

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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CONTENTS.

Notes by the Way	73	Proposed Psycho-Magnetic Society	81
Practical Psychology; or, How to be Happy. By Mr. E. Harte.....	74	The Etheric Body	82
Poetry: Death Vindicated	77	A Wardrobe Woman of the Queen	82
Spirit-Appearances of Christ	78	A Sidelight on Materialisation.....	82
Missing Body Traced through Clairvoyance. By Mrs. Bathe	79	The Mediumship of Mr. Cecil Husk	83
		Angels or Vampires	83
		Matter—and Behind It.....	84

NOTES BY THE WAY.

Waldemar B. Kaempffert, in 'The Metaphysical Magazine,' tries hard to win at least our admiration for Nietzsche's 'sincerity and straightforwardness.' He classes him, in a general way, with Schopenhauer, as 'exerting upon the thought and writing of their countrymen an influence which is both pernicious and beneficial.' Certainly Nietzsche was sincere and straightforward, but only in the sense that he did not play the fool. His sincerity was a sort of grim and fantastic earnestness, and his straightforwardness was a swinging militant recklessness that disdained to pick his way or turn aside. The following sums him up fairly well: 'In feeling he was a musician; in expression, a poet; in thought, a nihilist. . . . He spent the last ten years of his life in an insane asylum.' The following, too, adequately if broadly describes his 'system' of thought:—

It is romantic; it is libertine; it is egotistical. The romantic element is to be found in Nietzsche's yearning for barbarism, for the savagery of primeval times, when man was governed by instinct, when the weak fell beneath the strong. The libertinism of the system is apparent in the negation of morality and religion, in the declaration that 'good' and 'evil' are mere ideas, that 'nothing is true, everything is permissible,' that 'good' is synonymous with 'strong,' 'beautiful.' Egotism is everywhere present in the glorification of the individual, in the belief that self-preservation, self-deification are noble qualities of a higher man, in the denial of society's right to formulate laws by which the individual is to be bound.

It is perfectly true that this strange creature and his revolutionary audacities are largely influencing certain minds, and not only in Germany; but our reading of the painful phenomenon is that a scornful disgust of life as it is creeping over many sensitive spirits. They are indignant and resentful, and are relieved by defiance and audacity. They are the takers of the narrow view of life. They see only a portion of even this visible part of the complex drama of existence. They need the help and hope of the larger outlook. They would be saved indeed if they could believe. It is for such as these that we ought to strive. They greatly need us.

Professor David Starr Jordan, in 'The Humanitarian,' carries us into a region of thought and feeling absolutely the reverse of that connected with the name of Nietzsche: and we find him, not only infinitely more wholesome, but also unspeakably more in harmony with the facts. Much of the secret cause of all kinds of pessimistic revolts may be found in shirking duty, in shrinking from the common arena and fighting the good fight there. The phrase 'aristocratic radicalism,' which has often been employed to

describe Nietzsche's philosophy of life, hints at this. The cure for this kind of thing nearly always lies in the direction of work, and especially of sympathetic and helpful work. We entirely agree with Professor Jordan in the following sentences:—

Most of the philosophy of despair, the longing to know the meaning of the unattainable, vanishes with active out-of-door life and the consequent flow of good health.

A degree of optimism is a necessary accompaniment of health. It is as natural as animal heat, and is the mental reflex of it. Pessimism arises from depression or irritation or failure of the nerves. It is a symptom of lowered vitality expressed in terms of the mind.

But whatever the causes of pessimism, whether arising in speculative philosophy, in nervous disease or in personal failure, it can never be wrought into sound and helpful life. To live effectively implies the belief that life is worth living, and no one who leads a worthy life has ever for a moment doubted this.

The philosophy of life is its working hypothesis of action. To hold that all effort is futile, that all knowledge is illusion, and that no result of the human will is worth the pain of calling it into action, is to cut the nerve of effectiveness. In proportion as one really believes this, he becomes a cumberer of the ground. His life is a waste of so much good oxygen, and having no mission on earth, as Mark Twain observes, 'he ought to be under it, inspiring the cabbages.'

It is no longer in the darkness that we falter. The great altar-stairs of which no man knows the beginning nor the end do not spring from the mire nor end in the mists. They 'slope through darkness up to God,' and no one could ask a stronger expression of that robust optimism which must be the mainspring of life.

Mr. Mark Rutherford's new book, 'Pages from a Journal,' is very pleasant reading, with insight and nice feeling throughout. The following belongs to us:—

Soon after Carlyle died I went to Ecclefechan and stood by his grave. It was not a day that I would have chosen for such an errand, for it was cold, grey and hard, and towards the afternoon it rained a slow, persistent, wintry rain. The kirkyard in Ecclefechan was dismal and depressing, but my thoughts were not there. I remembered what Carlyle was to the young men of thirty or forty years ago, in the days of that new birth, which was so strange a characteristic of the time. His books were read with excitement, with tears of joy, on lonely hills, by the seashore and in London streets, and their readers were thankful that it was their privilege to live when he also was alive. All that excitement has vanished, but those who knew what it was are the better for it. Carlyle is now almost nothing, but his day will return, he will be put in his place as one of the greatest souls who have been born amongst us, and his message will be considered as perhaps the most important which has ever been sent to us. This is what I thought as I stood in Ecclefechan churchyard, and as I lingered I almost doubted if Carlyle *could* be dead. Was it possible that such as he could altogether die? Some touch, some turn, I could not tell what or how, seemed all that was necessary to enable me to see and to hear him. It was just as if I were perplexed and baffled by a veil which prevented recognition of him, although I was sure he 'was behind it.'

'The Christian Register' prints a sunny little Paper, for the new century, on 'This world and that.' It sets aloft the abiding truth that 'There are three old words which cannot be disused. For them there is no substitute. They are, *God, Duty, and Immortality*':—God, who transcends all manifestations: Duty, which transcends all earthly fortunes

and controls them: Immortality, which transcends all life as we know it. The teacher needed now is he who can and who will 'gather up all the faith and the hope, the desire and longing, of the race into an affirmation concerning the universal life, the eternal law and the living God. They who will speak with power in the hearing of all the world will be those who can sweep away the doubts and difficulties which come out of partial knowledge, and make the science, the philosophy and the religious experience of the race sing a song of praise to Him who is forever the great I Am, in whom we live and move and have our being.'

We notice once more, in Miss Lillian Whiting's writings, the odd mistake as to what really happens in relation to the Roentgen rays. In a 'Harbinger of Light' Paper, she says that 'by means of the Roentgen rays man sees through solid substances.' It is not so. It is the rays that pass through certain so-called solid substances, and man sees on a screen, in the ordinary way, any shadow of intervening substances through which the rays do not as readily pass.

Here is a passage from a sermon by Rev. J. Lloyd Thomas, minister of High Pavement Chapel, Nottingham, published in the February issue of the 'Seed-Sower':—

Once more there is the avid embrace of a crude supernaturalism. Psychical research passes from a serious study into an up-to-date affectation, and the solid data for the solution of life and death problems are furnished by ghost stories, Spiritualism, clairvoyance, table-rapping, planchette, telepathy, faith-healing, and Theosophy—things interesting enough in their own way, and, moreover, to be seriously examined by serious men; but hardly as yet the data on which to hazard one's faith, hardly as yet the food and sustenance with which to nourish a starving soul into vigorous life.

How far the reverend critic has given serious study to the facts gathered by patient psychical research, may be judged by the indiscriminate jumble into which he throws so many different methods of inquiry. Evidently neither Mr. Thomas's legal training nor his theological studies have taught him analytic judgment. Perhaps if he could spare some time from girding at 'cultured credulity' and give a little serious study to the facts, he would find that there exist data upon which to 'hazard one's faith' such as he has not yet dared to imagine. We commend this young minister to the guidance of a veteran in his denomination like the Rev. J. Page Hopps, who could tell him a thing or two that would make him less dogmatic and more humble.

We do not know who wrote this: but it is as refreshing as a breath of pure mountain air:—

If you have a happy voice,
Sing, that others may rejoice:
Breathing pathos in each word,
Frozen mountains may be stirred;
Slumbering souls may wake again
At some long-forgotten strain.

If you have a precious thought
That to you has gladness brought,
Shrine it not within your breast;
Write it and make others blest!
Oft some written thought will reach
Hearts grown loath of human speech,
Hearts by faithless promise grieved,
Hearts by lying lips deceived.

If you have a loving word,
Speak it where it can be heard.
Souls are languishing to-day
For the words that you might say.
Earthly burdens sorely press,
Loving words can make them less,
And no soul can suffer loss
Thus who lifts a brother's cross.

PRACTICAL PSYCHOLOGY; OR, HOW TO BE HAPPY.

ADDRESS DELIVERED BY

MR. RICHARD HARTE,

TO THE MEMBERS AND ASSOCIATES OF THE LONDON SPIRITUALIST ALLIANCE, ON FRIDAY, FEBRUARY 1ST, 1901, IN THE FRENCH ROOM, ST. JAMES'S HALL.

