

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.

We have received the following letter:—

I venture to address a few words to you on an important subject. We are taught from the other life that man is a spirit here and now, and that the animal body is not the man. Is that correct? If man is a spirit—"ghost"—how can man, being spirit, own any material possession? We do not own even this material body. Take a man of fifty years. Where is the body he lived in when he was twenty years old? The body must be undergoing a change all the time, taking in and throwing off material. If that is correct, that we do not own this earthly tabernacle we dwell in, how much less can we own any material thing external to us! We are given to understand that it is rather a serious thing for a disembodied spirit to be tied to things of earth. What, then, if our being under the impression that we can and do own material things may result in this, that after we leave the body the material things will *own us*? We live in an age of great desire to gain, to add to our possessions both national and individual. We do not seem to know the real meaning of life and what is required of us in relation to our duty one to another.

There is pith in this letter: but the writer pushes his thought to extremes. What he says only amounts, after all, to the venerable saying that 'we are strangers and pilgrims upon the earth,' but even strangers have their garments, and pilgrims their shoes. This is simply a matter in which discrimination is wanted. It is a question of degree. A right blessed thing it is when one can hold and not grasp, touch and not snatch, let go and not moan. It is true that we are parting with the body every moment, just as we are parting with pen or spade, but there is a degree of possession all the time, and a degree which is both inevitable and helpful. It is the base earth-clinging that we have to avoid.

'God considers that He has done enough.' Such is the wonderful statement contained in a tract published by 'The Religious Tract Society,' and sent to us, in good faith probably, for our soul's health. 'Enough' for what? Enough to give us a chance of salvation, through the revelation of 'The truth': and therefore, says this tract, no spirit is either needed or possible. We have had Moses and the prophets, and Christ rose from the dead: and that is 'enough.' If we will not believe upon that, we insult God and must take the consequences.

It is not easy to believe that any great modern Society could deliberately publish such thrilling nonsense: but the tract stares us in the face, with its pert familiarity and assurance.

It is a reply or a rebuke to the Spiritualist, and, indeed, to all who ask for more 'evidence.' And yet, think of it.

Think of the millions who know next to nothing about Moses and the prophets, and of the other millions who know something of them but are unable to take any very vital interest in them; and think of still other millions who do not feel the force of events that were said to have happened in Jerusalem. Has God nothing for His Englishmen?

It is not a matter for argument. The utter futility of this old scheme of religion is obvious; but the more obvious it is the more bound are we to do all we can to make our light shine before men, not for our glorification but for their good.

'The Atlantic Monthly' for July contains a curiously piquant article on 'Reading books through their backs.' The writer cleverly describes a well-known sensation in going into a great Library. If the reader, after perusing this Note, says to himself that he has never known the sensation, we do not exactly envy him.

The following paragraphs indicate both the thought and the style:—

I have a way every two or three days or so, of an afternoon, of going down to our library, sliding into the little gate by the shelves, and taking a long, empty walk there. I have found that nothing quite takes the place of it for me—wandering up and down the aisles of my ignorance, letting myself be loomed at, staring doggedly back. I always feel when I go out at the great door as if I had won a victory.

The question that concerns me is, what shall a man do, how shall he act, when he finds himself in the hush of a great library—opens the door upon it, stands and waits in the midst of it, with his poor outstretched soul all by himself before it—and feels the books pulling on him? I always feel as if it were a sort of infinite cross-roads. The last thing I want to know in a library is exactly what I want there. I am tired of knowing what I want. I am always knowing what I want. I can know what I want almost anywhere. If there is a place left on God's earth where a modern man can go, and go regularly, and not know what he wants awhile, in Heaven's name why not let him hold on to it? I am as fond as the next man, I think, of knowing what I am about, but when I find myself ushered into a great library I do not know what I am about any sooner than I can help. I shall know soon enough—(God forgive me! When it is given to a man to stand in the Assembly Room of Nations, to feel the ages, all the ages, gathering around him, flowing past his life, to listen to the immortal stir of Thought, to the doings of The Dead, why should a man interrupt—interrupt a whole world—to know what he is about? I stand at the junction of all Time and Space. I am the three tenses. I read the newspaper of the universe.

It fades away after a little, I know. I go to the card catalogue like a lamb to the slaughter, poke my head into Knowledge—somewhere—and am lost, but the light of it on the spirit does not fade away.

As compared with this feeling one has at the door, this feeling of standing over a library—mere reading in it, sitting down and letting oneself be tucked into a single book in it—is a humiliating experience. . . . All that I am contending for is, that when these times come, the times when a man likes to feel infinite knowledge crowding round him, feel it through the backs of unopened books, and likes to stand still and think about it, worship with the thought of it—he ought to be allowed to do so.

We give extended hospitality to these paragraphs, not only because they are full of thought and flavour, but because there is about them a hovering suggestion of a

possible truth. Is it entirely a fanciful notion that a great Library is 'the Assembly Room of Nations' and of spirits? Is it entirely a flight of imagination,—that a Library has a soul?

The following, written for a Psychic Club by 'Isabel,' has intellectual beauty and spiritual value, for the sake of which its quaint wilfulness may readily be forgiven:—

Because thou'rt deaf thou think'st there is no sound,
And true it is that there is none for thee.
Yet all the air is filled with melody.
The very blossoms scattered o'er the ground
Are notes whose length by colouring is found,—
A portion of that glorious harmony.
There is no silence when thy soul shall be
Attuned to catch the symphonies around.

The spheres are singing as they sang of old
When shepherds watched their flocks upon the field,
And to the new-born child the wise men kneeled.
Low in the eastern sky a star of gold
Was chorister, creation's tale was told,
The music of the stillness was revealed.

