

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.

In truth, there is nothing new under the sun. Readers of Reichenbach's wonderful books have long known that the much-glorified 'Röntgen rays' were well known to him, but in another way. Several times the subject turns up in his books. A German scientist, we are glad to see, has published, in the 'Frankfurter Zeitung,' the following extract from Reichenbach's 'Der Sensitive Mensch und sein Verhalten zum Ode':—

Madame K. was amusing herself by bringing the back of her hand near the conductor, so as to draw forth the electricity with the tips of her fingers, when these, by reason of the odic current, became so transparent that she could distinguish with precision the veins, the nerves, the tendons and the muscular ligaments. This may prove to be of incalculable efficacy in therapeutics, especially for purposes of diagnosis. For, given the possibility of rendering the body of every sick person diaphanous, by good sensitives, these will be in a position to discern what internal organ may be morbidly affected, and what progress it is making towards amelioration or deterioration. Moreover, the physiological processes of the body in health may be examined in the same way.

Of this and kindred statements, the result of careful experiments, the 'great' physiologist, Dubois-Reymond, said that they indicated 'the most deplorable aberrations that had ever scattered the brains of a human being.' This was forty years ago. And so 'the whirligig of Time brings in his revenges.'

We have been a good deal interested in the accounts which have reached us of a certain Helen Keller, who, though deaf and blind, has, at the age of sixteen, developed superb intellectual powers as a thinker and speaker. She is a mystery to all who know her, and the problem is—whence came the marvellous unfolding of brain and soul, and the great influx of knowledge, without the use of the two primary senses? She has lately delivered an address before the 'American Association to Promote the Teaching of Speech to the Deaf.' Referring to this, and in general to this mysterious personality, 'The Medical Times,' of New York, says:—

What, now, is the secret of this wonderful success in overcoming obstacles almost inconceivable by the average human being—in emerging from what, a few years ago, would have been utter and hopeless darkness, into the fullest intellectual daylight? Was it inherent force of mind which gave this afflicted creature the victory? On the contrary, it is much more probable that, had she retained sight and hearing, she might have turned out quite a commonplace young person. It is the intense and unswerving concentration of her every faculty upon the one great object of self-improvement that has led to this marvellous and unexampled development. Such concentration, under all the circumstances, was a simple necessity of her being. The soul, once awakened, could do nothing else but struggle upward and onward towards the opening light. There was no influence to bind it down or divert its energies. Not a moment, not a thought, was wasted. Compared with an aspirant like this, what wretched spendthrifts of time and talents are the most renowned and most exemplary among the multitudes that pity her!

It is doubtful whether 'The Medical Times' has said the deepest word on this subject, but, if we take its expla-

nation as sufficient, what enormous possibilities for us all it suggests! Sight and hearing seem to be the two chief gateways to knowledge: but the inner self left to itself can, it seems, find subtle ways of its own to the fountain-head. It is all very beautiful and very consoling. When all the senses fail us, what then? Is it possible that this may be gain, not loss? Perhaps this child may have more to suggest to us concerning the real self and the real life than the whole bench of bishops.

'The Arena' for November is, of course, very largely concerned with the late battle-royal over Silver, now for the time being settled against the side 'The Arena' favoured. But it finds room for articles relating to very different subjects, notably one by Dr. J. R. Buchanan on 'Jesus and the Apostles'—a sort of earthquake as to the New Testament, which he regards as a monument of the work of the cruel and crafty priests at Rome, who, in his opinion, did for Christ and Christianity what the priests at Jerusalem just failed to do. It is a trenchant article, full of force and fire, but of very doubtful value as history.

From one of our readers we have received a letter containing the following paragraphs:—

In your edition of October 31st, 1896, there are three independent sentences which I use for the purpose of this letter: Page 522, 'Creeds are all based upon crude and materialistic notions of God and His dealings with the human race'; p. 523, 'They (deceiving spirits) do not know, and have falsely stated what they have imagined'; p. 518, 'Death leaves the essential being unchanged.'

Can anything be more 'of the earth earthy' than so to limit 'transforming power'?

Can anything be more 'dogmatic' than to assert (and that in the face of such deceptions as are declared in No. XLVII., p. 523) that the essential being is unchanged by death?

What can be a more 'materialistic notion' than that which clothes non-corporeal existence with the vices due to corporeal?

This seems to suggest that vices, as of lying, &c., belong to 'corporeal' existence. We doubt it. Perhaps some vices do, such as intemperance, but we doubt even that. The body is the spirit's manifestation and instrument. We do not 'limit Transforming Power,' we only say that the natural law works in the spiritual world as here. A being who goes on to spirit-life, a liar, a mischief-maker, a trickster, a buffoon, begins there as he ends here—we hope not to remain so.

We confess we cannot comprehend the paragraph beginning 'Can anything be more dogmatic?' Surely the 'deceptions' alluded to confirm our assertion that 'the essential being is unchanged by death.'

'The Flamme,' a Berlin paper, has been gathering the opinions of leading men of literature and science concerning cremation. The result is interesting and hopeful. Here are a few representative opinions:—

DR. KARL BARDELEBEN: 'The decomposition of bodies after death is, as chemistry tells us, in reality slow cremation. The great difference between "cremation" and "burial" is, there-

fore, only that the body is consumed slowly during the latter process, and that poisonous gases are allowed to escape, while with cremation this is not the case. Nor does cremation allow bacteria to live.'

PROFESSOR LUGO BRENTANO: 'Profanation of the remains of our departed can only be prevented by cremation.'

ERNST HAECKEL: 'May cremation in the end overcome the difficulties which superstition, the power of old custom and intellectual indolence place in its way!'

FRITZ LEMMERMAYER: 'I cannot imagine a more beautiful manner of dissolving the mortal remains of man than consumption in the pure and elevated element of the flame.'

ANTON VON PERPAL: 'We have lost the aesthetics of death. Let humanity turn its back upon the Christian skeleton and its scythe: let us return to the symbol of the ancient Greeks, a youth in the flower of his age, bearing an extinguished torch. When mankind has learned this, we will think with pity and repugnance of the barbarous times in which Nature's slow, nauseous process was preferred to the most beautiful symbol of immortality—the flame.'

The poor paper cover of 'Spiritualism Explained, in Seven Trance Addresses through Mr. E. W. Wallis,' has not deterred us from looking inside. The subjects are—The return of the dead; The message of the dead to the world; From Hell to Heaven; Spiritualism, advice to inquirers, its foundations, its revelations, its confirmations; The Education Problem, church or no church.

Whatever their source, these addresses are eminently reasonable, and people who may find it hard to agree all along might admit the purity of the source and admire the facility of the flow. The book is supplied by P. Galloway, Vyse-street, Birmingham. Why is there no London publisher!

'The Harbinger of Light' hopes great things from Professor Elmer Gates' curious studies on what we can only call the manufacture of brain-cells. Certainly those experiments, cruel as some of them appear to be, are deserving of careful study. The Professor believes he has established the truth of the theory that brain-growth is purely a matter of culture. He has tried it even on dogs, and holds that he has demonstrated the possibility of developing brain-cells by training dogs to discriminate colour. He holds that we could grow brain-cells in 'the fallow parts' simply by steady education of faculty. Moral training, scientifically carried out, is, he says, brain-growing. The evil must be crowded out and smothered by the good. But the whole process turns upon actual discrimination on the part of the recipient. Teaching is only half the battle; the taught must be guided to personal acts of volition and choice.

There is probably a good deal in it, and perhaps our highly-developed scoundrels do not tell much against the theory, inasmuch as, after all, they may only be developed on the wrong side.

In so far as there is a practical truth in all this, it is immensely worth the attention of mediums, if only for the sake of self-elevation on right lines.

LONDON SPIRITUALIST ALLIANCE, LIMITED.

A meeting of Members, Associates, and friends of the London Spiritualist Alliance, Limited, will be held in the French Drawing Room, St. James's Hall (entrance from Piccadilly), on Friday, December 4th, at 7 p.m. for 7.30 p.m., when Mr. Richard Harte will give an address on 'The New Spiritualism.' Those who have had the pleasure of hearing Mr. Harte on previous occasions will most assuredly be pleased to welcome him again.

In accordance with No. 15 of the Articles of Association, the subscriptions of Members and Associates dated after this date will be taken as for the remainder of the present year and the whole of 1897.

'THE EVENING STANDARD' ON THE OCCULT.

'The Evening Standard's' queer 'Magical Story of 5662 Years Ago' has naturally secured the attention of all kinds of thinkers and scoffers. But we are inclined to think that the 'Standard's' own remarks are more noteworthy than the story itself, for it treats the matter seriously, and distinctly urges 'The Psychical Research Society' to go on with its inquiries. The following paragraphs are worth preserving from the wreck of all daily papers:—

Nearly six thousand years have passed since the above marvels were said to have been exhibited before the Egyptian King. And it is not a little suggestive that every great civilisation that has since arisen, attained its zenith, and decayed, has left behind it similar inexplicable records of mysterious powers claimed for certain special individuals.

But what has the present age to say of a story of this kind? The close of the century has seen the Society for Psychical Research established, embodying among its adherents some of the keenest intellects of the day. It is to the specialist in all branches of knowledge we must turn for accurate appraisement of facts, and possibly the twentieth century may see a partial unravelment of this mysterious, occult phenomenon, which, like a thread of silver, is found universally interwoven with the history of the past. The explanations offered by the simple-minded, but untrained and unscientific, observer are as crude and silly as is the practice of ignoring altogether, and denying as untrue, all we have not studied and cannot explain.