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Mr. Chairman, Ladies, and Gentlemen,—It may seem to you premature, perhaps presumptuous, for anyone to hold definite views at present about Practical Psychology for the New Psychology has not yet crystallised into an accepted science, but is still held in solution, as it were, in the minds of a great number of theorists, experimenters, and observers. That fact, however, may perhaps be accepted as my excuse for attempting to explain to you this evening what I understand by those names, since it means that, as yet, there is no orthodoxy in the New Psychology to which you can expect me to conform. Moreover, I shall confine myself on this occasion to the consideration of Practical Psychology in one only of its applications, namely, in its relation to Happiness.

The Old Psychology is a science without a corresponding art. It is intensely interesting, but unpractical. Indeed, 'Practical Psychology' must sound like a contradiction in terms to a psychologist of the old school, much as 'physical metaphysics' would sound to a Metaphysician. The New Psychology is practical because it treats of what we may call the kinetic energy of thought—of the action of mental images upon the body, and upon the mind itself, and of the methods by which such images may be produced. When a psychologist of the old school mentions such facts as that fear makes people turn pale, or shame causes them to blush, he regards those effects as only concomitant physiological phenomena, which do not interest him except as being characteristic of the accompanying emotion. Were he to take the causal connection between mental images and emotions into consideration, or between emotions and physical effects, he would find himself in the domain of Practical Psychology.

Ask a psychologist, 'What is Mind?' and he will tell you that Mind is the 'seat' of sensation, intelligence, emotion, and will. I asked a psychologist one day what that 'seat' is made of, and he told me I was flippant. Well, I tried to look solemn, and put the question in another way; I said I only wanted him to tell me who was the owner of all those things; who it is that says '*my* sensations, *my* intelligence, *my* emotions, *my* will, *my* mind.' I said that I only wanted to know what the Ego is, the Self, the I-am-I, the entity which the Eastern philosophers call 'the Knower,' or 'the Thinker.' Thereupon my psychologist looked considerably relieved, and said that those were not questions of psychology, but of metaphysics, and advised me to see a metaphysician about them.

Now, the Old Psychology uses Introspection as its instrument of research; but it is evident that introspection, or looking into our minds, can tell us nothing but what we can see there, nothing but that which enters the consciousness. Observation and experiment have shown, however, that there are mental states, mental causes and effects which affect the Self or Ego, that do not come within the field of normal consciousness, and that there are, therefore, parts of the mind about which we cannot learn anything by introspection—parts of the mind which resemble, as it were, the invisible rays of the spectrum, or the submerged part of an iceberg. The conclusion, in fact, has been forced upon us that the Old Psychology deals only with part of its subject; for every thought, every sensation, emotion, judgment, and volition acts outwardly as well as inwardly; and is not only a state of consciousness which can be known by introspection, but also an effect-producing influence, acting both on the body and on the mind in a way that can be studied only by observation and experiment. We have, therefore, a very definite characteristic of the Old Psychology which distinguishes it emphatically from the New, namely, that, properly speak-

ing, it concerns itself only with whatever comes into the field of normal consciousness.

The New Psychology, on the other hand, is the science which studies thought in its hidden operation as an effect-producing force; and Practical Psychology is the art which corresponds to that science—the art of producing good effects upon the body and upon the mind by summoning, harbouring, controlling, and directing appropriate thoughts; and the art of avoiding the evil effects of noxious thoughts, by refusing to entertain them, and by driving them away. Now, everyone is unconsciously forming mental images all the time, and thinking thoughts that have effects upon himself and others. In fact, we have all been Practical Psychologists ever since we were born without being aware of it, just as M. Jourdain, in Molière's play, had been talking prose all his life without knowing it. We are not aware of the effects of our thoughts because we do not look for them; just as a person who threw a flat-iron out of a window would not be aware from any symptom in himself that he had killed a passer-by. It is quite possible that the electric eel does not know that it gives electric shocks; it would, perhaps, declare that when other fishes annoy it, all it does is to say 'd——n.'

You doubtless perceive that on the whole the New Psychology does not come into conflict with the old, but is different from it, and supplementary to it. It is essential for my sake, as well as for yours, that you should remember this, or you might grow impatient with me, like a friend I met the other day—an Irishman whom I have known since boyhood, and who talks to me without reserve. I began to tell him about the New Psychology, but he cut me short something in this fashion: 'Why man alive, that isn't Psychology at all. Projecting a thought to a distance, did you say? You might just as well tell me you could put your tongue out half-a-mile, and call that Psychology. Sure I know what Psychology is; you turn your eyes round and look down into your mind, and see what is going on there. That's what I call Psychology; and look here, my friend, take my advice now, and just go and borrow Bain's works on Psychology, and Spencer's, and take them home with you, and don't let your tongue wag any more about Psychology until you have read them. You won't find any of those new-fangled notions there. Now ta-ta, old man, I'm off.' I shouted after him that I admired Bain and Spencer as much as he did, but that it is just because they do *not* mention any of the 'new-fangled notions' that I do not think their Psychology up to date.

The facts that have given rise to the New Psychology are no new things; but until recently they have either been neglected, or else regarded as supernatural. When a mental shock, for example, caused paralysis, sometimes the machinations of the Devil were suspected, sometimes the anger of God, or else black magic got the credit. The event was regarded as very awful, or very strange, and that was all. Or perhaps a priest was called in, and when he had gone through his ceremonies nothing more was done. At present, when some mental shock strikes a man down, or worry and anxiety break him up, it is not the priest but the doctor who is called in to go through his ceremonies, although the cause of the mischief is recognised as psychic, and a doctor seldom knows more about Psychology, practical or unpractical, than a blacksmith knows about aërostatics.

It was the growth of scepticism that set men thinking about the cause and significance of the phenomena which they had formerly regarded with awe, or looked upon with stupid indifference. If God, Devil, or black magician did not cause those strange events, then what did? It was the same with physical phenomena. So long, for instance, as the thunder was believed to be the voice of God, and the lightning His javelin, no one troubled to investigate electricity. It seemed irreverence, even sacrilege, to pry into those divine mysteries. Even now, many people look askance upon such experiments as that which was tried a few years ago upon a pious old lady in one of the Parisian hospitals. She had been paralysed for many years, and as she was an excellent subject for hypnotism, the doctors thought they would get up a little miracle on their own account. So they gave her the hypnotic suggestion

that if she had a particular ceremony in honour of the Virgin performed at her bedside on a certain festival of that divine being, she would be miraculously cured. The suggestion 'took' perfectly, and when the day came the priest was summoned, the ceremony performed, and she was instantly cured. It is said that both the old lady and the priest declared that the story the doctors told about hypnotic suggestion was downright blasphemy, and maintained that if that wonderful event was not a miracle, there never was such a thing—a proposition which, it is said, the doctors did not offer to dispute.

Now, the experiments, observations, and experiences on which the New Psychology is based come from two sources, and are divisible into two categories, which form, as it were, the two co-ordinates of the science. In the first category are the experiences of the practitioners of the so-called 'Sciences,' such as 'Christian Science,' 'Divine Science,' and 'Mental Science,' and also those of the Faith Healers of different brands. In the other category are the experiments of the Hypnotisers and the Suggestionists. The former schools ignore the orthodox theology almost as much as the latter; but while the Hypnotists and the Suggestionists profess to go on strictly secular lines, and to perform their wonders equally well to whatever form of religion or irreligion they belong, the Scientists and the Faith Healers attribute their successes each to his own particular religio-metaphysical theory; and they are generally quite ready to deny off-hand the genuineness of the results obtained by the practitioner of any other school than their own.

The quasi-religious schools do not, as a rule, attribute the physical and mental results which they produce to the old-fashioned divine or diabolic entities, but to God in the metaphysical sense of 'the Good.' As to the Devil, or 'the Bad,' they simply ignore or inhibit him, and not being recognised as even existing, the Old Gentleman puts his tail between his legs, and sneaks out of the universe; and that gives 'the Good' a pretty easy time of it. According to the Scientists, there is nothing but good in the world. Their fundamental propositions are, 'Good is the All,' 'The All is Spirit,' 'There is no Evil,' 'There is no Matter.' It would seem that the excellent imitations of evil and of matter, with which we are all, unfortunately, only too well acquainted, are nothing but delusions of the mind. If you understand that everything is good, and can manage to believe it so, everything will become good in your case. If you believe good things about your body and your mind, those good things will be realised in them. By believing *good*, you are believing *true*, for 'the Good' and 'the True' are one, and the error which you know as evil, pain, sickness, matter, and which now, like a fog, hides Good and Spirit from you, will be dissipated. According to the Christian and other 'Sciences,' a sufferer is, in fact, very much in the position of a man who believes that his purse is empty, when in reality it is full of gold, and who, being under that delusion, is helplessly perishing from cold and hunger; but the Scientist comes along, and tells him to look in his purse, and the moment he does so he sees the gold, and his delusion vanishes.