SPIRITUAL PRAYERS

(From many shrines).

Almighty Judge of men and angels, give to Thy servant a meek and a gentle spirit, that I may be slow to anger, and easy to mercy and forgiveness. Give me a wise and a constant heart, that I may not be moved with every trifling mistake and inconsiderable accident in the conversation and intercourse of others, never be moved to an intemperate anger for any injury that is done or offered. May I be ever courteous, and easy to be entreated: never let me fall into a peevish or contentious spirit, but follow peace with all men, offering forgiveness, inviting them by courtesies, ready to confess my own errors, apt to make amends, and desirous to be reconciled. Let no sickness or cross accident, no employment or weariness, make me angry or ungentle, and discontent, or unthankful, or uneasy to them that minister to me: but in all things make me like unto the holy Jesus. Give me the spirit of a Christian, charitable, humble, merciful and meek, useful and liberal, complying with every chance: angry at nothing but my own sins, and grieving for the sins of others: that while my passion obeys my reason, and my reason is religious, and my religion is pure and undefiled, managed with humility, and adorned with charity, I may dwell in Thy love, and be Thy son and servant for ever. Amen.

THE EXTERIORISATION OF SENSIBILITY.

I have just come across a reference, in an old volume of 'LIGHT,' to the prophecy of Renan, that the work of the twentieth century will consist in taking out of the waste-paper basket a multitude of excellent ideas which the nineteenth century has heedlessly cast into it. And not the nineteenth only, but many other centuries, have given us a waste-paper basket that needs a pretty careful sorting over. My first glimpse of occultism was gained by reading, as a child, Sir Walter Scott's own voluminous notes on his 'Last Minstrel.' Any one who reads the account on p. 377 ('LIGHT,' August 9th), of M. de Rochas' experiment of stabbing the glass of water which had been held by the medium, will be tempted to compare it with the old idea of applying salves to the weapon taken from a wound. In the poem referred to, the Ladye of Branksome takes the broken lance from Deloraine's wound, and proceeds to render 'first aid' to the weapon itself. Whereupon

'William of Deloraine, in trance,
Whenever she turned it round and round,
Twisted, as though she'd galled his wound.'

Note that this exteriorisation of sensibility is represented as being manifested while the wounded man was still unconscious, 'in trance.' The belief in this vicarious method of treatment is not extinct in some places, where of course it is regarded by 'common-sense people' as a lingering superstition.

J. B. S.

DR. HODGSON AND MRS. THOMPSON.

Dr. Hodgson, in the report of his sittings with Mrs. Thompson, published in the 'Proceedings of the Society for Psychical Research' for June, 1902, makes the following statement:—

'I may say here at once, that the view which the consideration of these six sittings inclined me to take is, that Mrs. Thompson exhibited no super-normal power at all during their occurrence, and that she was in a normal state the whole time.' Dr. Hodgson further states that, in his view, the methods adopted by Mrs. Thompson to acquire information concerning the sitter were—

1. Taking notice of hints given before or during the sittings.

2. Spying, by looking fraudulently and surreptitiously at letters, &c., as opportunity offered.

As to the statement that Mrs. Thompson exhibited no super-normal powers, I hope to show below that Dr. Hodgson's view is erroneous, and with respect to the supplementary belief that Mrs. Thompson 'was never at any time in any trance state of any sort whatever,' I suggest that though he may not have had any reason to believe that she was, he had no reason to believe that she was not; for the collecting of information, as alleged, and using it when so obtained, is not inconsistent with a supposition of genuine trance: indeed, the way Mrs. Thompson is supposed to have come by some of the information seems to me, if it *was* thus obtained, to indicate abnormal hyperaesthesia.

When I had sittings with Mrs. Piper I had, of myself, no evidence that she was at any time in any trance state of any sort whatever: yet, from what I had heard of her from others, I was content, as a working hypothesis, to grant that her trance was real.

The following are the hints Mrs. Thompson may be supposed to have received:

Before the first sitting. (a) When talking about a medium, Miss A., with whom Mrs. Barker said she had been promised a sitting, in answer to a question by Mr. Myers, she said, 'this was three years ago or so.'

During the first sitting. (b) Dr. Hodgson, in Mrs. Thompson's presence, mentioned Mrs. Barker's coming to Boston—but this was after Mrs. Thompson's control had spoken of the woman and child having been ill—'when you were coming over.' (c) Noticing that Mrs. Barker was wearing three rings, one a man's with a crest engraved on the stone, a lady's diamond ring, and a wedding ring. (d) Noticing that Mrs. Barker was wearing a watch.

During the second sitting. (e) Noticing the name Barker on a handkerchief that was given.

Dr. Hodgson supposes that Mrs. Thompson fraudulently took advantages of opportunities to get the following information from letters:—

During the first sitting. (f) When alone in the room with Mrs. Barker's open parcel, she read the name 'Miss Dorothy Gibson' on an envelope. (g) When handed two letters in their envelopes by Dr. Hodgson, so arranged that her fingers could touch the writing, but also, I presume, in such a way that it was hoped the contents could not be seen, she was able, nevertheless, to read the following, unknown to the sitters:—

From the first letter addressed to Miss Gibson. . . .
'I am very glad you did not come up to Town with me yesterday. I drove to Waterloo and had to take my uniform case. . . . I shall not forget the waiting-room at Altringham for a long time . . .' (here occur the words, I presume, which lead Dr. Hodgson to say an accepted proposal might be inferred.) 'Your Sodger, Harold.'