Possibly the key to the difficulty may, after all, be a very simple one. The influence of mind upon mind is only now receiving scientific attention. Many intellects evidently possess an extraordinary power of visualisation, and may be able so to transfer that power to another mind as to make him or her actually see, as if objectively, what has no existence except in the mind of the visualiser. This explanation may be very wide of the mark, but it is feasible as a working hypothesis, and has much in common with what the late Madame Blavatsky termed 'glamour.'

But, while it is easy to criticise details, the belief in so-called magic by the Egyptians, Assyrians, Persians, Hindoos, and Greek and Roman peoples, remains an historical unexplained fact. What the nineteenth century has done in the domain of mechanical appliances we have seen. Could prejudice and ridicule have killed, surely ghosts, haunted houses, *et hoc genus omne*, should have disappeared years since, and become as extinct as the dodo. But if the twentieth century, as it promises to do, focusses its intellect less on tabulation, classification, and nomenclature, and more exclusively on causation, many subjects that remain mysteries to us will become clear and explainable to our children.

PERSONAL.

On Thursday, November 5th, the Editor was about to leave the Office of 'LIGHT,' 2, Duke-street, Adelphi, when he met with an accident by which the radius of his right arm was broken. He had not intended to make any reference to the matter in these pages, but he finds that circumstances render it necessary to do so. In the first place, the matter has become so far known that a considerable number of friends have written to him with warm expressions of sympathy, and he can only acknowledge their kindness through these columns. In the second place, he never realised until now, when he is to a large extent helpless, how extensive his personal as distinct from his editorial correspondence has been, and this correspondence, he feels it necessary to say, he shall be reluctantly compelled to discontinue for the present. At the same time he is glad to be able to express his confidence in his ability, by the aid of amanuenses, to carry on his purely editorial work as hitherto. His medical attendant assures him that his arm is going on as well as possible under the circumstances, but a few weeks must necessarily elapse before he will be able to use his right hand again.

We are requested to say that 'A. B. M.' is much obliged to 'A. Watcher' for his information.

FURTHER EXPERIMENTS WITH EUSAPIA PALADINO.

AN INTERVIEW WITH MONSIEUR DE ROCHAS.

A committee, comprising M. Sully Prudhomme, of the Académie Française; M. Desboux, Director of the Odéon; Professor Richet; M. de Rochas and Dr. Dariex, invited Eusapia Paladino to Paris to hold some further experimental sittings, which commenced on September 15th.

Similar phenomena to those previously occurring in her presence were repeated—movements of objects at a distance, lights, and levitation of a table above the heads of the sitters, without contact of the medium's hands, and remaining suspended while two of the committee endeavoured to press it down. As these experiments will be fully described in the 'Annales des Sciences Psychiques' they need not be further referred to here.

Another series of sittings was subsequently held at Bordeaux, at the residence of M. Maxwell, Deputy Attorney-General of Grenoble, who had invited Baron de Wateville, Count de Grammont, and M. de Rochas to assist. Various scientific registering apparatus had been specially prepared, with the intention of obtaining a mechanical record and measurement of the psychical force, by the aid of these appliances. It was, however, recognised at the first sitting that any attempt to determine the expression of this force through the medium was useless. The phenomena manifested in her presence assume a certain order apparently, which is primarily conditioned, presumably by the peculiarities of the human instrument, and by the capacity and knowledge of the invisible operator, and cannot be modified to any great extent (though they may be degraded) by the investigators.

The committee, therefore, decided to take the phenomena as presented, and to concentrate their attention upon the observation of the process by which movements of objects at a distance were effected without contact. The result of their investigations in this respect was a unanimous conclusion that movement of objects at a distance from the medium is effected by means of 'astral' hands projected from the medium; while the movement of objects close to the medium, such as the levitation of a table without contact, appears to be effected by means of an invisible force which flows through the medium's hands. M. de Rochas considers that this conclusion constitutes an important contribution to our knowledge with regard to the production of psychical phenomena.

While both of Eusapia's hands were being held by M. de Rochas, his face was held and squeezed with considerable force by an 'astral' hand. Hands were inserted under his arms, and he was lifted up off his chair, the chair being placed over his head, upon his shoulders. Other members of the committee were touched in a similar way, one of them seeing the fingers that were held over his face and eyes.

As to whether the hands thus materialised and projected to a distance from the medium were those of Eusapia's own 'astral' form or not, M. de Rochas could express no opinion. It is most improbable that the astral or psychical vitality pertaining to Eusapia's hands could be extracted from their physical molecular cells and externalised. Such a procedure would most probably imply the disintegration of her physical hands, as occurred in the case of Madame d'Esperance, described by M. Aksakow, when the lower part of her organism was apparently dissolved. This did not occur in Eusapia's case, as her physical hands remained in the grasp of one of the investigators, while these 'astral' hands were acting at a distance. We may conclude, therefore, that the astral hands which were projected to a distance from the medium were those of the invisible operator, temporarily materialised by the use of the exteriorised vitality of the subject.

The possibility remains, however, that such hands may perhaps be constituted by the invisible operator's thought-determination acting through and by means of the subject's exteriorised vitality; in other words, that they may be the objectivised and materialised thoughts of hands, carrying motive energy through the medium of the subject's exteriorised vitality. It is now recognised that hypnotic suggestion may entail the objectivisation of the suggested idea in the subject's mind; the visualised idea becoming more vivid and real to the subject's perception than his normal surroundings. It is also well known that Occultists claim to effect the projection of thought-forms, which are constituted of their auric emanation or vital radiation. It will be seen, when thus taken in connected association, that the latter phenomena are but a progressive step on the former; that such thought-forms are externalised and projected thought-objectivisations clothed in exteriorised substantial vital aura. It may, therefore, be considered probable that operators in intra-normal or superstantial states may be able to carry such phenomena yet a step further than is possible to embodied Occultists, and by condensing or 'coagulating and fixing' the exteriorised vitality of the subject to a greater degree than is possible to Occultists, render such thought-objectivisations more external or palpable to our senses. That this force carries dynamic energy and sensibility has been demonstrated by M. de Rochas in his previous works, but was further confirmed in the present experiments.

Eusapia, at the request of M. de Rochas, held her hands some inches above one end of the table, which was then levitated. While so suspended in the air, M. de Rochas pinched the intervening space between the table and the medium's hands. The sensation of the pinch reperceded to Eusapia, who uttered a cry of pain; showing thereby that an invisible connecting medium passed from her hands to the table, carrying sensation and dynamic energy. The phenomenon of repercussion is known to occur between materialised figures and the medium in the cabinet through whom they are projected, and with whom consequently the latter are shown to be invisibly connected. M. de Rochas has previously shown that sensations produced in the externalised vital human 'double' re-percuss to its embodied self. It is, therefore, possible that these astral hands are materialised thought-forms, projected through the medium by means of an invisible vital circuit which is known to carry dynamic energy and sensation. This, if admitted, comes in support of the claim previously made in these columns, that 'materialisations' are not the original spirits themselves, but materialised doubles, representing them; i.e., doubles clothed with matter by a process of coagulation, as above.

There remains the further question as to whether these 'astral' hands are produced by auto-suggestion on the part of the medium, as most mediumistic phenomena are supposed by Ochorowicz and Professor Richet and other psychical researchers to be produced, or by the suggestion of an invisible determining operator. As 'hallucinatory objective visualisations' in hypnotic subjects are not produced by auto-suggestion on the part of the subject, but imply determination, which Dr. Baraduc has shown to carry transference from an operator external to the subject, the same law most probably applies with regard to mediumistic objectivisations or phenomena, even though the latter are externalised (as are Occultists' thought-forms) and more densified and sense-related than the former. The presence of an operator external to Eusapia was, indeed, verified several times during these experiments, when his face and beard were partly seen. One of the committee entered the cabinet behind the medium on one occasion, and was 'handled' to a very palpable degree. This intra-normal operator assumed the name of 'John King,' and informed

the investigators, through his subject, that he was an ex-Egyptian. None of the committee, unfortunately, asked him in what way he was connected with the 'John King' who used to render similar services to Madame Blavatsky when she called herself a Spiritualist, but who claimed to have been an English buccaneer, Morgan by name, as Colonel Olcott tells us. Poor Morgan, or 'John King,' however, received but scant recognition for his services when that lady came to call herself an Occultist, when he concurrently became degraded to the rank of an 'elemental,' which Mr. Sinnett now tells us is a thought! Morgan must have been hard up for interesting occupation to work through so thankless a subject, unless his buccaneering propensities led him to enjoy the fun of creating a sensation at all costs and mystifying people. It would be interesting to discover why the entities who are delegated to this class of service appear to affect the generic title of 'John King.'

M. de Rochas pursued further his researches into the identity of process existing between electricity and the vital emanation radiated from the medium. It was found that the passing of an electric current from a Wimhorst machine by means of a chain, one end of which was fastened to the subject's shoulder and the other to the table, gave considerable additional strength to the phenomena. Eusapia in her normal state objected to the use of electricity, but when in intra-normal or 'secondary' state, her control asked that it should be used.

M. de Rochas found Eusapia very susceptible to mesmeric influence and suggestion. He reproduced the usual visual and auditive hallucinatory phenomena with her. Indeed, he discovered that it saved time to mesmerically induce her into the secondary, or trance state, rather than to wait till she was entranced by the invisible operator, who, however, then took control of her. M. de Rochas also produced the phenomenon of the 'exteriorisation of sensibility' with her, which formed into a column at her right side. He was, however, unable to proceed through the process of developing this into the 'double,' because the invisible operator seized upon this vital emanation and used it for his own purposes in the production of the phenomena already referred to.