The Hypnotist and the Suggestionist leave metaphysics alone, as well as religion. They profess to produce their results by reducing their subjects, by certain now well-known processes, to a peculiar condition of mental passivity, in which the reasoning and believing parts of the mind are dissociated, and the reasoning part is put to sleep; and by then making assertions which their subjects, while they are in that state, accept as true without hesitation; and believing these assertions true, they are neither willing nor able to act except in accordance with them. There seems at first sight nothing very extraordinary in this; but it becomes very marvellous indeed when it is understood that the part of the mind that does not enter into consciousness is affected by assertions thus administered, even more powerfully than the part that does. For example, if you tell a hypnotised subject that when he has returned to his normal state he will not be able to tell a lie, not only do lies not come into his head when an excellent opportunity for lying presents itself, but if he tries to tell a lie his tongue refuses to obey him, and, to his great astonishment, he becomes physically unable to speak it. Moreover, he is affected in his moral sentiments, and if asked why he does

not now tell lies, as he used to do, he will reply in all sincerity that it is because it is wrong to tell lies. It is this power of acting on the body, and on the moral nature, that gives the New Psychology its importance.

Now, both the Scientist and the Suggestionist declare that the way in which Thought acts upon both body and mind is by creating belief. The Scientists, as we have seen, explain this power of belief to produce bodily and mental effects, by calling that which is believed 'the True' or 'the Good,' and by saying that 'the True' or 'the Good,' if firmly believed to be 'the All,' dissipates Error and Evil. The Suggestionist explains it by supposing that the 'submerged' part of the mind is a kind of secondary or 'sub-conscious' personality, of a very emotional and credulous nature, which, during waking hours, exists in the background of the mind, or 'below the threshold of consciousness,' but 'comes to the surface' when we sleep—a part of the self which apparently has for its physical organ or 'seat,' not the cerebrum, but the solar plexus; and whose function is to mould body and mind so that they may 'live up to the expectation' of the waking, rational, or normal self, the self which is the subject of the Old Psychology.

Both Scientist and Suggestionist also use the same method for creating belief, namely, Assertion. Assertions made for the purpose of creating belief are called Affirmations by the former, and Suggestions by the latter; and those names, unfortunately, make it appear as if Practical Psychologists employ some newly discovered and mysterious method to create belief, or otherwise to bring about their results; whereas all that is really new in their methods is that the assertions are not made clumsily, ignorantly, and at random, as assertions are in our daily intercourse, but are made skilfully, with a purpose, and with a knowledge of the effects they will produce.

This non-recognition of Assertion as the means always employed to create belief, makes the New Psychology itself appear to be something quite novel; and a novelty which does not pay dividends is what is popularly called a 'fad'; and fads are the pet abominations of the practical man. For that reason, the New Psychology finds it difficult to gain the attention of the public, whether it be the attention of the 'superior person' or that of 'the man in the street.' Moreover, the belief that the means employed by Practical Psychology are new in the world, prevents the fact from being recognised that this same power, the power of Assertion, has built up our whole civilisation, for it has created our beliefs and our preferences; and it also prevents it from being understood that the same power will, when it is used intelligently and with knowledge and purpose, create for us a civilisation such as it is natural for human beings to desire, a civilisation in which the rule will be 'peace on earth, and good will towards men.' This is no dream, but the necessary result of the wonderful power of Assertion, once it is understood and appreciated, to create belief, influence desire, and govern action; and it is this function of Practical Psychology that is my theme to-night.

But before Practical Psychology can do this for us we must be agreed about the social state that is desirable, and the desires of human beings at present conflict with, and neutralise each other. Human beings are now like a number of little magnets, thrown promiscuously into a heap, with their poles pointing in every direction, and wasting their strength in opposing each other. The only thing which every man agrees with his neighbour in desiring is happiness, or the means of attaining happiness; and the New Psychology, if it is to fulfil its mission, must provide everyone with happiness. Misery must no longer be 'fed with its own broken heart.' There must be no more unhappy people in the world, to be a scandal to gods and men. At present, unfortunately, that which one man thinks necessary for his happiness is almost always, directly or indirectly, a cause of unhappiness for others. No one, perhaps, deliberately intends to make other people unhappy, but we all desire to possess the good things of life, and we think that some can *have* only on condition that others *have not*, and everyone wants to be amongst the 'haves.' At present there is not enough happiness to go round; and the task before Practical Psychology is to cause more true happiness to be generated, and to provide each man with his share.

Everyone has the right to be happy—an inalienable right, conferred by Nature, or by God when He gave human beings the desire and the capacity for happiness. That means that no one has the right to deprive others of the requisites of happiness for any reason whatever; certainly not that he himself may make a profit and grow rich, which is to-day the accepted justification for so doing. The right to happiness does not merely mean that everyone has the right to make himself as happy as he can under the circumstances, which is all the right to happiness now enjoyed by the wage-workers. That permission is given even to the convict—he is allowed to make himself as happy as he can, on bread and water, picking oakum, alone in his cell.

Man is by nature a social animal; therefore, to be really happy, he must be happy collectively as well as individually. The happiness of one person must not entail the unhappiness of another; that may be the happiness they have in Hell, of which we have heard lately, but it is not the happiness that Nature intends for human beings in this beautiful world. The question, therefore, for each one should be, not 'What would make *me* happy?'—a question to which a patriotic Englishman might answer 'Killing Boers,' and a patriotic Boer might answer, 'Killing Englishmen'—but 'What will give happiness to mankind, a happiness in which I shall have my share?' What, in fact, will cause all the little magnets to point in the same direction so that they shall no longer waste their strength in combating and injuring one another, but become bound together into one great magnet, all-powerful to attract good, all-powerful to repel evil? The question to be answered is the fundamental one: 'In what does true happiness consist?'

Happiness is no entity to be 'pursued,' as the American Declaration of Independence puts it. Nor is it composed of ingredients which we can collect and compound and take like a tonic. The happiness of which we are directly conscious is merely a state of mind which results from a succession of happy moments, hours, or days; just as a musical note is the effect on our consciousness of a succession of single sounds or vibrations of the air. Unhappiness, in like manner, is the state of consciousness resulting from a succession of unhappy moments, hours, or days; and the two series always exist together. We are always both happy and unhappy; but we call ourselves the one or the other according to the state of mind which happens to come to the surface, and of which we are conscious at the moment; we call our lives happy or unhappy according to the preponderance of happy or unhappy periods; and when the preponderance is so great as to colour the mind permanently, we say that the person has a happy or unhappy disposition. But in all cases the two series of mental experiences co-exist, and it is quite as important to diminish unhappiness as to increase happiness.

Do not confound contentment with happiness, as even philosophers have done. Happiness is a positive state compared to contentment. The oyster seems to be about the most contented creature in the world, but we don't envy him his happiness. Contentment is the normal state of every living thing that knows of no happiness to be attained, or no unhappiness to be banished. Contentment is natural for the oyster, which has no ideals to be realised; but it is not right for human beings at present, for to be contented with our lives as we live them now would be to be contented with sorrow and suffering, with injustice, misery and stupidity. It is very convenient for us when other people are content to be unhappy, and it gives a nice easy time of it to those in authority; but such contentment is an arrest of development, for everyone knows that 'Discontent is the parent of Progress.' The masses are in an oyster-like condition to-day because they have not learned to *will* to have better lives, or do not believe them attainable. O'Connell once found an old lady in tears for whom he had just won a lawsuit: 'Oh Counsellor, Counsellor,' she sobbed, 'until I heard your speech I never knew how badly I was treated.' We want an O'Connell to tell us how badly we treat ourselves and each other, and how happy we might all be if we were not such egregious fools.

The prevailing idea of happiness at present appears to be to be rich; but it is to avoid the unhappiness of poverty, or from an innate love of achievement or conquest, rather than from

any real belief that riches bring happiness, that most men struggle for wealth. The Sages tell us that to be happy one must be virtuous, unselfish, free from care; also that he who is healthy is happy, he who trusts in God, he who is successful, he who is contented, he who does his duty, he who has congenial occupation, he who has no enemies, and so on. If all this be true, the man who has not got every one of these requisites of happiness cannot be really happy; he may be virtuous, and yet be full of anxiety; he may trust in God and still be unhealthy; or he may have good health and nevertheless neglect his duties; so all that the Sages tell us comes to this, 'Be perfect and you will be happy'—a 'counsel of perfection' if there ever was one.

If, however, we analyse the requisites of happiness we find that they fall under three heads: health, pleasure, and goodness or virtue. When a man is in bad health, when he has no pleasures, or when his sympathies suffer, or his conscience accuses him, he cannot be really happy. At present it is very generally believed that the seat of happiness lies wholly in the conscious mind, and that happiness depends entirely on giving pleasure to the conscious self; so people have recourse to every kind of expedient to procure pleasure, utterly oblivious of the fact that so long as the unconscious part of the mind is unhappy—so long as their minds and bodies are in a diseased or morbid state—the unconscious unhappiness therefrom resulting must inevitably neutralise any conscious happiness which their pursuit of pleasure procures for them. They have at most flashes of enjoyment on a dull background of unconscious pain. But to speak of 'unconscious pain' sounds like a paradox, for pain would not be pain unless it were felt. Still, there are proofs that we can and do feel pain in some obscure parts of ourselves, pain which comes to our normal waking consciousness only as a sensation of distress, discontent, and dependency.