From the second letter, addressed Miss Dorothy Gibson.
'Commander of the guard-ship here, H.M.S. Invincible—Goodbye Harold. ante room before dinner—my cap has been altered, so the gold braid you objected to is narrower. They are going in to dinner, so goodbye, H. B. P.S. 'The girls sent a letter to me the other day in a parcel from home, addressed H. R. Guthrie, Esqre. !!!'

There is nothing in the above to directly connect the sitter (Mrs. Barker) with the letters, nothing to hint that

Mrs. Barker was a widow, or if so, that Harold was her husband; and lastly nothing is noted to indicate that anything was visible to give the dates of the letters.

I suppose that Mrs. Thompson knew that the sitter had come in hope of getting into communication with someone on the other side in whom she was interested, and for this purpose handed things to her from time to time:—

During the first sitting. (a) A spectacle case and a silk wrap. (b) Two letters—those that Mrs. Thompson is supposed to have peeped at. (c) A piece of silk that might have been the silk lining of a coat, but not obviously so. (d) An unopened (?) envelope.

During the second sitting. (e) A shoe, and a handkerchief on which the word 'Barker' was to be found. (f) A piece of cloth. But I think this is the same article which was handed at the first sitting and called a bit of silk.

As a matter of fact all these things were connected with H. R. Guthrie Barker, the sitter's late husband.

I hope I am right when I take it for granted that, except those remarks by the sitters, accepting or denying a statement made by Mrs. Thompson's guides and which are noted in the report, no indication was given of their correctness or otherwise.

I think with Dr. Hodgson that the information given discloses knowledge of just those parts of the letters which might have been seen, but it is not clear to me that this information was quite normally obtained. Let that, however, be as it may, *other correct knowledge was shown*, for the possession of which no assistance such as Dr. Hodgson supposes Mrs. Thompson to have availed herself of would account; and further, that this correct knowledge is enough to lead to a *prima facie* presumption that some abnormal source of information was present.

Mrs. Thompson's control correctly surmised that Mrs. Barker, of whom Mrs. Thompson knew nothing, was the Dorothy Gibson to whom the letters were written, and the writer of the letters was her late husband. This may have been a guess, of course; it was right, however, and can be no more used to prove the absence of an abnormal source of information than to show its presence.

Then the following correct information was given about H. G. Barker:—

(a) That his hand used to shake, which is true of his last illness, and which at the time seems to have exercised his mind somewhat. An accident of this sort is just of that kind which returning spirits, if spirits do return, seem to remember best.

(b) That he was not a great letter-writer. Mrs. Barker seems to think that the word 'great' meant 'good,' but the text suggests to me that he was a man who avoided letter-writing when possible, and this seems to have been the case.

(c) That he did something with 'all these bottles.' This remark is not, at all events, inappropriate.

(d) That he wrote with a pen of that sort which is frequently carried in a case, unless Mrs. Thompson, Sherlock Holmes-like, inferred this from the look of the writing.

(e) By implication, the day of the week on which he died, for then the ring came into the possession of his widow.

(f) That he bade the sitter goodbye when he was going away on a boat. Not a very unsafe sort of guess to make, still it was right.

(g) That he was anxious about two sisters of his. Though he had three sisters, he was anxious only about two of them before he died. If the words 'the girls,' which Dr. Hodgson supposes Mrs. Thompson to have read from the letter addressed to Miss Dorothy Gibson, suggested that 'H. B.' had sisters rather than daughters, for example, or prospective sisters-in-law, as I think they might have done, no number was mentioned to guide her to the correct number 'two' about whom he was worried.

(h) That he died in a foreign country.

(i) That his uncle's name was Robert.

(j) A confused, though veridical allusion to an incident of his last illness, namely, the putting of something on his chest, grey dress, and something 'straight down.'

(k) A fall from a horse—most army officers have at one time or another had a fall from a horse.

Besides the above Mrs. Thompson's controls gave proof of other knowledge which could scarcely have been acquired normally by the medium.

(l) It was stated that 'Kitty' had been told about 'it'—the 'it' being the relations existing between Mrs. Barker and her husband.

(m) Seemingly a knowledge that an unopened parcel in the room contained pictures, and that one of them was of something called 'the Sheep,' not ship, as Dr. Hodgson now thinks he then thought the word to be; for Mrs. Barker appears at the time to have asked if the word was 'sheep,' and the answer was 'yes.'

(n) Mrs. Barker's watch stated to have been her husband's—this may have been a guess.

(o) That a piece of silk handed to Mrs. Thompson had been cut from a coat—a coat he thought much of—his wedding coat, made in England.

(p) That a closed envelope contained the hair of Mrs. Barker's husband, and that she had more of it in a locket. Mrs. Barker was wearing such a locket at the time, but it was not visible.

(q) An allusion the evidential value of which we do not know, but which Mrs. Barker 'understood.'

(r) The remark: 'What's the matter with the woman and child—so ill when you were coming over?' was made before any hint had been given that they had ever 'come over' from anywhere.

I do not pretend that the above evidence for an abnormal source of information is so strong as to settle once for all the question at issue, but I think it is enough fairly to shield Mrs. Thompson from the sweeping condemnation with which Dr. Hodgson attacks her. The medium certainly does not seem to have been at her best during these six sittings; still, as far as I understand Dr. Hodgson's report, they seem to me to be far more suggestive of supra-normal action than was the case during two sittings which I had with Mrs. Piper in 1899, when of sixteen or seventeen Christian and surnames suggested for my recognition, only three Christian names could by any means be made applicable to my departed friends.

There are two statements made by Dr. Hodgson in his introductory remarks which I should like to notice. On page 138 he says: 'The statements made by Mrs. Thompson concerning myself and my relations or friends do not—considering the opportunities she has had for obtaining information about me—suggest, even *prima facie*, any proof of super-normal power, and they need no special comment.'