Eusapia was as susceptible to 'suggestion' when entranced by her invisible operator as when mesmerically induced by M. de Rochas. Suggestions made to her by M. de Rochas, when entranced, were evidently executed with entire conviction, as much so as were the 'suggestions' from her invisible operator, which fact in itself constitutes strong evidence as to the identity of process in the production of mesmeric and mediumistic phenomena.

The positive value of these experiments, as compared with those at Cambridge and with the mere negativeness entailed by persistent and determining scepticism, stands self-evident. Indeed, as M. de Rochas observed, in this respect, and therein confirming the criticism of Ochorowicz, 'If a considerable number of experimenters in different places affirm the reality of certain phenomena they have observed, while a few others fail to obtain them, the probability is that the latter did not know how to establish the conditions necessary to obtain the phenomena in question.'

To students of psychical research the special value of this evidence will probably be admitted to lie in the identity in process, which is displayed as existing in the production of mesmeric and mediumistic phenomena. The process thus suggested as constituting the *rationalis* of Spiritualism may probably be considered worthy of further consideration as possibly constituting a basis upon which Spiritualism may come to be studied in a truly scientific manner.

Q. V.

THE GROWTH OF THE SOUL.*

(Concluded from p. 521.)

Mr. Sinnett devotes his twelfth chapter to the ancient Mysteries. He tells us that 'the wise priests of old—in the days when priests were really wise and studied the mysteries of Nature instead of fantastic rituals—forebore from pouring out their knowledge too recklessly into vessels ill qualified to contain it.' That Mr. Sinnett does not throw much light on the ancient Mysteries may therefore be our own fault. He quotes from a number of books, ancient and modern, upon the Mysteries, giving us the conjectures of clergymen and laymen about them; but we fail to find anything, either in these quotations or in Mr. Sinnett's own contribution to the subject, that every well-informed Spiritualist may not be supposed to know. Nor is it likely that he will have anything to teach us unless he alters his method, for Theosophists shut themselves off from two out of the three sources of explanatory information open to us in this matter. They avoid the study of hypnotism, and are apparently as much afraid of Spiritualism as the most abject Roman Catholic; so there remains for them merely the cultivation of their intuition, with nothing whatever to check the vagaries of their fervent imaginations.

In 'Theosophy in the Middle Ages' Mr. Sinnett shows that the alchemists kept the torch of Theosophy alight in the general darkness. 'The real alchemists were spiritual philosophers concerned with the all-important task of developing the divine possibilities of their latent human nature.' Our author thinks that 'the evidence to show that certain of the alchemists really did accomplish the much-talked-of physical experiment and turn out metallic tangible gold, that could be coined into money, in considerable quantities, is simply overwhelming.' But the true alchemists had other purposes in view—they sought to become 'Adepts':—

The world contains a kingdom of beings, so to speak, above the human kingdom, into which men may rise if they set to work to climb in the right way. Now the real alchemists were aspirants for 'adeptship,' as we would express the idea in modern theosophic language, and it is quite obvious in various ways to the student of occultism, that some of them attained that condition of being.

'Initiation in the Present Day' is the subject of the fourteenth chapter. In it we meet with a view of the Mahatmas that seems to open up a prospect of a better understanding between Spiritualists and Theosophists. Mr. Sinnett says that although the high initiates are very inaccessible to the men of to-day, they do, nevertheless, exist as actually as ever within the reach of those who make themselves worthy of the privilege of communicating with them; and then he says:—

Of course, such beings are under conditions of existence so widely unlike those of ordinary humanity that it would almost be truer to say they are great spirits maintaining a physical body on earth for use in occasional emergencies, than physical men who have peculiar power of rising into spiritual conditions of Nature.

'The great purpose of Nature,' we are told, is that men shall rise into 'higher conditions of being':—

From one point of view the innumerable differentiated units of consciousness which we call men and women are cast by Nature in enormous abundance on the surface of the earth, as so much seed from which spiritual beings of an immeasurably more important and dignified character may ultimately be grown.

All this, however, comes rather under the head of what Mr. Sinnett would call 'glittering generalities,' than under that of practical instruction about how to become a Mahatma, which, we take it, is in reality what the 'true Theosophist' is after. But, at all events, we learn that there are two things to be done as first steps besides being 'good'—to develop the psychic senses and to learn the philosophy of Theosophy:—

The fact is that access to the masters of initiation is only to be attained in the first instance through the exercise of those higher faculties in man which it is the province of initiation to cultivate and expand. . . . The anterior causes of spiritual progress must be goodness united to a comprehension of the great design governing spiritual evolution, and of the purposes which Nature has in view, as in the cultivation of humanity.

Every man is at any given moment what he has made him-

* 'The Growth of the Soul'; a sequel to 'Esoteric Buddhism.' By A. P. SINNETT, Vice-President of the Theosophical Society. London: Theosophical Publishing Society, 1896. Price 6s. net.

self in former incarnations, and the means by which not only character but also psychic gifts are acquired is by *desiring them*. If we have psychic gifts and moral fitness in this incarnation, such as entitle us to the notice of a 'Master,' it is only because in former incarnations we have *desired* to progress spiritually, for desire naturally leads to appropriate thoughts and acts; and the process can be carried on in our present life, or commence now if it has not previously begun.

Chapter fifteen, on 'The Probationary Path,' brings into view the rather curious fact that originality and the spirit of enterprise do not count for much in Theosophy. We knew that experiment is not fostered by Theosophists, but it would seem that the height of their ambition is to 'follow in the footsteps of those who have gone before.' Now those who have gone before are said to be colossi who, as they went along, made great strides, and it is but natural that the poor little Chela finds it very difficult 'to follow in their footsteps'; so Mr. Sinnett fills many pages with encouragements and warnings for those who are bold enough to attempt it.

Mr. Sinnett next treats of 'Irregular Psychic Progress.' Much of what he says about the danger of rushing in where angels and Theosophists fear to tread is probably true enough, but Mr. Sinnett would be no true Theosophist did he not try to frighten us away from the place where, in the opinion of many of us, it is pretty certain that an exposure of the overweening pretensions of Theosophy may be found—he warns us against 'inquisitive exploration of the astral plane' lest we 'fall into the clutches of the Black Magician.'

It will interest our readers to learn that Spiritualism was started by an independent lodge of Adepts, who occupy about a middle point between the 'sublime heights' where Mahatmas dwell and the darksome abodes of the Black Magician. The movement, however, got out of hand, and has not fulfilled the expectation of its founders, and 'there is much in the actual condition of the movement at present to discountenance the idea that good and intelligent beings of a high order are at the back of all that goes on.' No Spiritualist makes any such sweeping claim as that there are; but we cannot resist the temptation of asking whether there is much to countenance that same idea in the case of Theosophy? 'True spiritual progress,' says Mr. Sinnett, 'is not to be sought for along the lines of what is commonly called Spiritualism.' If it is to be found in what is commonly called Theosophy, then perhaps the sooner we Spiritualists split into factions and go round the world saying hard things of each other the better for our 'true spiritual progress.'

Still Mr. Sinnett, when he has satisfied his theosophical conscience by thus broadly hinting that Spiritualism is no better than it ought to be, relents a little, and shows himself a hundred times more philosophical than a good many Theosophists we could indicate; for he says:—

But at the same time, the Spiritualist is an inquirer with whom, it seems to me, the true Theosophist must necessarily sympathise to a very considerable degree. Both classes share many important beliefs in common, and are differentiated together by these beliefs from the commonplace materialistic crowd, as also from the large number of persons who are precluded by their own ignorance of all but the physical plane, from even comprehending the dogmas of their own religion. There ought to be a better feeling than that which at present exists between the two bodies, and this may spring up by degrees if misunderstandings are cleared away on both sides.

The seventeenth and last chapter is devoted to 'Individuality.' It is in this last chapter that we get at the genesis of the Soul. Mr. Sinnett says:—

Simple ignorance of the most primitive type—disguised in scholarship and intoxicated with erudition—is accountable for the notion that the creation of a human soul is a single simple act of the Divine Will, accomplishable at any moment when it pleases two already existing human beings to furnish certain conditions. . . . Higher knowledge shows us that the creation of human souls—the development of individuality in universal consciousness—is the purpose of the whole system to which we belong, or one of its great concurrent purposes, and typical of them all.

The individuality of the human soul takes place through a kind of transcendental Darwinianism, flavoured by a little of the essence of Descartes. The animals, we are told, have a collective personality, so to speak, and at a certain point a human embryo-spirit descends from unknown regions into some

particular animal, which thereupon acquires a semp-*eternal* individuality:—

The same intelligence, the same soul, so to speak, is behind them all. The experience of previous animals of that class is equally at the service of each. . . . It assimilates in some measure that which comes in its way, and thus a process of growth is going on, so to speak, within the common soul of the whole family. . . . Looking at the process as it works after the human kingdom has been evolved, an animal on the physical plane of the world becomes personally attached to a human being—one already an individualised human creature. . . . The result of this attachment, the result of this first movement within the consciousness of the animal of the great love principle in its upward aspiring aspect, focalises the spiritual force within its nature and engenders individuality. . . . It is an independent spiritual energy which is now competent in itself to find expression in a new physical form. But just because that is so, it can no longer find expression in an animal form. By the act of individualisation it has passed into a new kingdom of Nature, and belongs henceforth to the human species.