It is well-known that certain diseases of the internal organs, which give us no actual pain, often cause melancholy, and give us unhappy dreams; again, if you fall asleep suffering pain, your dreams will be disturbed, although you have ceased to feel the pain; and some physiologists think that we always suffer pain when operated upon under an anæsthetic, but, as they put it, we 'don't remember it.' As far as the body is concerned, however, the existence of sub-conscious pain is proved experimentally by hypnotism. If you hypnotise a paralytic, his sub-conscious personality 'comes to the surface,' and if you arrange with this 'submerged self,' or 'secondary personality,' to give you a sign with the hand whether pinching the paralysed part after he has returned to consciousness gives him pain, and then, having awakened the patient, you pinch the part that has no feeling, and ask him if it hurts, he will answer 'No' with his mouth, the instrument of his conscious self, and at the same time his hand, the instrument of his sub-conscious personality, will give you the affirmative sign agreed upon.

But the sub-conscious personality, whose function it is to mould the body and keep us in bodily health, cannot be saddled with the responsibility of keeping us in mental health, guiding our desires, and controlling our emotions. Everyone recognises a relation of higher and lower in this connection; and just as we instinctively call the consciousness that is connected with our bodily organs and functions a 'sub-consciousness,' so we have no alternative but to admit the existence of a super-consciousness, belonging to another and higher order of existence, once we allow that the part of the mind that deals with conscience and moral judgments does not enter into our normal consciousness. Just as the Cartesian argued, 'I think, therefore I exist,' so we may reason, 'I suffer in sympathy with others, therefore I have a super-consciousness in which I feel their pain.'

Experience and experiments corroborate this inference, by showing that we have three distinct kinds of consciousness, a hypnotic, a normal, and an ecstatic; the first being more particularly the object of study at present for the quasi-scientific schools, the last occurring spontaneously in every form of emotional religion, and being artificially produced by mesmerism, and by the Yoga practices of the East. Every 'spiritually-minded' person experiences

flashes of this super-consciousness even in his normal state; and it is to it, more than to the sub-consciousness, that the Christian Scientists and other quasi-religious schools appeal.

It is of even more importance to us to understand the nature and requirements of the super-conscious personality than of the sub-conscious, for pain in the super-conscious part of the mind fills us with a far more poignant distress than pain in the sub-conscious part. Unfortunately, introspection tells us nothing upon which we can in the least rely, about either the body or the soul. Introspection gave us the absurd anatomy and physiology of the monks, with its various 'humours' and 'vital spirits,' flowing up and down through imaginary canals, and with its arteries full of air; and it gave the Easterns their great hollow nerves, and fanciful internal organs. It is only by observation that we know that we have such things at all as internal organs; and had we to trust to introspection we should still be ignorant of the circulation of the blood, and of the fact that our bodies are composed of an immense multitude of minute cells, each endowed with a separate little life of its own. Introspection shows us only the images that are in our minds; and the images it perceives there have been suggested by someone, or by something, often by inference from our sensations, very frequently by analogy; and those images have no necessary resemblance whatever to the actualities that are revealed by observation and experiment.

It is to introspection that we also owe all the hideous and absurd conceptions of gods and demons which have, ever since the dawn of history, tormented mankind. It is perfectly well-known that it is only by employing analogies that we can picture divine or diabolic personalities to ourselves; that simply means that we can form no idea of gods or devils other than the images which we perceive by introspection, and which, as we know, got into our minds at first through the suggestions given us by analogy; and we may be perfectly certain that the gods and demons of dogmatic religion have no more resemblance to the celestial realities than introspective anatomy has to the anatomy revealed by dissection. The transformation that is now going on in all religions, and particularly in the Christian religion, is a turning away from the idols, from the fanciful images of God with which introspection presents us; and a turning towards the true Celestial Being whom we are beginning to feel rather than to perceive, and to whom we give such names as 'the Christ within us,' or the 'Higher or Divine Self.'

If we would be consciously happy, we must at least know how to prevent the sub-conscious and super-conscious parts of ourselves from being unhappy, and therefore we must form some idea of what will make them happy. We must know their nature and requirements—in other words, we must know ourselves in the largest sense. So, leaving our conscious self to the tender mercies of the Old Psychology, let us inquire first of all what inferences our present knowledge justifies us in drawing about the sub-conscious part of ourselves, which, as we have seen, presents itself to us as a kind of separate personality.

(To be continued.)

DEATH VINDICATED.

Unwelcomed friend, whose deep disguise
Has mocked the wisdom of the wise,

How have we wronged thee in our creeds!
Thou givest us new things for old,
And for our dross thou brings't us gold,
And fair attire for ragged weeds.

Beneath thy dreadful mask thy face
Is radiant with angelic grace:

Thy darkness ends in wondrous light.
The foe, and yet the friend, of man,
Thou workest out the primal plan,
And serv'st him in his own despite.

The teeming earth has need of thee;
Thy hand is heavy on the sea;

All sentient nature fears thy call.
Though flesh and spirit both repine,
There is no other way but thine,
And thou hast comfort for us all.

Bristol.

RICHARD PHILLIPS.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
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THE SPIRIT-APPEARANCES OF CHRIST.

A new work by the Vicar of Yardley Wood, the Rev. C. E. Beeby, B.D. (London: Williams and Norgate), ought to receive a hearty welcome from all devoutly rational thinkers. Its title is 'Doctrine and Principles,' sixteen lectures on 'Primary Questions,' three of which deal with the after-death appearances of Christ and the general question of the resurrection of the body. Mr. Beeby is a quiet but fearless investigator. His vows appear to sit lightly upon him, but, in reality, he has ways of his own of understanding his vows, and, as to that, we cannot be his judges: nor do we feel inclined to discuss the matter here, especially as it does not much concern us in relation to the chapters we propose to examine.

Mr. Beeby has no reticence about the Christian records and the early Christians. He submits that the records are inconsistent and that the early Christians were distinctly crude in their beliefs. The following is a summary of his case as to the Bible generally:—It must not be regarded as we should regard a modern historical or scientific treatise. The demand for Biblical accuracy is an anachronism. Historical veracity is in Christendom an acquisition of the modern scientific spirit. The early Christian view of the purpose of literature was the Jewish view,—edification, or, as Eusebius frankly said concerning himself, that his principle in writing history was to conceal the facts that were injurious to the Church. And yet some divines treat the New Testament as though it were a scientific treatise written by a Huxley, Stubbs or Bryce. Besides, the writings of both Old and New Testaments are mainly compilations, with a minimum of verification. Such is Mr. Beeby's view: leading of course to the inference that we must not be surprised to find the records inconsistent and puzzling.

Still further; the early Christians lived in a peculiar 'psychological atmosphere' and a great deal of their belief grew out of what seemed fitting, or out of what had been predicted. As to the resurrection of Christ, for instance, it is a fact that they seemed to believe in his physical resurrection, a belief which floated on until it safely reached the Book of Common Prayer: and this belief best harmonises with the records, on the whole. The early Christians were neither critical nor scientific: they were essentially 'believers,' and the belief in the resurrection of the physical body, coupled with its behaving like a non-physical body, seemed to give them no trouble. All things are possible with God; and all these things God did for His Son.

Probably, the expected return of Christ to establish his kingdom, made easy the belief in a physical resurrection and ascension: for would he not need the body when he came back? And, as the Christians, the 'believers,' were to reign with him, they would want bodies too at their resurrection: and those who were living in the flesh at the time of his return would be 'changed.' The Book of Common Prayer endorses this view and roughly says that Christ took his 'natural body and blood to heaven.'

We have already noted that this view is, on the whole, borne out by the records. The tomb had to be unsealed and the stone had to be rolled away, to let Jesus out: and, in its brief tarrying upon the earth, it did many things that imply a physical body, though, as Mr. Beeby is probably aware, it has been reported scores of times that spirit-appearances in modern times have done things that implied the same, even to eating and drinking. Of course, it is puzzling and 'absurd,' but that is a part of the Spiritualist's case.

Discussing this problem, Mr. Beeby puts Canon M'Coll and Canon Gore into the witness-box and cross-examines them, but not to much purpose, except to show that every-one has to patch up a theory of his own, and manage it as economically as he can. Canon M'Coll's theory is that Christ 'actually changed the essential character of His body from moment to moment at will.' Of course, Mr. Beeby is able to shake this about a good deal:—'This body is now a spiritual body of such a character and condition, and now becomes transmuted again into a body of flesh and blood. . . . What sort of a body is that? . . . We have entered into a world of the wildest imagination, such as that into which we are introduced in "The Arabian Nights." Not quite that, we think. Matter can take many forms, and be at one time a subtle vapour and at another time a solid mass. Whether a being can or cannot enter and retire from different planes of being at will is a question for evidence. It may be only a matter of control of vibrations.

