours were so highly appreciated, is not likely to be regarded with satisfaction by the Spiritualists of this country.

Last Sunday night, at the close of a brilliant lecture delivered in Daulby Hall, Liverpool, to a crowded audience by Mrs. Britten, the Chairman made allusion to the possibility of the removal of another of our best speakers to America, at the same time expressing his satisfaction at the cordial and fraternal feeling existing between the Spiritualists of America and Great Britain, but expressed the hope that, at present, at any rate, that lady would see it to be her duty to remain in England.

The response to this announcement called forth quite a demonstration on the part of the audience, evidencing the strong desire and hope that Mrs. Britten will remain at her post, where her valuable services are so much needed, and we trust it may be so decided. We beg to remind our American friends that they have with them now three of our best speakers, viz., Howell, Morse, and Colville. Can we not, by way of friendly exchange, have some of the American mediums over here to help us? Mr. John Slater's visit was much too short, but we hope that that gentleman will be able to fulfil his promise to pay us a visit during the coming summer, when he will be sure of a hearty welcome.

JOHN LAMONT.

## RECEIVED.

- 'Windsor Magazine,' for January. (London: Ward, Lock, & Bowden, Limited, Salisbury-square, E.C. Price 6d.)
- 'Spiritual Review,' for January. (London: 113, Edgware-road, W. Price 6d.)
- 'Photographic News,' No. 1, New Series. The Journal for Amateur Photographers. (London: 22, Farnival-street, E.C. Price 1d. weekly.)
- 'Atma's Messenger.' A monthly magazine in the interests of Atma Theosophical Society of New Haven. (West Haven, Conn.: Wanda Press, P.O. Box 196.)
- 'This World and the Next.' An Australasian Spiritualistic Journal. November. (Australia: 29 and 31, Eastern-arcade, Bourke-street, Melbourne. Price 3d.)

## TO CORRESPONDENTS.

- COMMUNICATIONS RECEIVED.—'General Lorrison,' 'Questor Vite,' 'Photogram,' T.P., G.H.V.G., J.E.J.
- HOLROYD CALTHORPE.—A letter which we sent to you in April last, to the only address you gave us (Melbourne, Victoria), has just been returned to us marked 'Unknown.'
- W.A.—No. Do not misunderstand us. We do not say that there are no such things as genuine psychic photographs. What we do say is that some which are passed off as such are clearly fraudulent; that satisfactory proof of genuineness should therefore be required wherever possible; and that when such proof is not forthcoming we ought not to be expected to do more than hold our judgment in suspense.

## A QUESTION.

Passing out of the shadow,  
 Into a purer light;  
 Stepping behind the curtain,  
 Getting a clearer sight;  
 Laying aside a burden,  
 This weary mortal coil;  
 Done with the world's vexations,  
 Done with the tears and toil;  
 Tired of all earth's playthings,  
 Heartsick, and ready to sleep;  
 Ready to bid our friends fare well,  
 Wondering why they weep;  
 Passing out of the shadow  
 Into Eternal Day;  
 Why do we call it dying,  
 This sweet going away?

December 28th, 1895.

OMTEL.

DR. WYLL'S 'Theosophy' has been re-named 'Christo-Theosophy,' and is now published by Kegan Paul and Co., and the price has been reduced to 2s. 6d. net.