We fear that Mr. Sinnett does not allow for the fact that anything which we are able to picture clearly in the mind very easily comes to be believed to be true as a fact. Humanity has a collective life as well as species of animals, and humanity as a whole seems also to be progressing at least as rapidly as animals in a state of nature. Again, it is difficult to see in what respects animals are less individualised than men, although, indeed, they have no societies so developed as ours, nor family and social sympathies anything like so strong.

So much for the origin of human consciousness or 'Soul'; but how about its final destiny? Theosophists accept the Eastern idea of reabsorption into Deity, and that idea is very repulsive to many, because it seems tantamount to the annihilation of separate consciousness. Mr. Sinnett explains that this is all a mistake. 'The real union,' he says, 'is an indefinite expansion of the individual consciousness, and not a surrender thereof.'

The book ends with an eloquent statement of the Eastern conception, adopted by Theosophists, that the material universe is a materialisation of a great Celestial Being, who *becomes* the universe in order that an infinite number of individualities may come into existence and enjoy the blessings of life—individualities of various grades, which gradually progress during infinite ages, and finally become a collective individual of even a higher type than the Logos who has offered himself up a sacrifice in order that the universe, as we know it, may exist.

We have endeavoured, to the best of our ability in our limited space, to give an idea of Mr. Sinnett's able and very interesting work, but we fear that, in order to do justice to it, before undertaking the task we ought to have borrowed a pair of theosophical spectacles, which would have hidden some things in it which we saw, and possibly might have shown us others that we have failed to perceive!

MRS. E. D'ESPERANCE.

We are gratified in being able to inform our readers that Mrs. d'Espérance, in compliance with a request which we recently made to her, has kindly furnished us with an account of her remarkable mediumship. This we hope to publish in our next issue, accompanied by a portrait. It will be seen that in 'LIGHT' of this week we give some particulars of an interesting *séance*, in the course of which Mrs. d'Espérance was partially dematerialised, the narrative being taken from a French translation of a pamphlet in German from the pen of the Hon. Alexander Aksakow.

A LADY living in the West End of London would be glad to meet with a good female medium for automatic writing. Address, with particulars, Secretary, Office of 'LIGHT,' 2, Duke-street, Adelphi, W.C. An interview could be arranged for.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 2, Duke-street, Adelphi, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

OFFICE OF LIGHT, 2, DUKE STREET, ADELPHI,
LONDON, W.C.
SATURDAY, NOVEMBER 21st, 1896.

EDITOR E. DAWSON ROGERS.

Assisted by a Staff of able Contributors.

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Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

SCIENCE AND SOUL.

The refined, and yet strong and broad introduction to the programme of the course of Humanitarian lectures now being given in St. Martin's Town Hall, has in it the germ of a profound truth. The burden of these lectures is the plea for a Humane Science. The word *Science* has too long been appropriated by, or made over to, that kind of investigation and experiment which deals with but a part, and often the least living or effective part, of life. The result we see in the rather ridiculous scorn of so-called Science in relation to the overwhelmingly grave subject of Psychology. Much that passes for Science is sheer grubbing in the dust-heap, and vast numbers of our science-men are no more than what Emerson called the 'thieves and pirates of the universe,' who are 'shut out daily to a more thin and outward rind, turn pale and starve'—spiritually. We want a Science that shall correlate and blend, unite and compare, and never forget that while the things seen are temporal, the unseen things are eternal. Wisely says this circular:—

An uncorrelated department of science tends to lose either life or balance. To illustrate this, and to show methods of research which do not violate the essential unity of Nature, and the excellent results to be obtained by such methods, is one of the aims of the proposed course of lectures.

It is always necessary to test scientific methods by bringing them into close touch with the facts and ideals of human life. Apart from these, the pursuit of science may degenerate into a pastime, or serve for the gratification of curiosity, cupidity or vanity, and its methods thus become inhuman. Therefore the proposed lectures will endeavour to demonstrate the necessary subordination of physical science to the science of life as a whole.

Mr. Edward Carpenter, who gave the first lecture, went clean into the camp of the (must we say?) enemy, and quietly challenged the materialists and semi-materialists to admit the validity of all this. Of course, the vast majority of them will not do it. Some will only scoff at these dwellers in the psychical moonshine; others will plead that men can do but one thing at a time, and that they are willing enough to divide the field; but there will be some who will sympathetically respond, and find the right answer to that pitiful cry:—

Canst thou not minister to a mind diseased?

Indeed, a pitiful cry! and not only the cry of a base murderer. As the great Paul said, more than 1800 years ago, so may we say, with even more subtle meanings, 'The whole creation groaneth and travaileth in pain together until now.' And, although the pain is the pain of birth and not of death, it is there as the tragic element in life, and has deep occult and vital relations to the cry, 'Canst thou not minister to a mind diseased?'

The theory and practice of medicine itself will have to be slowly revolutionised by the discovery that physical disease is very largely mental, and that only by first understanding and then ministering to the mind diseased can the body be healed and kept pure. The medical practitioner who reads all symptoms in the same way, and gives to them in all cases the same value, is a coarse bungler. There is any amount of room for the education of such an one in the elementary principles of his fine art. Both the family doctor and the family lawyer need, in truth, to be psychologists and, in a way, father-confessors and priests. The misery of it is that we have not yet got many men or women fit for this sacred position.

Now it is precisely that reflection which brings us round to Edward Carpenter again by another path. He contended that Science, as at present understood and worked, is, for the most part, crudely external, and therefore radically imperfect. Nature is very complex, and what we call Science is, as a rule, very much on the surface. Science deals with what it calls 'the facts,' but, in the main, its 'facts' turn out to be the mere rinds of things. It cuts up a terror-stricken and anguished dog, and takes no notice of the terror and anguish in its calculations; and certainly brings into the reckoning nothing but the sheerest selfishness of a crude tyrant, using his power and admitting no other consideration. Is it really probable that such a process, conducted in such a spirit, will yield the deep secrets of life?

It is precisely the same all round. The Political Economy which deals only with what are called 'the laws of trade' is woefully deficient. Hence we never seem to stand on any sort of rock, but the old conflicts go on, upon the quicksands, with even increased violence and stress of uncertainty. Why? Because our Political Economy has only dealt with society as a machine, and because it has taken little or no account of human nature with its immensely complex checks and forces, turning upon moral, emotional and spiritual realities that never cease to worry and upset the so-called 'scientific' laws. Mr. Carpenter very rightly drew attention to the fact that no living thing or process resembles in the least a machine or a mechanical operation. A machine is an object constructed for and adapted to one purpose only: and there its power, however wonderful, ends. But a living creature is altogether different. Its capabilities are enormously complex, and its developments and possibilities often seem infinite. And the song of a skylark is no less wonderful than the speech of a man, considered in its unlikeness to anything merely mechanical. And so it is wherever there is life. And yet Science, as a rule, deals only with the mechanism, and even thinks it desirable to scoff at those who go beyond!

We might go farther, even to the extent of saying that the merely intellectual being is unspeakably inadequate. He may master the whole of the apparent mechanism of life, and know, let us say, all about that skylark; may have cut it to pieces, every muscle and fibre of it—may, with keenest knife and keenest brain, have found all about the little throat and diaphragm, and weighed the tiny brain—a triumph of intellect! But where is the song? Where is the emotion that the song struck out from the soul? Where is the deep, deep relation between the bird that sang and the man who heard? Where are the tears in the eyes that responded to the music in the blue? Ah, God! Thou hast made man in Thine own image, and he never finds Thee, nor himself, nor his brother, nor the bird in the sky, until he knows and feels that Thou hast made him to be—

A LIVING SOUL.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Building, Collins-street East.

THE DEMATERIALISATION OF A MEDIUM.*

'Un Cas de Dématérialisation Partielle' is an elaborate examination of the circumstances under which a very extraordinary phenomenon took place, and of the evidence of its occurrence. Mr. Aksakow, to whom we owe this masterly critique (filling 220 pages), is the well-known and highly-esteemed author of 'Animisme et Spiritisme' and Editor of 'Psychische Studien,' and probably no other person competent to make such an investigation would have had the great patience required to do it. The book exhibits all the virtues and vices of the Psychical Research Society's work. It is eminently calculated to silence foolish objectors, and it is no less likely to weary those who have the least intuition in matters psychic or spiritual. At every page one is reminded of the witness who was asked in court how he knew so exactly 'the distance between the pump and the kitchen door,' and who replied that he guessed some fool of a lawyer would ask him, so he measured it!



PLATE I.

The opening paragraph of the book gives a good idea of its purpose:—

A most extraordinary thing happened in December, 1893, at a séance given at Helsingfors, in Finland, by Madame d'Espérance, which throws a strong light on the mysterious phenomena of materialisation, and which confirms through the senses of sight and touch that which, up till now, has only been a theoretical postulate demanded by logic.