Mr. Beeby suspects 'angels,' and thinks that their introduction into the Gospel record lowers its value. He says: 'The introduction of "angels" upon the scene should be enough, one would think, to convince anyone that the Christian literature of the gospel-records is not the same as a critically edited and scientifically accurate historical treatise.' 'Do not angels belong to the same historic imagination as fairies?' But we must take this with some very candid admissions as to the varied possibilities of mankind, and the varying spiritual value of different ages. This is important. For instance, he says, and very significantly: 'Without disparaging at all the modern man, it is well to remind ourselves that the Arab of the East to this day is a being made of different mould to (from?) the matter-of-fact English manufacturer, who lives imbedded well-nigh in the wheels of constantly whirling machinery. The people from amongst whom the early disciples were gathered were people of sensitive imagination, accustomed to see visions, waking or sleeping.' In relation to 'visions,' Mr. Beeby plainly agrees that they are possible and may be valid. He says: 'The mind was not always of the same caste, nor subject to the same influences, as it normally is to-day among modern Europeans. There are faculties of the soul which lie dormant and in abeyance which in certain ages and conditions become active.'

His view, then, is, that after what is called the resurrection, the action of Jesus upon his friends was purely subjective or spiritual. 'By a special communication of spiritual capacity to believers, by the exaltation of the spiritual sense, they experienced with an intensely vivid consciousness the Presence of the real personality of Christ as He lives evermore in the spiritual world. . . . The bodying forth in the external world of the spiritual world I regard

as a phenomenon which follows an observed law of the human mind, and is a not uncommon experience of mankind.'

This is very nearly, if not entirely, our own view. The real resurrection is the uprising of the spirit-self out of the enshrouding body, and any manifestation of that spirit-self is made, and can alone be made, by action through the laws of spirit-life, by way of telepathy or suggestion, or perhaps transformation: and, as Mr. Beely justly says, 'Telepathy operates as well in the case of the discarnate as of the incarnate spirit.' The spirit-appearances of Christ, then, were real personal appearances, and simply illustrated possibilities and laws of spirit-life which never cease to invite attention and proffer the boon.

MISSING BODY TRACED THROUGH CLAIRVOYANCE.

REMARKABLE MEDIUMSHIP IN CONNECTION WITH THE FOXWELL CASE.

During the past fortnight, through the kind invitation of Dr. —, a member of both the Psychical Research Society and the London Spiritualist Alliance, I have witnessed personally all the mediumship and investigations connected with the mystery surrounding the then missing Mr. Percy Foxwell, and I am thus in a position to know the actual facts all through; and as the various newspapers have contained such garbled versions (yet all with a substratum of truth) relative to the psychic aspect of the affair, I think it would be as well to commence the narration of my personal observations by stating that there has been no lady clairvoyant who gave a correct prevision at all.

The clairvoyant through whom Mrs. Foxwell obtained the vision in the crystal and other prophecies in connection with her missing husband's fate and surroundings, is Mr. Otto von Bourg, of 54, Conduit-street, W.

Now, as possibly all may not be acquainted with the special difficulties to be encountered in making psychic investigations with a view to elucidate the mystery (there being absolutely no clue to work upon), I will state the bare facts of the case.

On Thursday, December 20th last year, Mr. Percy Foxwell, a stockbroker, residing at Thames Ditton, left home in his usual health and spirits to go to his business in the City, and before leaving his wife expressed his intention of visiting, during the afternoon, his sick mother, living in the north of London.

During the latter part of the same afternoon, Mrs. Foxwell received a telegram from Finsbury Park from her husband, asking her 'not to wait dinner as he could not return till later,' and from that moment nothing more was seen or heard of him until his dead body was found floating in the Thames not far from his house on Thursday, January 31st.

Shortly after his disappearance the police were communicated with, and special detective inquiries were instituted, and a large reward was offered for his body, but every effort to obtain the slightest trace of him proved equally unavailing.

I will now take up the narrative exactly as I heard it from Mrs. Foxwell herself:—

On the fateful night of Thursday, December 20th, the weather was unusually wild and tempestuous, and Mrs. Foxwell waited up for her husband until two o'clock in the morning and then went to bed. She did not feel any great alarm as she naturally supposed that her husband's mother might be in a critical condition, and that in consequence he had remained there with her throughout the night; but when the next morning and the day passed without any communication from her husband, her anxiety became distressingly intensified, especially as, having telegraphed to his mother's house, she was informed that her husband had left there early the previous evening.

And now I come to a very strange fact, possessing a weird significance in connection with what has since been revealed.

It appears that Mr. Foxwell's mother is in a very dangerous condition, suffering from a most acute form of heart disease; and when Mr. Foxwell rose to bid her 'goodbye,' he promised to come again and see her, naming a certain day, and, in the presence of other members of the family, his mother replied, 'Oh, Percy! do take great care of yourself; I feel as if something is going to happen to you to-night.'

Almost immediately afterwards he left the house, and went apparently to the telegraph office at Finsbury Park, and sent off the telegram to his wife already alluded to, which she has subsequently verified as being in his own handwriting; from that moment he was never seen or heard of.

The agonising suspense of the dreary weeks that followed, the alternation between hope and fear, caused his poor wife an hourly anguish beyond words to describe; and finding the ordinary methods of detective inquiries failed to elicit the smallest trace of her missing husband, she then, in desperation, determined to see if spiritualistic mediumship could penetrate the mystery.

She consulted several clairvoyants but unsuccessfully, and finally decided to go to Mr. von Bourg, and on January 5th, about 3 p.m., had a sitting with him in Conduit-street.

He not only gave her many details correctly and various clearly defined previsions, but through his exceptional psychic powers enabled her to see in his crystal, first the form of her husband in life, and then his dead body lying in the water, with surroundings with which she apparently seemed to be familiar. This vision in the crystal is the more remarkable owing to the fact that Mrs. Foxwell is quite unversed in spiritualistic research and is normally not in the least clairvoyant.

She was so deeply impressed with this interview that she earnestly besought Mr. von Bourg to arrange to come to her house, as possibly still more could be revealed in the personal surroundings. There was some difficulty in fixing a day owing to Mr. von Bourg's engagements, but at last a visit was arranged, and this brings me to the point where my personal experiences commence.

On Monday morning, January 28th, I received a letter from Dr. — (already alluded to), asking me if Mr. Knowles and I would care to go down with him that evening with Mr. von Bourg 'to sit for further investigations in the house of the missing Mr. Foxwell.'

I at once went to see him, and the arrangements for meeting that evening were made, and we all journeyed down together. We had a little difficulty in finding the house, which delayed us somewhat, and upon arriving at our destination we found Mrs. Foxwell greatly distressed, being apprehensive that we were not coming.

As soon as we entered the drawing-room we were all conscious of a very oppressive psychic condition, and Mr. Knowles complained of the most intense pain on the left side of the head, and this I subsequently found had strongly affected Mr. von Bourg also.

We all sat down round a small table, and a little lamp was placed in the farthest corner of the room. The circle (which was an unusually powerful one) was composed of Mrs. Foxwell, Mrs. P., myself, Dr. —, Mr. von Bourg, and Mr. Knowles.

Almost directly decisive knocks commenced and the Maori spirit-friend of Mr. Knowles was shaking him about so much in his intense anxiety to control his medium that we agreed it would be best to permit it at once. This Maori was in such an unusual state of excitement that he could hardly get any words out, and he turned to Mrs. Foxwell and gave the most minute description of the form of a man whom he saw standing by her side, with a detailed description of his appearance and clothes, and the watch which the spirit persistently held up, and upon which the Maori said he had his name written.

Mrs. Foxwell told us the description corresponded exactly with that of her husband, and that his watch had his name in it.

By this watch (which was a presentation one, given by Mr. Ferguson, it subsequently transpired) the body was identified when found floating in the Thames on Thursday, January 31st.

The Maori, whom Mr. Knowles and I have tested on many occasions and always found most truthful and reliable, emphatically declared that this man was now in the spirit world, and that his body was in the water.

The spirit described then left Mrs. Foxwell and went round behind Mr. von Bourg, and tried to control him, which he was only partially able to do, as all efforts to speak caused a kind of choking attack; he, however, continuously lifted up the medium's left hand and kept repeating softly, 'Hush! sh—, sh—, sh—.' The desire to reproduce this mental impression seemed the uppermost one during the entire sitting. He, however, seemed able to write a little, and told us his body was lying in the water about a mile from the house, not in the big river but in a little stream or creek just off it; that there was grass on the banks and a drooping tree overhanging where his body was lying; and aided by our spirit friends he threw the mental image of the spot upon the brains of the mediums. He said also that his hat and umbrella had been taken away, and the Maori said the body seemed held down by being entangled with something in the water.

The spirit appeared to be intensely anxious that his body should be found, and then controlling Mr. von Bourg, he stood up and pointed in the direction where he alleged his body lay in the water, which subsequently proved to be perfectly accurate.

He seemed greatly relieved when we told him we would go and look for his body, and said 'he would take us to the place.'