Had a comment been necessary it might have been that, considering the opportunities which she had for obtaining information about him, Mrs. Thompson evidently does not rely on information gained by opportunities of the sort suggested for any knowledge she displays during her sittings.

Again, on page 139 I find that 'Mrs. Thompson . . . then guesses (wrong) that the sitter wishes to hear from her mother.'

This inference is, if I am not mistaken, founded on the remark by the control on page 144, 'Mother calls you Dorothy'; but the inference would only be distantly justifiable if the control at the time was Mrs. Cartwright. From the context, however, I think that 'Nellie' must have been speaking and alluding to her own mother, Mrs. Thompson, for a little lower down I find the remark, 'Mother's head seems very bad.' Can this apply to Mrs. Barker's mother? And in the report between these two remarks I find the words, "'Nellie' doesn't mind,' evidently indicating 'Nellie's' presence.

LE M. TAYLOR,
Lieut.-Colonel.

August 14th, 1902.

BE resolutely and faithfully what you are, be humbly what you aspire to be. Be sure you give men the best of your wares, though they be poor enough; and the gods will help you to lay up a better store for the future. Man's noblest gift to man is his sincerity, for it embraces his integrity also.—THOREAU.

KARMA.

(Continued from page 384.)

The question for us to consider is whether it is *probable* that man returns to earth again and again, as the doctrine of Karma requires us to believe; for reincarnation is so intimately connected with Karma that we have to bring it on the scene anew, but regarded from another point of view. Now, we cannot judge of probability without some 'standard'; and a standard of probability is in most instances derived from experience. But in the case before us we have no experience which we can trust, so we have to fall back on postulates. Those postulates we accept on authority; but they almost seem to us to be intuitive and self-evident, because we have been familiar with them from childhood. The postulate with which we in the West are familiar, and by which we judge of the probability of reincarnation and Karma, is that we are made of 'the dust of the earth,' and that God has breathed into us 'the breath of life,' making each of us 'a living soul.' The body is the man. The body holds a soul, as a balloon contains its gas. But as we grow old, the breath of life seems to evaporate gradually, and the tenure by which we hold our soul appears to us to be of the nature of an annuity which terminates when the body decays. This terrifies us, and we are saved from despair only by the 'promise' of the 'gift' of eternal life—a separate and additional possession to be owned, at least provisionally, by the resurrected body of 'dust.' According to this postulate, the existence of man is governed not by law, but by the arbitrary will of a God who is actuated by motives—by what is technically known as 'caprice,'—and this Western postulate therefore furnishes us with a standard of probability which at once destroys even the bare possibility of reincarnation and Karma.

The Eastern is accustomed from childhood to a completely different postulate, or rather set of postulates, which seem to him also to be natural and true, and which furnish him with a very different standard of probability. It is not the body that is for him the primary constituent of man, but the spirit; and as this spirit is an emanation from the Universal Spirit, there is no question of its destruction, for all that could happen to it would be to return to the Universal Spirit whence it came. That spirit is, or 'gives,' life, the attribute of which is consciousness; and so long as the portion of the Universal Spirit that is individualised as the spirit of a man, remains separate from the Universal Spirit, it will retain its individual consciousness. A unit of consciousness, however, cannot be conceived except as contained in some 'envelope,' which keeps it from melting into, and being lost in, the universal consciousness, as a raindrop loses its individuality when it falls into the ocean. This envelope or 'vehicle'—which is, as we say, the 'seat' of consciousness—is not spirit; but, as it is necessary for the continued existence of spirit in an individualised condition, it is equally indestructible, although it can change its form. The question, therefore, which an Eastern tries to answer is: What form does a man assume, and in what conditions does he find himself when he leaves earth life and ceases to be what we know as 'a human being'? According to the religion of the people, which in the East, as in the West, is a conglomerate of fables, fancies, and traditions, there are hells into which people sink when they die if they are loaded with sins, and heavens into which they rise if they are made buoyant by virtues; in which places they will be respectively punished and rewarded for deeds done on earth. Men are 'born' into these hells and heavens, assuming a vehicle or body appropriate to the new conditions. Those places of reward or punishment are, however, only temporary incidents in the turning of the 'wheel of life'; and, like being born again on earth, they are part of the *mechanism* of reincarnation. The uneducated Hindu or Buddhist makes no theoretical distinction between being born into a heaven or a hell, and being reborn on earth in favourable or unfavourable conditions; all are consequences of good or bad deeds done on earth.

But we, like the educated Hindu or Buddhist, must look a little deeper into things. We have now the following postulates with which to frame the standard of probability needed to judge about reincarnation and Karma: Man is

an individualised portion of the Universal Spirit, whose essence, or fundamental property, is consciousness. That individualised portion of the universal consciousness cannot be extinguished; but so long as it has separate or 'manifested' existence, it must have a 'vehicle.' That vehicle cannot be destroyed so long as its corresponding portion of spirit remains individualised; but it is infinitely plastic, and can not only assume different forms, but exist under different conditions. These different forms and conditions bring with them different powers and limitations; that is to say, they imply different states and kinds of consciousness. But there are also other postulates to be considered.