This extraordinary phenomenon was the complete disappearance of the lower half of the medium, while she sat in the light (very feeble light) in full view of the sitters. The importance of the 'case' is that it corroborates the theory of Mr. Aksakow and others about the source from which the 'spirits' draw the substance for their materialisations. That theory, briefly, is that there are three degrees of materialisation. In the first degree, we have 'invisible materialisation'—invisible to the multitude, but not to the clairvoyant. In the second degree, we have the visible and tangible materialisation of hands, faces, and other parts of the body. In the third

degree, we have whole or 'full' forms. On the principle of 'Ex nihilo nihil fit,' the matter for these three degrees of materialisation must come from somewhere; and Mr. Aksakow's theory is that it comes chiefly from the medium. Corresponding to these degrees of materialisation there are, he says, three degrees of synchronous dematerialisation of the medium—the first, imperceptible (to the ordinary senses); the second, partial; and the third, complete. Before entering on the story of Madame d'Espérance, he mentions other cases on record of the dematerialisation of the medium, supposed or observed, drawing attention especially to the cases of Miss Cook and Mrs. Compton, observed and recorded by Mr. Crookes and Colonel Olcott respectively—in the latter case the dematerialisation being complete, and the medium vanishing altogether during the séance.

Madame d'Espérance is not a professional medium, and she felt ill when she arrived at Helsingfors to give her séance at the urgent request of some Spiritualists and inquirers of high social



PLATE II.

standing there. Although suffering, she held the séance, and her own letter, addressed soon after to Mr. Aksakow in St. Petersburg, gives an excellent idea of what happened. Her statements are completely corroborated by the sitters, and M. Aksakow vouches in the strongest terms for her entire truthfulness. In the letter she says:—

The peculiar thing about this séance consists in the disappearance of half of my body, which I only found out by accident. My head, or rather the nape of my neck, was giving me a good deal of pain, and I crossed my hands behind my head to support it, which seemed to relieve me. My arms got tired in that position, and wishing to rest them on my knees, I found that my legs were gone, and that my hands, instead of resting on my knees, were on the chair. That frightened me a little, and I wished to know whether it was true, or if I was dreaming. There was light enough, so I called the attention of the person sitting next me to the strange thing; he examined the chair, and so did four of the others, and they all declared it was true, and that only the upper part of my body was really there. The chair had only my dress on it; my arms, shoulders and chest were in their proper place above the chair. I could speak, move my arms and head, drink water, and even feel my legs and feet although they were not there. During all this time the forms came and went, but they only showed themselves; hands of

* 'Un Cas de Dématérialisation Partielle du Corps d'un Médium,' Enquête et Commentaires, par M. A. AKSAKOW; Traduit de l'Allemand. Paris: Librairie de l'Art Indépendant, 11, Rue de la Chaussée d'Antin. Price 4fr.

different shapes and sizes touched those who were nearest the cabinet. I think it must have continued an hour, from the time I first discovered my strange condition, which was long enough to verify it, and quite long enough for me, who did not know if I would ever get back my legs and be able to go home, a doubt that made me very nervous.

A peculiarity of Madame d'Espérance's mediumship is that, by a bargain with the spirits, she never goes into trance, and always sits outside the cabinet; and, although she becomes passive to the point of indifference, she always knows all that goes on. Now, as mediums are generally out of sight and in an insensible condition, Mr. Aksakow thinks that partial dematerialisation may be a far more frequent phenomenon than we at all suspect.

The bulk of the volume is devoted to the correspondence between the author and the various persons present on the occasion; and in it the whole matter is thrashed out and winnowed with a care and a minuteness that are calculated to meet every objection that could possibly be brought forward by those stupid people who think they show themselves clever by inventing far-fetched suspicions and improbable explanations. Indeed, so interested was Mr. Aksakow in the case that he made a journey from St. Petersburg to Helsingfors in order to interview the sitters, and personally reproduce the actual conditions of the séance as far as possible; and one result of that journey was the photographs which we are able, through the courtesy of the author and his publishers, to reproduce here.

Several of the sitters arranged everything in the séance room precisely as it was on the eventful evening, and then took their places as before, one lady acting the part of the medium (except as to disappearance of legs), and even having a dress made for the occasion similar to that of the medium.

Plate I. gives a general view of the conditions under which the séance was held, and illustrates a hundred little circumstances which are brought out in the correspondence, but which it is impossible to detail here. The only point to which we can draw the reader's attention is the close proximity of the chief witnesses to the medium—the lady on the medium's right, Mlle. Hjelt, had her eyes within six inches of the place where the medium's legs ought to have been. Plate II. is intended chiefly to illustrate the way in which, in the dim light, the head of the medium was defined against the background. The hands that are appearing from the cabinet were protruded by one of the party as an imitation of what really occurred at the séance, and were introduced into the photograph in order to prove that the spirit-hands they represented could not have been the hands of the medium.

Some of the witnesses saw the skirt of the medium's dress, which had lain flat on the chair, begin after a while to fill out, and a few moments later the medium found, to her great relief, that she had recovered her legs again. How the part of the body which remained solid terminated when the lower part was absent we are not told. It does not appear to be known, for everyone was more or less excited, and the medium held the hands of those who felt over her chair, guiding them all over the seat, even to the back, but, by a very natural instinct, omitting to make them feel how the trunk ended.

The effects of the séance on the medium were unfortunate. She was ill for a year after it, and unable to follow her usual business, besides which her mediumship quite disappeared for the time, coming back only by slow degrees. Madame d'Espérance attributes all that trouble to having allowed five strangers, one of whom seems to have been ill-disposed to her, to feel all round the chair on which she appeared to be sitting, and the possible ill-effect of such 'cross-magnetising' is obvious. It is to be hoped, however, that she is now quite recovered from any damage this mixing of auras and influences may have caused.

We can only say, in conclusion, that Mr. Aksakow seems to us to prove all his contentions, and doubly prove them, and prove them over again. It is hardly conceivable that any person who is able to appreciate evidence could read this book and still have any serious doubts that we have here a most wonderful and, as far as science goes, an utterly inexplicable phenomenon—a phenomenon which has a most important and evident relation to, and connection with, many of the problems of philosophy, science, and religion.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

THE MYSTERIES OF MEDIUMSHIP.

MR. F. CRADDOCK.

(CONTRIBUTED BY MR. HENRY LLEWELLYN.)

(Continued from page 544.)

The séance on December 1st, 1895, commenced with singing, accompanied by the tones of a cornet, emanating from the cabinet, which was a frequent occurrence at these circles. I cannot say how these intensely sweet and realistic tones are produced, but the phenomenon is interesting and, at the same time, very pleasing. 'Rosetta' materialised in full form, and walked about the room, her beautiful robe falling around her very gracefully. She borrowed a pair of bracelets from a lady, then went and sat down on a chair in the middle of the room, and, placing them on her own wrist, walked round the room talking to each of the sitters. On unfastening one of the bracelets she dropped and lost it, and searched for it with the aid of the luminous slate, with me and my wife. The medium could be heard rubbing his hands together, and breathing heavily in the cabinet whilst the form was out.

December 7th, 1895.—'Rosetta' came out almost immediately, saying, 'I am soon amongst you!' She took a chair which I offered to her, leaned over the back of it, then lifted it up and placed it nearer the centre of the circle, sat down on it, crossed one leg over the other, plucked the petals of a chrysanthemum, and placed my hand on her bare shoulder and on her knee. She next told us that she could lengthen her dress, and without her moving off the chair it was seen to grow longer, and a *seam* was shown where it had been apparently joined. She walked about the room and showed the trail of the white dress (as she called it), fitting most beautifully about the neck and waist. She then stood up, passed the luminous slate over her entire form, and finally dematerialised through the floor. 'Dr. Graham' materialised *apparently* out of the centre of the circle.

January 5th, 1896.—'Rosetta' materialised again, and sat on my knee, the form being distinctly discernible to me through the drapery, leaving no doubt on my mind that there was only the drapery between myself and the form. She put her bare arm also on my shoulder. The face was *not* as distinct as usual.

March 15th, 1896.—A female form came to a London friend of mine (a sitter) and conversed with him for about five minutes. He told me that she appeared as he had heard her described by different clairvoyants. A sister of another sitter appeared and conversed with him also. 'Rosetta' afterwards appeared and sat down on the couch, talking to a sitter. She then came out to the centre of the circle, placed the luminous slate on the floor, materialised drapery upon it, knelt down over it, and prayed, 'Great Spirit, bless them all,' the light from the slate showing up the kneeling form. She next sat on the music stool and played to the singing. She put her arm round my neck and drew my face to her warm bosom, whilst she breathed heavily for me to hear it, and to feel the pulsations of her heart. She also bent over me and looked straight into my face, showing her own features distinctly. There were two forms out at once, whilst the medium moaned in the cabinet.

March 22nd, 1896.—'Rosetta' and another form were out together, and on my accidentally touching the one sitting at the piano, 'Dr. Graham' called out to me, through the medium in the cabinet, not to touch the form. A male form, differently attired, appeared at one of these séances.

April 20th, 1896.—'Rosetta' materialised standing by the cabinet, the moonlight from an uncovered part of the window falling straight on the top of her head.

June 14th, 1896.—'Dr. Graham' materialised, showing features and a sharp-pointed beard distinctly.

September 6th, 1896.—'Rosetta' materialised in the centre of the circle, with a globe of light in her hands, showing up her form splendidly as she walked about the room, whilst 'Dr. Graham' spoke through the medium at the same time from the cabinet. These form manifestations with *their own lights* produce a beautiful and startling effect.

September 13th, 1896.—'Rosetta' came out more distinctly than ever, passing the luminous slate over her full form as she sat in the centre of the circle. She next stood by the cabinet,

with her own light in her hands, bending the head down over it, and thereby showing the features very distinctly. She then bent down, knelt on the floor, and disappeared.

After this séance, Mr. Craddock being in London and the country, we have had no further sittings at home.

CONCLUDING NOTES ON THE SÉANCES.

'Rosetta' on several occasions has informed us that she will leave the medium and circle in about six months' time from the present date.