Shortly afterwards we broke up the sitting and returned to town, having arranged to come again on Wednesday, the 30th, early in the afternoon, and from our sitting *we were all perfectly convinced that Mr. Foxwell was no longer in the body, and from other information he himself gave us we were led to suppose it was not an accident, and he asserted that he did come to Thames Ditton that evening.* We also at the same time were impressed that the motive of the attack indicated, was not robbery.

On Wednesday, January 30th, the same people as before went down to Thames Ditton, with the addition of my son and Mr. Robert King, whom at my 'At Home' the night previously I had greatly interested with a brief account of our experience, and I also mentioned our conviction to one or two friends the same evening.

We got to Mrs. Foxwell's house early in the afternoon, and having had some tea we darkened the drawing-room and sat at a table, except my son, who sat just outside the circle.

The mediums all complained how terribly their heads on the left side pained them, and the form was again plainly seen behind Mrs. Foxwell, and was described by Mr. King, who also got the name 'George' persistently repeated. This proved to be the name of a very intimate friend of Mr. Foxwell's, now passed over, who, I learned from Mrs. Foxwell, had an intimate knowledge in the past of her husband's private affairs.

The scene where the body lay was again mentally projected and seen alike by all the mediums; then after many raps, of distinct individuality, indicating that special spirit friends were present and helping us, the Maori controlled Mr. Knowles and said that if we would go out we should be taken to where the body had entered the water. He then described some peculiar things hanging on the watch chain the spirit again held up, which Mrs. Foxwell, expressing great surprise, at once recognised as two little presents she had previously made her husband.

The spirit form then commenced writing, through Mr. von Bourg, rapidly at some length, and appeared to be in a much more conscious condition than on the previous Monday. He began by drawing a plan of the way we were to go. Then followed written directions, 'Go out of the house, turn to the left, go past the station, past a tavern,' &c. All these written communications are in the possession of Dr. —.

When the necessary information had been given us we all got up to go, overwhelmed with a tremulous excitement and nervous tension impossible to describe. We followed the directions as far as the station, and here at the converging pathways some uncertainty arose as to which to

take; therefore I suggested that the mediums should go under the arch and get again into direct communication with the spirit, which eventually was successfully done, and the right way for us to go was clearly designated by the spirit himself.

I should like here to mention that the mediums were all greatly affected at this spot, and the spirit impressed them that it was here that he was struck on the head.

We then went down a kind of narrow walk with wooden fencing, and turned round by a private house on the right, and here Mr. von Bourg could hear plainly 'Hush, sh—, sh—, sh—,' over and over again repeated.

We then entered an open field, and strangely enough, in this most unlikely spot, as the spirit had said, there stood a tavern! In front of it was a large depression, evidently a dry pond, and Mrs. Foxwell expressed the utmost surprise at seeing it without water, it being, she said, an almost unheard-of occurrence; and here again the mediums seemed greatly disturbed.

We were then led on through field after field and over a stile, and when we got midway between two stiles a very peculiar scene was enacted by the spirit controlling Mr. von Bourg, whom Mr. Knowles had to hold up, or he would have fallen unconscious to the ground. After some delay we found, however, that still we had to go on across the next stile, and Mr. von Bourg and Mr. Knowles, who walked together, could plainly see the spirit just in front of them, indicating the direction. After turning a little way into the main road we came to a pond on the right side of it, next some buildings. The mediums here grew very excited, and insisted on scrambling over the barbed fence and jumping down; they stayed a few moments by the side of it, but finally this was abandoned, and on we went again.

After walking a short way we came to a field on the left, with a creek or stream in its midst. It appeared to be deep, with fairly calm water. The mediums seemed unanimously drawn to this water, and one and all exclaimed: 'This is what we have seen!'

They scrambled through the fence and walked along the grassy banks until they came to a certain place, and the spirit plainly indicated, and our own spirit friends acquiesced, and all the mediums agreed, that here was the spot where Mr. Foxwell's body entered the water.

In the meantime it had got so dark and we were so fatigued that we felt unable to do more that night; so we returned to Mrs. Foxwell's house by a shorter way, and after having rested a little and had something to eat, we agreed to sit again.

Through Mr. von Bourg we obtained in writing a good deal more information which I am not at this moment free to disclose; we are still continuing our investigations, and later on I shall hope to write a further report.

Being by that time completely exhausted, and Mr. von Bourg and Mr. King in a condition bordering on collapse, we left shortly afterwards, having obtained Mrs. Foxwell's promise to have the spot indicated (which she called the Mole) thoroughly dragged the following day. As we were leaving she said to us all: 'You will forgive my saying so, but it seems so improbable about my husband being drowned and his body being there that I *cannot* believe it; but if it does prove to be true I will make all you have seen and done as public as possible.'

The next morning, Thursday, January 31st, arrangements were made for searching that part of the water, and I am informed that Mrs. Foxwell went personally to indicate the spot; and shortly after the men had been using their poles without success, a man's body was seen by a ferryman called Tovey floating in the Thames a little way below the place we indicated, close to where the Mole flows into the Thames.

This body was identified as that of the missing Mr. Foxwell by the very watch he had so persistently called attention to at our sittings, and our impression that robbery could not have been any factor in connection with Mr. Foxwell's body being found in the water is consistent with his rings, watch, money, and cheques being found upon him, and more-over his hat and umbrella are still missing.

The dead body was dressed exactly as the various clair-

she was quite prepared to join a society which had a magnetic section.

Dr. Abraham Wallace said he was quite willing to join a society of the kind in view, but to be successful it must have some common basis of action.

Several others addressed the meeting, including Mrs. Gordon, Mrs. Lewis, Mr. H. Blackwell, Mr. Shaw, and Mr. Stapley, and various suggestions were made. Eventually Dr. Wyld said that being eighty years of age he could not undertake any anxious or responsible labour, but if those who were specially interested would call upon him to discuss the matter any day before twelve or after four o'clock, he would then be able to ascertain their views, and in this way possibly devise a scheme which would meet with general approval. They must not bind him to one week, however, or even two, in which to act upon the suggestion.

This was agreed to, and it was understood that there would be a communication to 'LIGHT' as soon as anything definite was arranged.

I need scarcely add that the thanks of the meeting were expressed to Dr. Wyld not only for presiding, but also for allowing his house to be used as the meeting-place that afternoon.

ARTHUR HALLAM.

THE ETHERIC BODY.

I should like to draw the special attention of your readers to the very valuable suggestion of 'Tien,' that more emphasis should be placed on the fact that man possesses *now*, within his physical body, the 'immortal,' or as it might perhaps be more accurately expressed, the 'etheric element' which survives death.

This proof of survival can only be demonstrated scientifically by a return of the surviving spirit, either in quasi-material form or in some way even more satisfactorily convincing to the embodied intelligence. And having proved one such case (*i.e.*, that the etheric body and intelligence possessed *now* survive the change called death and are capable of returning, even in a temporary way, to physical embodied conditions), we have here a remarkable demonstration of the continuity, not only of life but of the manifestation of life.

I think 'Tien' has done us all a very remarkable service by bringing out so forcibly this point.

I have lately read a book called 'Electricity and Resurrection,' which, in spite of various obvious drawbacks, is interesting from the point of view of the etheric body; but the special point made by 'Tien' in a single sentence is not so clearly and tersely brought out in that volume. Having had occasion to question some of 'Tien's' statements lately, I am the more glad to be able to draw attention to his extremely valuable suggestion, and will end by quoting the words to which I refer:—

'What was specially needed was a proof that there was an immortal element in man *while he lived here*; that there was something in his organisation which was greater than that organisation. If the materialist could be brought to admit this it would lay the ground for the assumption that this immortal element might return, since that would but mean temporarily re-establishing its relations with the earth; and if that assumption were combined with the demonstrations of Spiritualism and other forms of psychical research, then science and Spiritualism might shake hands, *having found the soul before the man died*, and received it after he had died, from the world into which it had then passed. There would then be no further question as to whether the man lived or died at death, for we should have evidence beyond all question *that he is an immortal possibility whilst alive, on the one hand; and on the other, that this possibility had been realised by his return to earth.*'

E. KATHARINE BATES.

TO CORRESPONDENTS.

In consequence of the great pressure upon our space we are reluctantly obliged to hold over to a subsequent issue communications on various interesting matters, including 'Further Experiences of a Midland Rector,' 'Spirit Identity,' 'The Resurrection Body,' 'Scientific Bigotry,' 'Remarkable Dream Visions,' 'A Tribute to the Memory of Mr. F. W. H. Myers,' 'What do you mean by the Soul?' &c., &c.

A WARDROBE WOMAN OF THE QUEEN.

MADAME SOUZA COUTA'S VISION.

In 'LIGHT' of January 19th, as our readers will remember, Mrs. J. Stannard gave an account of a séance held in July last, when Madame Couta, a Portuguese lady, clairvoyantly saw and described a tombstone bearing the following inscription, which, not understanding English, she could only spell out letter by letter:—

'This stone is placed by Queen Victoria in grateful and affectionate remembrance of Annie McDonald, daughter of William Mitchell—(here is a word indistinct, like "overchanter")—and widow of John McDonald.'

Other inscriptions were described, including one in the following words:—

'The Queen's tribute to an old servant, January 3rd, 1832—July 4th, 1897.'