Our Second Influence is a force which urges everything on to become bigger, and fitter, and better. This is what we call 'development'; and the natural thing is to conclude that man will continually progress, becoming ever bigger, fitter, and better, until he becomes so great and good that imagination fails to picture his glories. That conclusion seems inevitable; the only question is, 'How will it come about?' Will he climb up a ladder, every rung of which represents a single existence in a different progressive sphere? Or will he walk up a circular, or rather spiral, stairway, each step in every round being a life in the sphere in which he happens to be, and each round a higher sphere? In the West those who have got beyond the popular religion adopt the former idea. In the East those who have emancipated themselves from the current superstitions prefer the latter belief, for they reason the matter out in this way: The primary or fundamental condition of manifested existence, the very essence of life, is motion. Everything is constantly in motion, and motion implies change. Nothing remains absolutely the same from one moment to another. Consciousness itself depends upon motion and change. But the motion of one thing is limited and conditioned by the motions of other things which 'environ' it; and this gives rise to action and reaction, which show themselves as vibrations, pulsations, tides, cycles, and so on. In fact, all things tend to move in a straight line towards perfection, but nothing does so, for everything is continually deflected by something else. When the causes of deflection (attractions or repulsions) act constantly and regularly, things take an 'orbit,' or habitual order in their motions, and we say that they are governed by law. When obstructions and deflections occur for which we cannot account, we call the effect 'spontaneous' or miraculous. Our Second Influence, which causes everything to develop, is equally subject to interferences and obstructions; and these cause the tendency to develop to take the cyclic form of alternating periods of growth and decay; and this is the case for every unit of life. The consequence is that everything has a vibratory or cyclic motion of its own—sometimes evident, sometimes obscured—which is involved in the vibratory or cyclic motion of the larger unit in which the smaller one is a fraction; and this larger vibration or cycle is involved, or carried along, in a still larger motion of the same kind; inasmuch that all manifested existence consists of 'wheels within wheels,' vibrations within vibrations, even up to Brahman, or Deity itself, which in the East is represented as a great cyclic vibration—the 'Great Breath,' the outbreathing of which gives us the manifested universe, and its inbreathing the period of universal repose or non-manifestation, each occupying aeons of unthinkable duration, which alternate eternally. According to the Eastern conception, the life of man is a fraction of the Universal Life, an increment in the universal motion; and it cannot be rationally conceived as anything else than an instance of the universal phenomenon of cyclic motion, which takes the form of alternate periods of activity and repose, of growth and decay. In fact, if man's existence has not a vibratory or cyclic form, if man does not move in an orbit, it, or he, is an exception to the rest of Nature. Reincarnation is man's cyclic motion, and Karma is the law that governs it. There are, however, still other postulates to be considered before we get our

LUX.

(To be continued.)

MANY men owe the grandeur of their lives to their tremendous difficulties.—SPURGEON.

CONCERNING AUTOMATIC WRITING.

REMINISCENCES OF 'AN OLD CORRESPONDENT.'

To my mind, and after a long and varied experience of it in my household, and under personal supervision, this form of communication between the 'two worlds' is by far the most convincing, while at the same time it gives food for much cogitation as to how far the brain and consciousness of the medium are mixed up with the spirit entity controlling the hand. In the case of the member of my household who is clairvoyant, clairaudient, and an automatic writer (and who is of a very lymphatic temperament), she has written hundreds of messages within the last fourteen years from 'all sorts and conditions' of men and women. Nearly all of them are written in script which we are unable to say is in any way similar to the handwriting of the communicators when on earth. But there is in my possession one extraordinary signature which I saw 'dashed off' myself, and which is an exact facsimile of the one so often appended to letters written by the person from whom it came when on earth. Four sets of messages, extending over fourteen years, are exact reproductions of the handwriting of relatives, one of whom, by the way, must always write in pencil, having preferred to do this on earth owing to an injured finger. Three messages written from a clergyman in one year (1889) were in his earthly script. Six or eight emanating from our former family doctor bear a striking resemblance to the original, both in our prescriptions and letters.

About ten years ago I made the acquaintance of a gentleman connected with the military profession, profoundly interested in spiritual phenomena, who paid me some visits and sat with us several times. The result was, as I have formerly explained, a series of remarkable messages emanating from former comrades in arms who had passed on, on the battlefields of India, Afghanistan, the Transvaal, and Egypt. These were published at the time in the columns of a contemporary and their verification also there given, as obtained by inspection of newspapers published in the seventies and eighties; and to make the verification more complete the portraits were got in at least sixteen or seventeen instances in the 'Illustrated News,' 'Graphic,' &c., of that time, and identified under test conditions. A number of photos of these soldiers were also identified in Shadbolt's book on the Afghan War. All these messages were full of personal details and family history, and in not one instance was there a misstatement of fact, while in each case the script was characteristically different; and I am satisfied in many instances that there was reproduction, though it was impossible to make a comparison. In one instance a young officer said: 'If you wish to see my portrait apply to Humpidge and Co., 5, Park-street, Calcutta.' I searched the Calcutta Directory at my club, but no name of that kind could be found; but a gentleman having a business connection with India, who had read the article, kindly interested himself in the matter, wrote to Calcutta, and in six weeks I found that at the date in question a firm of photographers of that name had carried on business there in the street indicated, but the sole partner had since died. Another case occurs to me of the former proprietor of a restaurant and hotel in Adelphi terrace, near the Thames Embankment, a street of which neither the clairvoyante nor any of us had ever heard, and who wrote me a message saying he had been in business there and had been succeeded by his son. At that time we were residing a long distance from London, and I asked my good friend Mr. Godfrey, of the London Spiritualist Alliance, to verify the message for me, which he kindly did, and it was correct in every detail. I could give many instances of this kind, but do not wish to say more on this head at present.