'Dr. Graham' says that he materialises the male forms from the right (positive) side of the medium, and the female forms from the left (negative) side of the medium. He also says that when at the early stages of our materialisation sésances the face of the forms was covered over the chin and mouth with drapery, it was because the face was too much like the medium through insufficient development, the form being developed more in the lower than in the higher part. He also informed us once that he has used the body of the medium and materialised the face only, and vice versa, but more lately he has materialised the whole form apart from the medium, as notified in my more recent reports. I may say here that on Good Friday last 'Dr. Graham' controlled the medium outside the cabinet, standing by me whilst he threw the aura from another medium into the empty cabinet, in which 'Rosetta' materialised, picked up the luminous slate, and passed it over her form. This I saw, and another sitter also—a materialisation inside the empty cabinet through the medium under control outside the cabinet amongst the sitters, standing by me, his body touching me all the time.

The sésances, reported but very briefly in this narrative, are copied from a manuscript originally intended for private use, and would not have found their way into print but for the courteous call to duty from the Editor of 'LIGHT.' I felt at once that truth was no man's private heritage, and, therefore, in the words quoted from John Ruskin as a preface to this narrative, 'I have lived to see something, and I have tried to tell what I saw in a plain way.' Consequently, no apology is required for my unvarnished report of these sésances.

We should, I think, avoid the absurdity of regarding spirit manifestations as if they were always 'the oracles of little tin gods' on the one hand, or a conspiracy set up within man's dual nature to fool and foil him in the attempt to decipher his nature and destiny on the other. The passage from matter to spirit is not made in a bound, but by many steps and gradations. It sometimes seems all matter and no spirit, sometimes matter with a gleam of spirit in it, and further on we seem to see matter saturated with and transfigured by spirit. A clarified soul and sense will be able accurately to mark these gradual stages of development in psychic manifestations. If the so-called spirit-grabber knew the nature of materialisations, it seems to me that he would readily see that the grabber's philosophy exposes nothing, unless it is the grabber's ignorance. Everything seems to point me to the idea that the form is the etheric double of the medium, more or less adapted, as far as the conditions will permit, by spirit intelligences for purposes of manifestation, and that sometimes, before a spirit controls the form completely, the unconscious Ego of the medium may operate within it partially. Hence, to grab the form is inevitably in most cases to grab the medium of which it is a vital counterpart. I am distinctly in favour of working up in our materialisation sésances to the ideal of the light sésance, and it seems to me that this stage of development will yet be reached by Mr. Craddock. The hallucination theory is out of court in my experiences, and is to me simply amusing in its simplicity. Persons living under this pet illusion only need to sit at half-a-dozen sésances like these to convince them of what an hallucination they themselves are the victims. The forms are as real as the sitters, and to suppose that they are not what they persist in telling us they are, viz., 'spirits of a brighter sphere,' is to do violence to the legitimate use of the 'scientific imagination,' as Tyndal terms it, not more extravagant in its application here than it is in the recognised teachings of scientific men.

It is hard to think that such things be—
You may take it for what it's worth ;
But the lady that came and talked to me
Was not of the race of earth.

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

THE REUNIONS FOR PSYCHIC DEVELOPMENT.

REPORT ON THE FIRST YEAR'S EXPERIENCES.

A PAPER READ BEFORE THE LONDON SPIRITUALIST ALLIANCE, LTD., IN ST. JAMES'S HALL, ON FRIDAY, NOVEMBER 6TH, 1896, BY MR. F. W. THURSTAN, M.A.

(Continued from page 549.)

It will be impossible for me to give a detailed account here of all our successes. I can only give a brief résumé of them, with one or two specimens. Indeed, it will be hardly necessary to do more in a meeting like this, where most of you have met with equally good examples in your own experiences. But if anyone is particularly interested in studying cases of successful thought-transference, clairvoyance, and psychometrical readings, I may say in passing that I have, at the request of Mr. F. W. H. Myers, sent a detailed report of all our most noteworthy cases to the Society for Psychical Research, and possibly the committee may think them good enough to publish in their Journal, or 'Proceedings.' At any rate, if not there, they will be published elsewhere.

As regards the transference of ideas by the picture-gazing method, there was scarcely a meeting that did not elicit some indications that the dominant idea in the minds of the operators was being felt in some way by the percipients. On some days these indications were more manifest than on others. It depended on so many things, such as the completeness of the passivity of the percipients and of the activity of the operators, and that again depended on the number of practices each had held, on the length of time allotted, on the weather, and other factors tending to disturb the mind. On one occasion the picture set to be gazed at by the operators was one of the Bassano Series of Fancy Portraits, made from real life, called 'Love's Eyes.' To the percipients it was announced merely as 'A Fancy Female Portrait.' No announcement was made as to whether it was full length or half portrait, young or old, how dressed, what features, what expression; these were points they were required to sense. Yet several wrote down descriptions very near it. I will quote three of the best:—

One wrote: 'I see the head and shoulders (right) of a lady about twenty-three (right), oval features (right), straight nose (right), square, open forehead (?), hair appears naturally waved (right), eye full (right), and dark (right), mouth small (right), decided lips (right), dress low but not clearly shown (right).'

A second wrote: 'A girl's head only (right), with fair hair (right), wavy (right), hanging over each shoulder (right), eyes large (right), mouth small (right), nose straight (right), some white garment around shoulder (right), oval-shaped face (right), pointed chin (right), dimpled (?).'

A third wrote: 'A girl with long, fair hair (right) looking upward (right), dark mantle (wrong), small, straight nose (right), small mouth (right).'

On another occasion the subject set was a well-known picture of a girl in a panelled room pensively striking a chord on a spinnet—time last century. It was announced only as 'A Fancy Female Portrait,' no hint being given of the attitude, dress, or occupation of the figure. Yet one of the percipients wrote: 'I see a girl playing some musical instrument (right), looking upward (wrong), dress confined at the waist by a girdle (right).'

Another also wrote: 'I only get the impression of a lady playing some musical instrument (right).'

On another occasion the well-known subject of Rossetti's, called 'Beata Beatrix,' was given. It was announced only as 'A Portrait of a Figure.' It was required to find the sex as well as all the details. Yet one of the percipients caught all the salient features, writing: 'It is a female figure (right), sitting (right), half kneeling (wrong), dark hair and eyes (right), sad expression (right), dark blue drapery (right), and black lace (wrong), hands clasped (right).'

As a last instance, I will give another of the Bassano Series, called 'St. Cecilia,' announced simply as 'A Portrait of a Lady.' The figure has a lily in her hand, and there is a peculiar background, making a sort of halo. These were not announced, yet one of the percipients caught the ideas, writing: 'A figure of a woman in white (right), robed with a halo or large hat (just what it looks like), straight hair hanging (wrong), large lily in hand (right).'

Now, it was impossible to get close descriptions like these, which, as I have said, occurred on nearly every occasion, without feeling that some mental transference or telepathy was going on.

Of course on every occasion there were percipients who could see nothing, or saw more facts wrong than right, but sometimes these very mistakes were themselves most instructive; showing, as they did, in what way the mind had been setting in a wrong direction.

I will give some cases that illustrate this.

On one occasion the picture being visualised by the operators was an angel blowing a huge trumpet that coiled round his neck. One of the percipients, half apprehending the idea of the trumpet, amplified it into a person with a fur round his neck struggling with a python. Another made it into a figure holding a drawn-out bow. This proves a common fault on the part of the percipients—that of letting the creative faculty remain active. The mind, listening and groping inwardly, quite correctly catches some striking detail of the picture, and, instead of remaining passive to see the rest, gives this shred over to the wakeful fancy, which weaves out a picture of its own upon this little basis. A similar error was seen when a man, dressed in a long fur-trimmed ulster, looking out of a railway carriage, was put down as Juliet looking from a balcony; when a figure of Christ with a halo, and on each side an angel with outspread wings, was recorded as a Roman-dressed warrior with winged helmet and two swans with outspread wings each side.

Sometimes also the fault is that the shape is apprehended but not the size—as when a pyramid-shaped tombstone came out as a pyramid, a small shrub as a large tree, winged Cupids as doves; and sometimes the form is recognised but not the angle of inclination, as when a waterfall came out as a rapid river. Sometimes the single detail is seized but not elaborated on, as when we were looking at a portrait of the son of Lord Manners exhibited in last Academy, one percipient saw the foot, shoe, and stocking all right, and nothing else.

Cases like the last mentioned, where one detail is seized to the exclusion of the rest, are perhaps due equally to a fault on the part of the operators, who are apt to concentrate their attention too exclusively on some one striking detail instead of visualising the subject as a whole. This is somewhat unfair to the percipients, who catch this one point and not the rest; but it is a very difficult one to avoid, especially when the attention is on a great strain. Indeed, some psychologists affirm that it is impossible for the attention to take more than one detail at a time into the consciousness, the idea of the whole being gained by a rapidity of transference from point to point, and this has been illustrated by an ear listening to a large concerted orchestra.

Operators should also beware of letting their attention wander to some other conception of idea by association. Errors in the percipients have been traced to this fault in the operators—the extraneous idea, and not the original, turning up in the minds of the percipients.