Several correspondents have during the past week kindly called our attention to the interesting fact that this same Annie McDonald was subsequently mentioned in the Ladies' Page of the 'Daily Telegraph' of February 2nd, as the first wardrobe woman of her late Majesty. The writer in the 'Telegraph' says:—

'The Queen's own simple records of her life in the Highlands testify to the fact that she was personally attached to, and interested in, her humble serving-women, known in Royal circles, not as ladies' maids, but as "dressers."

'Emilie and Annie are two waiting-women in this humble capacity who were often of her Majesty's small suite when travelling in the Highlands after her widowhood. The first was Emilie Dittweiler, who was long in the Royal service; the second, Annie Macdonald. Frequent references are made in the Queen's diary to these attendants, and to the fact that her Majesty herself saw that they were comfortably lodged when the Royal party were accommodated in great houses and in stopping-places on long expeditions.

'Her Majesty's consideration for, and kind, judicious treatment of her women servants caused them to stay with her for the best part of their lives. Writing of Emilie Dittweiler in 1866, the Queen said: "My first dresser, a native of Carlsruhe, in the Grand Duchy of Baden, who has been twenty-four years in my service." Of Annie Macdonald, in the same year, her Majesty wrote: "My first wardrobe woman, who has been twenty-seven years in my service, daughter of Mitchell, the late blacksmith at Clachanturn, near Abergeldie, and widow of my footman, John Macdonald." The late Sovereign's interest in her women rendered their services sweet to them, and the Queen invariably rebuked any member of her own family who spoke roughly to a servant.'

Cannot some of our friends in Scotland learn where the remains of Annie Macdonald were interred and furnish us with a description of the tombstone? It would be extremely interesting to know how far such description accorded with the description given by the medium, as already recorded in 'LIGHT.'

A SIDELIGHT ON MATERIALISATION.

BY SIR CHAS. ISHAM, BART.

Florence Marryat mentions having perceived a cadaverous odour emanating from the materialised form of 'Lenore,' and states that on one occasion the effect upon her was so offensive as to compel her to leave the room. I, who am not sensitive in such matters, have also perceived a slight taint which I then attributed to her breath, and I can well understand how the experience may have given rise to the corpse or vampire theory. But the matter can be explained more philosophically, I think, and this opinion is strengthened by the narrative given below, addressed to the 'Spiritualist' paper, in January, 1877, by the Rev. W. Whitear, then resident at Hornsey. I have only to add that, the process being chemical, there might have been a slight defect, causing the escape of sulphuretted hydrogen. The following is Mr. Whitear's communication to the 'Spiritualist':—

'The singular phenomenon of a cadaverous odour attending some spirit manifestations, mentioned by Mr. Tapp, is not new to the annals of Spiritualism. In Baxter's "Certainty of the World of Spirits" an account is given of an apparition

in the house of Lieut.-Colonel Bowen, in Glamorganshire. The book was first published in 1691. I take what follows from p. 8 to 16 of a small reprint dated 1834.

"Colonel Bowen was a professed atheist and a man of dissolute life. At the time of the apparition he was in Ireland and his wife at their house in Gower. One night in December, 1655, she being in bed, a person 'in the likeness of her husband, and just in his posture,' presented himself at her bedside. There was 'a great noise, much like the sound of a whirlwind, and a violent beating of the doors, or walls, as if the whole house were falling to pieces.' The night following 'the noise of whirlwind began again, with more violence than formerly, and the apparition walked in the chamber, having an insufferable stench, like that of a putrid carcass, filling the room with a thick smoke, smelling like sulphur, darkening the light of the fire and candle.' It appears that 'the smell of a carcass some while dead' was observed more than once. Some persons received blows, the bruises from which were visible next morning. The apparition was seen several times; 'it would come with a cold breath of wind, the candles burn blue and almost out,' and with 'sad smells of brimstone and powder.' 'Strange miserable howlings and cries were heard about the house; his tread, his posture, sighing, humming, were frequently heard in the parlour; in the daytime often the shadow of one walking would appear upon the wall.'"

'At first it was supposed that Colonel Bowen was dead, but about May, 1656, he returned to Wales and after that the disturbances seem to have ceased. The story appears to be well attested. Several letters are given from credible persons, one being from Colonel Wroth Rogers, then Governor of Hereford, and three from clergymen, from which I have extracted the main points. It is said that Mrs. Bowen was a religious woman and showed great nerve under the trying circumstances.'

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 Mediumship of Mr. Cecil Husk.

SIR,—In reply to 'Vir's' appeal, it gives me much pleasure to place on record my firm conviction that Mr. Cecil Husk is not only a genuine medium but an eminently successful one.

BIDSTON.

SIR,—I was not aware that Mr. Husk required any vindication. I have already told your readers of a séance I had with him, when several forms appeared, including my own sister. I said to a gentleman who was sitting beside me that the medium could not possibly have personated her. What astonished me most was, all the forms that came to us seemed to me to pass right through the table. Several languages were spoken by the forms, including Dutch, Swedish, Latin, and Greek. During that séance it was impossible that the medium could have done what came under my observation. If this is not sufficient, then I shall not waste my time in future in trying to convince incorrigible sceptics.

ARIEL.

SIR,—I am pleased to add my testimony to that of 'Vir,' as to the genuineness of the phenomena occurring at Mr. Husk's séances. For the last twenty years I have had séances with Mr. Husk when I have visited London, and at every one of those séances I have had abundant proof of the reality of the spirit manifestations. Time after time I have seen friends who have passed away, and received messages from them relating to things about which the medium could not possibly have known.

Mr. Husk has been badly treated. Charges made against him, by people who were prejudiced, and ignorant of the conditions of mediumship, were accepted, and no effort at all made to disprove them.

I think Spiritualists ought to protect their mediums against the attacks of those who bring with them an atmosphere of falsehood—I mean a bad spiritual influence.

Charges of fraud should not be treated with contemptuous indifference, as Mr. Husk's friends treated them, forgetting that his good name was at stake; nor should they be received without the closest examination. I am quite sure that Mr. Husk, as a medium, would always have come out fair and honest from sensible, reasonable scrutiny.

W. GLANVILLE.

Topsham, Devon.

SIR,—I should like to add my testimony to that of 'Vir' in your issue of the 2nd inst. with regard to the genuineness of the phenomena met with at séances with Mr. Cecil Husk. Of course, I can only speak for my own personal experiences, and can only place on record my own firm personal conviction that I have witnessed genuine manifestations of psychic force through Mr. Husk's mediumship. And I will go further, and adhere to this conviction, even were the medium to have been actually discovered cheating on some other occasion. Proof of 'cheating' is a question of evidence, and every alleged case of fraud should be proved up to the hilt. So complex is the problem of mediumship, and so subtle are the causes at work, so far as a sensitive is concerned, that something more than a cry of fraud is necessary to satisfy an expert.

I may state that I have had several undeniably genuine manifestations at a series of private séances with Mr. Husk, but the only one I am going to refer to is this:—

As the test is rather a roundabout one, I must premise that, in addition to mental development, I pay great attention to physical culture, not in the 'strong man' sense, but to cultivate ease and grace of movement. I, therefore, study walking as a fine art, and often lament how badly people walk; and especially ladies, I am sorry to say. For really graceful walking, there must be free play of the hips, and perfect poise of the whole body; on the ball of the foot, not on the heel, along with other considerations too numerous to mention, in the auctioneer's language. And in addition to the mastery of the elements of the art, there must be daily exercises to keep the walk up to the level of perfection.

To come to the point. At a private séance with Mr. Husk (present, Mrs. Husk, Mrs. — and myself), a full-length female form in white drapery, arranged, not loosely, but in a clinging fashion, so as to display the figure, and carrying two luminous slates (on this occasion the slates were really excellent), walked forward to me about half-a-dozen paces, stood still, and then retreated backwards, without turning round, for another half-a-dozen steps or more, when she disappeared. I have reasons for believing that this was the form of an Oriental who had lived a good many years ago. However, that is neither here nor there. What I say is this, that no modern English man or woman could have emulated the exquisite grace of that walk.

ARTHUR LOVELL.

5, Portman-street.

Portman-square, W.

[We have received other letters to the same purport as the above, but those we give must suffice.—ED. 'LIGHT.']

Angels or Vampires.

SIR,—In the article in 'LIGHT,' of February 2nd, headed 'Angels or Vampires,' I think you opened a very timely question, and it is to be hoped that several of our mediumistic friends will tell us their experiences concerning the odic atmosphere of public gatherings. The points may thus be briefly stated:—

1. At every gathering of people an aura is given off which is clearly perceived by a medium.

2. It is the half-developed sensitive whom these effluvia mostly trouble. The sensitive of old standing can keep his balance; a heated discussion will now and then make him tremble, but the effect will be merely like a passing shadow.

3. It is therefore important that beginners whose mediumship is not fully developed should stay away from promiscuous gatherings until the so-called chief control has sufficient experience and strength to keep off strange influences.