Per contra, we have scores of messages which are absolute 'drivel,' and could serve no purpose beyond demonstrating that the 'old Adam' is not 'wiped out' by transition. The greater number of our communications, however, give clear and undoubted evidence of identity and personality, contain expressions of gratitude for communication being opened up, give many reminiscences of the past, and express much happiness in the sphere to which they have gone after transition. One communicator who, while engaged as a

missionary, died of malarial fever at Old Calabar, detailed his sickness on a small river steamer, and his being nursed by a lady who also succumbed to the disease, and, in describing his transition said, 'and then I sweetly died.' This message was verified in every particular, after considerable trouble and research, as also was one emanating from the lady who nursed this young missionary. Two old friends who have often communicated with me have described the passing on as 'nothing,' and again as 'like casting off a suit of worn out clothes.' Several have told me that for long they did not know 'where they were' till light was given them by spirits who had communicated the fact that there was an 'open door' here.

One very singular fact remains to be mentioned. For years back hardly any messages have been written through the clairvoyante, except by her control, Dr. S. It seems as if with the production of what I may call the 'military messages,' enough had been given to me to prove identity and spirit return 'up to the hilt,' and now, with rare exceptions, the communications come solely by clairvoyance and clairaudience. To me, however, the experiences had with automatic writing have been overwhelmingly convincing; more especially as in most instances they were written by the medium in semi-darkness, with her back turned to any light existing in the room, and she also informs me that during the entire time of writing she is surrounded by a 'filmy' sort of 'white fog' which keeps her from seeing what she is penning until the messages are completed. Only in one instance has she complained of inconvenience caused by writing, and that was on one special occasion when, while living in the country, she completely reproduced, at one sitting, about twenty-one signatures of persons whose messages were all written in a book lying in her wardrobe at home.

I have deemed it advisable to give these few reminiscences of this interesting form of communication between the two worlds, in the hope that some other psychics may also give their experiences. True, I have only been an observer, and have no psychic power myself, although I am told my help is good as a 'positive' at the many sances I have had with all kinds of mediums and under all kinds of conditions.

HAUNTED.

A few years ago I was staying in a large and very old country house during the month of October. Most of the rooms in this old house were panelled with black oak, and several of them were supposed to be haunted. One evening, at dusk, a party of ten or twelve of us were walking through pouring rain down the drive when all of us saw a white figure in the distance coming towards us. As the figure came nearer I saw it was that of a woman dressed as a nun, in white. When she was parallel with me the habit of her dress slipped off her head and I saw that she was young and fair. She did not turn towards us at all, but walked straight on towards the house. The others of the party supposed her to be one of the servants from the house with an apron over her head; but I knew her at once to be the nun I had heard of as haunting the house. The present family have occupied this house for at least twenty years and have never seen her before or since, though they all knew the story, which was to the effect that the house used to be a monastery and this nun fell in love with one of the monks; this the priest discovered, and was so angry that he cut off the nun's finger, on which was a ring, in consequence of which she was called the Bleeding Nun. I did not see her hand myself, however, but only her side face as she passed us in the drive, and it was rather dark. This nun seemed to attach herself to me then, and has been with me ever since. This year I have had the opportunity of attending sances, and have taken up the study of Spiritualism. I joined one of Mrs. William Paulet's developing circles at 24, South Molton-street, and one evening she described this nun standing by me and told me her story exactly as I have given it here, but without having previously heard anything about my having seen her. Mrs. Paulet told me I had given the nun power to rise from her earth bound condition into a happier sphere, and I have been *conscious of her presence* with me since and have *seen her* during times of quiet concentration, but I have not been in the same house again since I first saw her.

GARA.

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'SON, REMEMBER!'

One of the most characteristically pagan sermons by the late revivalist, Moody, was one on the parable of the rich man and Lazarus. The sermon was based upon the words put into the mouth of Abraham, 'Son, remember!' and was chiefly remarkable for its astonishingly cool callousness and affectation of knowledge concerning the happenings of hell. But Mr. Moody was a master in that art, and always seemed to know as much about God's decisions concerning 'the lost' as about his own decisions respecting his housemaid or his season's programme. Mr. Moody did not rave, like the revivalists of an earlier day or a cruder school: he simply poured out his assertions as though he had just been to see, or could even then smell the smoke. It was his absolute assurance, coupled with his outpouring of Scripture texts, that carried people away; but it was, after all, never clear that he would have made the same impression without Mr. Sankey's honied or pathetic hymns. The one made assertions; the other floated them into the imagination or into the heart on the throbbing tide of delicious or touching songs.

Mr. Moody never left us in any doubt as to his meaning, but he never seemed to see the consequences: and he very seldom cared to be logical. In this far-famed sermon he said:—

'Son, remember.' God wants you to wake up and remember before it is too late. It is a good deal better for a man to be wise, and stop and think while he has the privilege of changing his mind, than it is to go on like a madman and be cast into the prison-house of hell. Then he will have to think; yes, memory will be keen to act then, but it will be too late to make any change.

When Mr. Moody said that, the probability is that it was said confidentially and quietly, varying very little from the tone and manner that would have been suitable if he had been warning Mrs. Moody not to venture on that apple tart. But will it bear a moment's reflection? What it says is plain: but what does it suggest, if we follow it up? It suggests that God takes away the power of choice just when it is most wanted, and at precisely the point where experience has revealed the truth. What sort of a God is that? Mr. Moody, we warrant, never thought of that. Or, if the thought ever entered into his head, it entered only to be flung out like a loaded shell, as a great bishop once said all doubt ought to be.

But that is by no means all. We have asked, what sort of a God would that be who could deprive His creatures of the power of choice at the very moment when

experience brought knowledge; but what sort of a man would he be who could remember and yet not choose? And if it is replied, that the power of choice is not denied, but that 'the prison-house of hell' will prevent choice being made effective, that only throws us back upon the horror of a God who could then be as cruel as He is provoking. And, in that case, what becomes of His wisdom, justice and goodness? What becomes of the assertion that God is love? What are we to do with that mockery of the Lord's prayer, and its claim that He is the Father who is in Heaven?