Another source of error amongst us was that someone with a lively fancy sitting among the percipients starts a picture mentally, and the other percipients catch this picture and not the one they are trying for. A notable instance of this occurred when a portrait of Fra Angelico was being visualised. By an error of judgment it had been announced as 'A Male Head: a Religious Subject.' Now this word 'religious' was objectionable for two reasons—it limited the subject too much and was so suggestive that it started the irrepressible fancy into work. In my own case it immediately caused a picture—the Christ crowned with thorns by Guido—to start in my imagination. Feeling this to be a suggestion of the fancy I banished the false picture by will, and subsequently caught a fair impression of the right subject. On comparing notes afterwards all except one of the other percipients had got the idea of the Guido head immediately, and, thinking it to be the right one, had not changed it. The remaining person had got a right transference. This might be a coincidence of everybody's fancy starting the same picture, but I am inclined to think it was a case of telepathy from the wrong source.

Now for our experiences in the clairvoyance proper, when we sat, the last half of the meetings, to give one another tests and proofs. We were very often successful in seeing pictures and faces, and hearing names, which had verifications from the strangers in connection with whom we saw them. These verifications were either that the visions corresponded with events that had recently occupied or disturbed the mind of that stranger, or pointed to the presence of spirit friends recognised. As

an example of the first class, a clairvoyant had described behind a gentleman a vision of him looking at a lady's face in a coffin. A day or two previously he had done that act, and, curiously, a clairaudient simultaneously noted a surname which was the very name of the lady whose funeral he had attended. Again, a clairvoyant described behind a lady a vision of a wrinkled old woman, with a shawl and a basket on her arm. The lady coming to the meeting had been much annoyed by a similar woman in an omnibus, who had something offensive in her basket.

In a similar way the vision passing through the mind of one person is sensed by another clairvoyant looking into his or her surroundings. Thus, a lady was thinking of her sister and her house in the country. A clairvoyant, looking at her, saw this sister and the house. Another lady was seeing a vision of an Egyptian temple, and a clairvoyant described behind her a great temple with a façade like that of the British Museum.

With regard to the other class of visions, I may give a few instances. Thus, on November 18th, a great aunt of a lady was described, her name (Sarah) and description given. On December 2nd, an old favourite servant of a lady was described, and her name (Annie) given. On January 27th, the name and surname (May Brown) of a friend of one of the company was given. On February 24th, the husband of a lady, his personal description, and a peculiar Masonic ring he wore. On February 27th the description of the mother and father of a lady; also the name of her husband's brother (Willie), the cause of his death, and the place at which it occurred (Wagga-Wagga); also a description of the dead daughter of another lady, together with her name (Maudie). On March 2nd, a dead sister of a lady, her name (Ellinore) and description. On March 16th, name and surname (George Mitchell) of a friend of a lady present. On May 16th, the sister of a lady and her name (Eva.) On May 25th, the uncle of a lady and his name (Ludwig), and the fact that he lived at Hamburg. On the same date the name (Mary), age, and description of a sister of a gentleman. On June 1st the name and surname of a nephew of a lady (Wyndham Mallet). On July 4th the name (Rosamond), age and description of the previous wife of the husband of a lady present, also the description in peculiar details of her dead mother-in-law. On May 18th the name and surname (James Frazer) and personal description of a friend of a gentleman present. Also the name of his wife (Annie). On June 29th the name of the mother (Adelaide) of a gentleman present was given by someone, he having felt his mother's presence and mentally asked her to impress someone else with her name.

But the best case of clairvoyance was given by a lady in trance on one of the Sunday evenings. At the regular clairvoyant meetings I do not encourage trance or control. We are met each to develop his or her own nature and not to get proofs of the other world. But on this Sunday a control was permitted to come, and described some papers relating to a rather romantic will which a gentleman present, unknown to the others, had in his pocket. The personality of his father was very accurately described as being present and giving instructions about the will, and finally took control of the medium and spoke directly to his son in his old manner and style.

In all cases recorded above I may say they were given by strangers to strangers, the various members of our reunions knowing nothing of the private affairs of their fellow members.

As regards our experience in the psychometry meetings, we found, certainly, that practice made a great difference in results. We were all beginners in the subject at first, but before the year was out most of us had given some very fair delineations, correct in peculiar and striking details. Practice induced habits of groping on set paths of inquiry, such as—What age, what bodily presence do I sense? What is the room like round me, what the household? Am I satisfied and calm or irritated and depressed, and so forth? The more rapidly it was trained, the more rapidly the attention could glance round in this way and get responses that were astonishing as to their accuracy, as much to the psychometrist as to the interrogator. I will not quote the answers we wrote down; suffice it to say, we often got the right feelings as to what sort of house the writer lived in; what sort of town or country, whether in a city or by the seaside; whether in this country or abroad; what the writer had been doing; what was his or her character, age, state of health, or mind.

There is no doubt that mind-reading explains a large quota of successful results, but even this explanation makes them

interesting. This was especially so as regards objects psychometrised. On one occasion I handed a lady a piece of coral which I had picked up in some of my travels, and asked her to discover where it came from, at the same time recollecting in my own mind the place. In half a minute she wrote, 'This piece of coral comes either from the Andaman Islands or the Bahamas.' The first place was the right one. The latter name rather spoils the case. Otherwise, since this lady was a stranger to me at the time, and had no reason to know that I had ever visited that out-of-the-way part of the world, it is curious that the very place is mentioned right.

Mind-reading may also explain the following similar cases:—

A stranger handed a lady his watch-chain and asked her to discover its previous owner. She wrote down: 'The person to whom this chain belonged has passed away—dying on a voyage or abroad. He was a strong character and true friend, and went through some stirring scenes, probably in the army.' All these points were right.

Again, a lady handed another a ring she had bought of a Brittany fisherman, to psychometrise. She answered: 'I connect it with a fisherman and running water.'

Again, a lady was handed an old watch that had belonged to a naval officer, a friend of Nelson. She answered: 'The owner of this watch spent his life on the sea. I feel a strong influence of the sea, and feel the owner was on a man-of-war and saw a lot of service.'

Once I handed a lady an unset turquoise which I had bought of a wandering Indian tribe, whose encampment I had visited at Tuticorin, in the very south of India. She wrote: 'This stone has something to do with a black man. I see a scene of trees and palms, and Mr. Thurstan there with something white on his head.'

Sometimes the contents of the letter were discovered. We had one very good instance of this. A lady had brought in a blank envelope some verses composed and sent her by a poor old woman in an almshouse. This was something different from the usual letter, but nothing was said to this effect. It was handed to a lady to psychometrise. She wrote down: 'I sense a woman, not very well educated (right), writing a poem or hymn of the Salvation Army type. Possibly the poem is a sort of begging letter. The woman's whole surroundings seem poor.' All this was right.

At some of our latter meetings some of us tried a new practice, which had the advantage of developing positive projection as well as receptivity, and also tended to demonstrate the psychic gift. Previous to the meeting we took a blank sheet of paper, and, keeping it in our hands for a length of time, tried to impress on it all the feelings of radiant happiness we could conjure up at will; on the other, in a similar way, all the feelings of misery. Then we marked them with small private marks or numbers so as to distinguish them. At the meeting we handed them to others to find out which gave the happy and which the unhappy influence. There have not been enough experiments to come to any definite conclusion, but so far they are satisfactory. I have had papers magnetised by me put to nine tests, out of which seven have been successful.

As regards the practice at these meetings of projecting ideas into the minds of others, our attempts were made in too informal a way to make it of any use to tabulate them for any scientific purposes. But we have done so for our private purposes, and it is satisfactory to find that the persons who had been the most regular in attendance were the very ones who headed the lists. But some who have the highest percentage as operator have the lowest as percipient, and some the reverse: some are good as both equally, some as neither.

It only remains to say a few words about the meetings for automatic writing and table movements.

As regards the first, we tried to get some proof by names or messages of the external inspiration of our writings. But there was not much success in this way, except once or twice a name and surname were written which were recognised.

As regards the second, the chief advantage for experiment sake was that on every occasion there was a new combination of persons attending. For a long time the combinations did not get any noteworthy results, but at last a combination was discovered that got raps, loud and distinct, giving very clear messages and vigorous tilts of the table—the raps and tilts coming equally well when we all sat away from the table. The light was that of a summer evening. We tried the combination again with the same persons on a following Sunday, and got the

manifestations equally clear. But we were advised by the messages to try fewer persons another time.

I may say regarding this manifestation of external unseen intelligences, I am now carrying on a new series with only four of the persons, and the results are very satisfactory—the raps coming on a distant table in a clear and forcible way in daylight—and further phenomena are promised soon.

In conclusion, I have only to say that a new series of clairvoyant and psychometric practices have now commenced, and the number of applicants is getting almost too large for the proper working of the programme. But I am anxious to interest as many as I can in this new movement, which is to develop ourselves psychically both from the positive as well as the negative side, and to make ourselves, as I suggested in my previous lectures here, magicians as well as mediums; at least to have that complete possession of ourselves which is necessary for anyone who enters on the path of these investigations. It is a fatal, a suicidal step to develop the negative sensitiveness to influx of influences without the corresponding faculty for asserting the Godhead of our own natures.

The institution we have started, I am happy to report, is being noticed in other parts of the world besides our own country. The 'New York Journal' has recently published a two-column account of all our doings, with the following headlines, as big as posters:—'TO STUDY GHOSTS AND PSYCHIC MYSTERIES; STUDENTS AT THIS COLLEGE PROJECT THEIR ANTRAL BODIES, READ OTHER PEOPLE'S THOUGHTS AND SEE MARVELS.' The imagination of the New York journalist has run away with him, but I am being flooded in consequence with letters from all parts of America from writers wishing to pick up crumbs of occult knowledge for themselves. I can only say to such what I say to you here in this country—start institutions on similar lines in your own districts, and I am sure, if you persevere, you will find people come in to join from where you least expect it, and gain results in the development of your personal character as spiritual beings which, I hope, will even exceed the little beginnings in this way which our meetings have, at least, shown possible.