It would be unfair to assume that all strange influences are necessarily of a low character, deserving the epithet 'Vampire.' The unpleasant feelings are often caused by the first developing guide, who does not perceive in the least that his medium feels bad, being not yet *en rapport*; and the presence of an audience gives him more power, which he uses freely at certain opportune moments.

The fact remains that sensitives of incomplete development are subject to unpleasant sensations in the presence of large gatherings, and it is small wonder that the weaker ones in nerve and body prefer staying at home in the atmosphere of their acquaintances.

Trusting that other sensitives will publish their experiences on this subject, I will close by a brief summary of the most desirable conditions: (1) A perfectly rounded-off development of mediumship. (2) A strong guide. (3) Nerve power and positive strength of the medium's own spirit in all situations of life, and in all companies or gatherings. Alas! some mediums seem to forget that they have a spirit of their own.

NERVE.

Matter--and Behind It.

SIR,—In reply to 'Fiat Lux' and Dr. Barraclough, allow me to say that if, fundamentally, matter is devoid of parts, then, fundamentally, matter is not matter at all; in fact, the basic principle of material existence is other than material, *hence cannot be perceived*.

Man perceives the nature of his environment by means of comparison. In calculation he arrives at a result by the comparison of numbers or symbols representing groups of numbers; of locality, its existence can only be perceived by comparison of distances of objects; of sublimity, this mental state cannot be entered except by comparison with the lowly; and of benevolence, this can only be exercised, or the ability to exercise it can only be made possible, through the existence of selfishness.

Man's thoughts, then, are a series of antitheses or expressions by contrast, founded on the qualities or nature of his environment.

It thus follows that that which can be thought of in a comparative manner must represent the parts of that which cannot be compared, *i.e.*, the whole, which again exists but from a finite point of view, being incomparable merely because of containing all comparable things, for that which is incomparable *per se* can have no parts, otherwise it would depend on the comparable, which is impossible.

The whole, then, is the sum of parts, and cannot be infinite *per se*. So that, if existence *per se* is represented by the material, it must be capable of proof that the number of the parts of material existence is infinite *per se*, and consequently eternal *per se*. But, if by infinity is meant 'that which cannot be compassed mentally or physically by a finite being,' infinity can be represented by two persons only; for each is unlimited in that it cannot be compassed by the other, it being impossible for two bodies to occupy the same space at one and the same time. Further, as regards the mental aspect of the case, the thinking by one cannot be done by the other. Conversely, each is limited because one person cannot be two persons nor think as two persons; and still further, a number infinite *per se* cannot exist, the very fact of the possibility of viewing the sum of things as a number—although the number be unknown—precludes the idea of infinity *per se* from any sum of parts.

Hence infinity is of two kinds, (a) simple incapability of being encompassed by a finite mind, *i.e.*, comparative or mathematical infinity; (b) impossibility of being compared in any sense, *i.e.*, infinity *per se*, in which the comparative infinity rests and which can only be designated the *Incomparable*. The logical deduction is that whatever can be expressed in mathematical terms, such as ether, matter, or force, cannot be the foundation of existence, in other words cannot be existence *per se*.

In any case the problem of existence cannot be solved by physical science, and Sir William Crookes and other noted physicists acknowledge that they do but scratch the surface.

JOHN OF LLANDAFF.

An 'Imaginary' Odour.

SIR,—The 'Note by the Way' in last week's 'LIGHT' as to the smelling, by an entire meeting, of an 'imaginary' odour, is paralleled in regard to the sense of sight, by the method employed by Major Buckley (a celebrated magnetiser of the forties) to find out good subjects for experiment in his audience. He used to say that he would make passes over his own face and it would turn blue; the result being that in a few moments a considerable portion of his audience saw his face turn blue, and some of these he called to the platform, and invariably found them to be excellent subjects.

RICHARD HARTE.

The Address by Mr. Herbert Burrows.

SIR,—In giving a short account of my remarks at the conclusion of Mr. Burrows' address on January 18th, your reporter has misunderstood the view which I intended to convey. I wished to indicate that a scientific Spiritualist would before long, I hoped, be able to utilise the Hertzian vibrations on the earth rather than the aerial ones as at present, with the result that telephony would take place between persons at a considerable distance by means of the earth.

February 13th, 1901.

A. WALLACE, M.D.

MRS. MELLON COMING TO ENGLAND.—MR. T. C. Eliot, of Newcastle-on-Tyne, informs us that Mrs. Mellon, the well-known medium for materialisations, will leave Sydney for England in about six weeks' time. Mrs. Mellon's many friends will be happy to give her a 'welcome home'; and will hope that she retains her old very valuable mediumistic powers.

SOCIETY WORK.

SHEPHERD'S BUSH SPIRITUALIST SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last our old friend Mr. Drake spoke on 'Spiritualism and the Church,' urging all Spiritualists to be true to themselves and to practise in their daily lives the true brotherhood of man as taught and believed in by Spiritualists. Questions asked and answered. Good after-circle. On Sunday next, Mrs. H. Boddington.—C.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—The circle on Sunday morning was instructive without being exciting. The silence was more eloquent than the sound of many voices. Such a gathering is an object lesson for those who mistake noisy manifestations for spiritual power. At the evening service we experienced the use of the morning's preparation in the receipt of some beautiful teachings and communion, of which all felt the benefit. Next Sunday, at 11 a.m., public circle; children, at 3 p.m.; evening service, at 6.30, Mr. W. E. Long.—COR.

CAMBERWELL.—GROVE-LANE PSYCHOLOGICAL SOCIETY, 36, VICARAGE-ROAD.—On Sunday last our leader delivered an interesting address on 'Man, know thyself,' to a large and attentive audience. Mr. Blackman's guides gave clairvoyant descriptions, which were ultimately recognised. A developing circle will be held on Wednesday, and a public circle on Thursday, both at 8 p.m. On Sunday next a meeting at 11 a.m., a circle at 3 p.m., and at 7 p.m. Mrs. Holgate and Mr. Blackburn will conduct the service. A social meeting will be held on February 23rd; tickets 9d. each, children half price.—W. H. D.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—The meeting on Sunday evening last was opened with a reading from the New Testament, after which Mr. J. A. White's control, in the course of his address on 'Prayer,' answered the question 'Is Prayer Necessary?' by pointing out that prayer is a blessed privilege rather than a necessity. Sincere prayer, when consistent with God's laws, is always answered, said the speaker. The detailed clairvoyant descriptions given by Mr. White were, with one exception, all recognised. On Sunday next, at 7 p.m., an address and clairvoyance will be given by Mr. H. A. Gatter.—O. H.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Miss MacCreddie's presence at the meeting on Sunday last was highly appreciated by the numerous audience assembled, all of whom gladly welcomed her again. Her control, 'Sunshine,' gave twenty-four clairvoyant descriptions, twenty of which were readily recognised, many interesting details being given. The singing of 'The Holy City,' by Mr. Armstrong, contributed much to the harmony of the meeting. Mrs. W. T. Cooper kindly presided at the piano. Mr. W. T. Cooper occupied the chair. On Sunday next, at 7 p.m., Mr. E. W. Wallis will deliver a trance address, subject: 'Conflicting Theories versus Stubborn Facts.' Doors open at 6.30 p.m.—S. J. WATTS.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, S.W.—On Sunday evening last we listened to an able address from Mrs. J. Stannard, the representative of English Spiritualism at the recent Congress in Paris. Her address, being a *resumé* of 'up to date' contemporaneous science, was peculiarly valuable as showing the tendency of all schools of scientific research towards the spiritual hypothesis. The essential differences which distinguish the various scientific groups were clearly outlined. The opinions and experiments of the leading lights in occult research also formed an exceedingly interesting part of the address. On Sunday next, at 11.30 a.m., Mr. Hough will open a discussion on 'Controlled by Spirits or God?' At 7 p.m., Mr. G. Taylor Gwinn will lecture on 'The Origin of Evil.' Tuesdays, at 6.30 p.m., Band of Hope. Thursdays, at 8.15 p.m., open séance. Saturdays, at 8.30 p.m., social evening for members and friends; musical talent invited.—H. B.

SPIRITUAL PROGRESSIVE CHURCH, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON.—Mr. Alfred Peters was eminently successful last Sunday with clairvoyance, every description being eventually recognised; clear details and many names were given. Unusually good conditions prevailed, and great satisfaction was expressed. On Sunday next Mr. Edward Whyte will lecture on 'The Good Samaritan.' On Wednesday, the 20th inst., a series of weekly meetings will be commenced, for members only, at 8 p.m., conducted by the president and other mediums. At Glendale Hall, St. Ann's-road, Stamford Hill, Mr. E. W. Wallis held the rapt attention of the large audience. 'Spiritualism: What it is, and what it does,' was dealt with in a practical and impressive manner. On Sunday next Mr. H. Belstead and other speakers will conduct the service. On Monday, the 18th, the president will lecture on the 'Life and Times of Victoria,' illustrated by limelight views. Admission, 3d.; a few reserved seats, 6d.—A. CLEGG, Secretary, 18, Fleetwood-street, Stoke Newington, W.