Remembrance implies comparison, based on knowledge, and that implies possible discovery, shame, self-reproach and remorse. But these also imply mental and spiritual activity whose limits none can see. Besides, those are of the highest educative value. The wrong-doer, the frivolous fool, the selfish egotist, need, above all things, the discipline of self-knowledge and self-reproach, and any hell that contributed these blessed 'means of grace' might well be included in the homes referred to by Jesus when he said: 'In my Father's house are many mansions.' But press this too far, and turn this precious means of grace into a spiteful eternal monotony of torturing remorse, and the odious injustice is intolerable. Then might many say: 'Yes, Father, I do remember, and cry out against the infamy of *your* sin. I remember my few real opportunities, my defective training—no fault of mine,—my hard work, from boyhood to the grave, my troubles, my few helpers and my many tempters, and I claim your help and pity, not your callous unconcern.' Or, one might say, 'Yes, I remember. I remember my father and my mother, who chose me, and whom I did not choose. Where are they? Have you made them as callous as yourself?'

What has happened to these fortunate nestlers in 'Abraham's bosom'? Do they 'remember' too? Surely they do. They are surely as sensible as they were upon earth. They remember the poor prodigal once away there in the 'far country,' and now in the 'prison-house of hell.' Have they ever asked about him? Have they never been even curious? Or, if they know that he has been 'cast into the prison-house of hell,' what do they think about it? On earth, they would perhaps have at least petitioned for his release. Have they ever petitioned the government in heaven? or do they know it is useless: and does that content them? Does Abraham or God ever say to *them*, 'Remember!' or has He been at least merciful to them, and said, 'Forget!' Has God worked the reverse miracle with them? Quickening the memory of the lost one, to make him remember, and yet to make him unable to change, has He worked another miracle with the saved,—to wipe out all natural affection, to take away remembrance, and to make them happy angels by making them hopeless fools? And, if so, how do they like the change? Or perhaps the imbeciles do not know what has happened,—are not aware of the ghastly mercy that has made them what they are. The only alternative is that the saved do remember but are restrained from going to the lost one's help, and that as God has arbitrarily prevented his adding repentance to recollection and recovery to repentance, so will He arbitrarily restrain the compassionate mother who cries, 'Fain would I go, like the Christ of old, to seek and to save that which is lost.'

But Mr. Moody did not recognise this as the only alternative. He said:—

If you get into that lost world, there will be no minister to pray for you, no earnest sermons preached there—it will be too late then. There will be no Sabbath school teacher there. You may have a praying wife now that weeps over you, pleads with you to come to Christ; but there will be no wife there to weep over you and pray for you—you will be separate then.

In other words, they will not care: and, we suppose, Jesus will not care. He once lived to call sinners to repentance; but he gave that up long ago. Once he died upon the cross to save them; but now he lives only to condemn them from a great white throne. Believe it who can! We prefer the state of mind of the rich man in hell. He seemed to improve right away. His proud and selfish spirit is awake at last. He can remember: he thinks of his brothers, he longs to help them, he even argues the matter with icy Abraham. Evidently the good work is begun. Why should we not infer that it will proceed, and be consummated in the uplifting and salvation of the awakened spirit? Will not the Father see to this? Will it ever be possible for any child of His to fling back to Him the bitter cry:—‘And wilt Thou not remember too?’

INTERVIEW WITH DR. PEBBLES.

Dr. J. M. Peebles, with his stenographer and typewriter, Mr. Green, arrived in London last week from Australia by the steamer ‘Runic,’ and we have had a long interview with the doctor, who is known in all quarters of the globe as an earnest worker on behalf of Spiritualism.

‘How long have you been absent from America?’ we asked.

‘About one year. This is my fourth voyage around the world, but in all probability not my last, for my health is good, and I am more vigorous, and can do more mental work now, than I could forty years ago. As I have often said, the field is the world, truth is my authority, and all nations constitute my parish.’

‘Then you do not take these long journeys in different countries for mere pleasure?’

‘Never! No, never! Pleasure-seeking is selfishness. I gave the first courses of lectures in Australia and New Zealand upon Spiritualism ever delivered there; and I was anxious to see if the seed had taken root, and was producing an hundred fold. The great Nazarenean martyr said to his disciples, “As ye go, teach.” This I emphatically do, whether by sea or land. Upon this steamer “Runic,” with its nearly five hundred passengers, I lectured upon woman’s suffrage, India’s magic, travels in Egypt, and talked Spiritualism with the parsons day after day. And then, as a further reason for taking these “round the world” voyages, I have worked for the past two or three years almost unremittingly in getting out pamphlets and my last two books, “Vaccination a Curse and a Menace to Personal Liberty,” and “Death Defeated, or the Psychic Secret of How to Keep Young,” and all this, together with diagnosing and prescribing for the sick in and out of the medical office, together with lecturing every Sunday, had induced insomnia, and a threatening kind of nervo-exhaustion, so I resolved upon this long voyage.’

‘Have you regained your strength, and did you do much literary and lecture work in those far-off lands?’

‘Never was I stronger, healthier, and never could I do so much writing as now. I can also run a foot-race and bat a ball, and work on my forthcoming book ten hours per day. Growing old is a foolish habit. “Did I do much work?” Judge for yourself. I wrote and published while in these colonies three pamphlets, and gave the bigoted, conservative Melbourne “Argus,” a scathing printed leaflet for its injustice to Spiritualism, and the honourable and venerable Luther R. Marsh, of America. The journalism of Melbourne, a city of some 400,000, is dominated by Roman Catholics and Scotch Presbyterians. While in the Commonwealth of Australia and in New Zealand, I lectured every Sunday except one or two; and sometimes three times on Sundays, besides frequent week-day evening lectures and social parlour gatherings. On the whole I delivered eighty public lectures.’