SOME PHYSICAL PHENOMENA.

INSTANTANEOUS TRANSFERENCE OF AN OBJECT FROM BATTERSEA TO HAMPSHIRE.

COMMUNICATED BY MR. F. W. THURSTAN, M.A.

I am holding a series of meetings in my rooms with a Mr. and Mrs. T., who live in the far end of Hampstead, to investigate the manifestations of physical phenomena which take place in the presence of Mrs. T., who is not a professional medium, but is, with her husband, an earnest investigator into the proofs of the existence of unseen intelligences and their powers of communicating with us.

In July last I sent to 'LIGHT' an account of some phenomena we experienced through her mediumship. It is now my duty to put on record a fact which will be incredible to all but recipients of similar experiences; but the accumulation of such evidence is valuable.

On Sunday, November 1st, I was sitting with these two alone, and we obtained messages by raps on a distant table in the room in full light. Mrs. T. was also controlled by her spirit child Nellie, who promised as a favour to make me a present of a penny which she had got hold of. Presently, on the table in front of us the penny suddenly fell down out of space. I promised Nellie to buy her a toy with the penny. Accordingly during the week I purchased a toy fowl, which an itinerant vendor sold in the streets—an arrangement in feathers and wire, about quarter-size of a full-grown cock.

On the Sunday following, November 8th, we met again in my rooms—this time another lady and gentleman assisting us. We sat in the light. A spirit, Peter Wharton, manifesting by raps on a distant table, promised 'to help to give me a good test.' Nellie, controlling Mrs. T., was shown the toy, and promised also, before Mrs. T. left, to do something marvellous.

The sitting was over—the others had gone—and Mr. and Mrs. T. were preparing to go. I found a paper bag, and the toy fowl was wrapped in it and placed on the top of Mrs. T.'s muff on a side table while she was warming herself at the fire. Suddenly she was controlled by Nellie, who said in a tone of delight, 'Mr. Thurstan, I've done it! I've done it!

I've taken the fowl home. I've placed it in mother's shoe under the sofa, so that nobody should see it.'

The paper bag was still bulged out on the muff. Mr. T. and I went to it. It was empty. Nellie said, 'Search mother's pockets.' We turned them out. It was not there. We searched the room and could not find it. 'You must give me another penny now,' said Nellie.

Mrs. T. came out of her trance. We told her what the child had said. They went off home, Mr. T. arranging to go straight to the shoe before Mrs. T. came near it and to report to me that night by letter the result. Before Mrs. T. left, I gave her the penny Nellie had asked for and she put it in her pocket. The next morning I received from Mr. T. the following note written on his arrival home in Hampstead:—

'Sunday evening, 9 p.m.
'November 8th, 1896.

'DEAR MR. THURSTAN,—Sure enough the "fowl" was here, exactly where Nellie said it would be, just under the couch in mother's shoe. It had rolled on one side, and both of us saw it lying there before either of us got near enough to touch it.

'There was also the penny you gave her lying close by. This has made a greater impression upon us than anything that has ever happened, and if this great and marvellous thing were only known and realised by the human race, it would revolutionise the world.—Yours very truly, T.'

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.]

The Subliminal Consciousness.

SIR,—It would seem that, if we accept the Psychological Research Society hypothesis of a subliminal consciousness—omniscient and omnipotent—as an explanation of our phenomena, then there are none recorded, or capable of being pictured by the human imagination, which could not also be explained by the same hypothesis. This being the case, further research from that point of view appears fruitless, and the elaborate weighing of evidence by the Society for Psychical Research had better no longer be misnamed 'Proceedings,' but 'Stagnations,' for, at the close of another century or two, it will have landed the race just about where it is at present. If this conclusion be a false one, will some kindly and tolerant psychical researcher (official) answer this question? Is there any phenomenon as yet recorded in the history of humanity which his hypothesis could not cover, with, perhaps, a little sprinkling of hypnotism and auto-suggestion thrown in to relieve monotony; and, if so, will he be good enough to state the nature of that phenomenon? It must be remembered that no falsification by results, of any revelation made by the sub-conscious self, would tend to weaken the case put forward for it, since, so far as we know, its leading characteristic is persistent lying. I live in the hope of seeing the events recorded in the New Testament interpreted à la S.P.R., for unquestionably those events lend themselves, equally with all others of a so-called supernatural origin, to that interpretation; while such a revised and up-to-date rendering could not fail to throw a startling light (!) on the 'Story that transformed the world.' After nearly two thousand years' telling of the 'Story' there is still room for a little more 'transformation.' M. C. P.

'Old Women and Idiots.'

SIR,—Your correspondent, W. H. Edwards, will permit me to regret that he has, in his interesting paper, allowed himself to perpetuate the old discourtesy of classing women with incompetents. Inadvertently, no doubt, he quotes as if the two were on a level, 'Old Women and Idiots'; yet I think in these days men should be keen to repudiate such modes of thought and expression. I met yesterday with a trade advertisement offering goods suited respectively to 'Ladies, Boys, and Adults'; and as a contrast in feeling to the frequent classing of women with imbeciles, paupers, and children (in the position of all of whom they undoubtedly have stood as regards helplessness, thanks to our laws and lawmakers), I ask your permission to quote from one who had perception in these matters—Walt Whitman. He, in his minute and sympathetic study of human nature, knew that age has no sex and neither woman nor man superior in the other. To him old age represented the sum of

a life time—the suffering and struggle all there in waiting. He saw in it the 'estuary that enlarges and spreads itself grandly as it pours into the sea.' To him, if 'women are beautiful,' 'the old are more beautiful than the young.' It is the spirit, ever, that he sees. 'Youth,' he exclaims, 'large, lusty, loving—youth, full of grace, force, fascination, do you know that Old Age may come after you with equal grace, force, fascination?' and in his 'Song of Joys,' after speaking of old manhood, he adds:—

'O ripen'd joy of womanhood! O happiness at last!
I am more than eighty years of age, I am the most venerable mother,
How clear is my mind—how all people draw nigh to me!
What attractions are there beyond any before? What bloom more than the bloom of youth?
What beauty is this that descends upon me and rises out of me?'

Walt Whitman knew very well what beauty and force it is—this, that foreshadows Death, as he also knew that 'Life does not provide for all and for time and space, but . . . Heavenly Death provides for all.'

It is for the sake of a more spiritual comprehension of the import of age, as much as for the dignity of woman—and I may say equally of man—that I trouble you with this letter.

E. M. BEEBY.

Luciferian Palladism.

SIR,—A great deal of obloquy has been cast on the fair fame of the late General Albert Pike by the publication of the so-called Bataille's notorious book. The late Anti-Masonic Congress did not meet with so much success as its promoters had hoped for, and the startling statements put into the mouth of the fictitious Diana Vaughan do not carry with them that weight that some people seemed to give them credit for. As your columns have contained so much on the subject, may I ask you to be good enough to publish the following, in order that the other side also may be heard? It is part of a letter in the 'Freemason' from a well-known Mason, W. J. Hughan, than whom perhaps no one in England is better qualified to speak on the subject, and which, I may mention, corroborates some statements made to myself privately by other influential members of the fraternity. F.W.L.

'The charges against my lamented friend are baseless and wholly untrue, as can be proved over and over again, not only from his honourable connection with the fraternity of Free and Accepted Masons, the Knights Templar (Christian), and the degrees of the Ancient and Accepted Rite (Theistic, Philosophical, and Jewish, as well as Christian), but his many valuable works teem with evidence in disproof of the ridiculous and absurd statements as to his Pagan sympathies and practices. His correspondence with so many of us in this country and abroad alone gives the lie to the accusations, which are as contemptible as they are unjust. He was a noble man, above expediency of any kind, and the soul of chivalry and honour, as thousands can testify who had the pleasure of his acquaintance or friendship. To know him was to love him, for his ripe scholarship united with the simplicity of a child the strength of a lion when opposing meanness or duplicity, and a never-failing patience with the ignorance and weakness of many who profess to be teachers. Miss Lilian Pike, daughter of the esteemed General . . . has written [in the 'Washington Post'] to refute the calumnies . . . which have been exploded by Mr. Waite. She says most truly: "The slander is so absurd and monstrous to all who knew him that it would be unnecessary to notice it if it were not that credulous persons who did not know him might believe that it had some foundation in fact." Miss Pike denies that her father was in Charleston in April, 1889, when the meetings of the "Luciferians" were held, but in the city of Washington all that year, and she selects from his writings many passages which prove his belief in God and his abhorrence of any such doctrines as would be found in the teachings of a sect of "Devil-worshippers." Personally, I affirm that from actual correspondence with me, and his action concerning the regretted action of the Grand Orient of France, respecting the omission of a belief in God as a condition of membership of the craft, there was never a firmer advocate of this distinctive and unalterable pre-requisite of our beloved fraternity.'

OBITUARY.—We regret to have to record the decease of Mr. John Haynes, who passed away on Wednesday, November 11th, at his residence, 'The Strand,' Barrow-in-Furness, aged seventy-seven years. His health had been failing him for some time from chest and heart complications. He died as he had lived, a true Spiritualist and a good man. He was a fair composer of music, and contributed seventeen tunes to 'Songs and Solos,' compiled by Mr. E. W. Wallis some years ago.