‘Were your lectures all upon Spiritualism?’

‘Far from it; and yet, carefully, critically considered, the most of them were, and all of them indirectly, for Spiritualism, grounded in God, who is *Spirit*, and rooted in the moral constitution of man, over-shadows and inspires all the reforms of the age. It is the bulwark of progress and

toleration. In Melbourne I lectured several times in the Unitarian Church, for the Vegetarian Society, and in the Friends’ Church upon peace and arbitration. In Sydney, I addressed the Spiritualist Society, the Metaphysical Society, which brought Mr. Colville out from England, and on four Sunday mornings and one Sunday evening I lectured in the Australian (Unitarian) Church, the clever and eloquent Rev. George Walters being the pastor. During the Sunday evenings of four months I lectured in Melbourne under the auspices of the Victorian Association of Spiritualists, in the Masonic Hall, Mr. W. H. Terry being the president. And during these several months I also delivered a number of lectures in the children’s Progressive Lyceum halls. I also lectured to gentlemen and ladies, each by themselves. There was no end to calls, no end to work.’

‘I have been told that the people of those far-off colonies are more liberal than we are here at home?’

‘They certainly are, especially in New Zealand. While India is the poorest and most superstitious country in the world, New Zealand, so far as I can judge, is the most liberal and prosperous. These lovely islands have no snakes, no tramps, no unemployed toilers pleading for work, and no compulsory vaccination law. The Government owns the railways, telephones, and telegraphs. They have women’s suffrage, a limit to land-owning, and native Maories are permitted seats in the New Zealand Parliament.’

‘How did the Press and also the clergy treat you?’

‘The New Zealand Press gave full and handsome reports of my lectures, sometimes nearly a column. The most popular Congregational minister in Wellington (the capital city) came to hear me lecture upon Spiritualism, and later I spent an afternoon in his library, where he had invited other preachers to meet me. It was a rich feast. I enjoy nothing so much as preaching to preachers. At another interview in another city, when I had been pretty severe on the clergy and their creeds, one of them inquired in a rather “trifling” way, if I “thought priests would be eventually saved.” “Certainly,” I answered, “but not so much for their merits as on account of this Biblical text, “The Lord preserves the simple.” While in Wellington, the Lord Chief Justice, Sir Robert Stout, called upon me, and in turn I dined with him on a Sunday afternoon. He is universally conceded to be the cleverest and most broad-minded jurist in those flourishing islands. Spiritualism has many strong supporters in the city of Wellington. The president of the society, Mr. William McLean, is an ex-member of Parliament. At Invercargill I gave my lectures in the Y.M.C.A. Hall. Many were turned away unable to gain admission. In Masterton, the mayor of the city, a barrister and a strong Wesleyan, took the chair for me, and gave a very handsome opening address. Yes, the general tone and tenor of liberality in New Zealand is admirable. I might say, especially is this true also in Dunedin, for my stopping place was in a Presbyterian family, that of Mrs. Stables, and most excellent people they were. I attended some fine séances in that city.’

‘From what sources did Spiritualism in those countries receive the most opposition?’

‘Emphatically, Roman Catholics, Christian Scientists, Seventh-day Adventists, and Theosophists. The latter, of whom so much might be expected, especially in Australia, take unwearied pains to frighten young mediums about being influenced by “elementals,” “spooks,” and “disintegrating astral shells.” Saying nothing of the theosophical seceders, there are about as many kinds of Theosophists as there were colours in the patriarch’s flock of sheep. Personally, I am a Theosophist, but not a bigot. Truth is more important than the cuddling of any cult. Pregnant with assertion and grandiloquent assumption, the Oriental Theosophists stand upon stilts, and looking down upon Spiritualists, smite with heartless ingratitude the maternal breast that gave them life; for modern Theosophy, remember, was born in the residence of a wealthy New York Spiritualist. He was its first treasurer, and many of its first supporters, such as Emma Hardinge Britten, were Spiritualists; but when the cult moved to India and began to weave into its mystic-inclined web the superstitions of Hinduism and Buddhism, talking more of “Mahatmas,” “reincarnation,” “karma,” and “astral shells,” than they

did of that much-extolled "nucleus," brotherhood, Spiritualists began to leave, such as Dr. Wyld, of London, Professor Coues, of Washington, D.C., and other distinguished thinkers, preferring Western science and enterprise to Hindu caste, child-marriage, shiftlessness and superstition. Spiritualists demonstrate; Theosophists speculate. Spiritualists live in the grand present; Theosophists in the dim, dust-buried, mythological past. Spiritualists are tolerant and altruistic; Theosophists are sectarian, insisting upon "reincarnation" and other Hindu dogmas. These are among the gulfs that divide. And further, Theosophy has become a self-satisfied sect—a little self-admiration society, with nearly half-a-dozen wrangling, unbrotherly, seceding and sub-seceding divisions. There are over forty reported "dormant branches" in India. There are more than that in America.

'Addressing so many organisations, did you not address or speak for the Theosophists?'

'No. I addressed neither Catholics, Adventists, nor Theosophists; I went to Australia under the auspices of the Spiritualists—that was reason enough why. Do Theosophists invite the eloquent expounders of Spiritualism upon their platforms in London? Excepting T. DeWitt Talmadge, Madame Blavatsky was the bitterest opposer of mediums and Spiritualists that ever walked on American soil. Many of her followers, taking their cue from her, continue their uncharitable work, and yet talk of "brotherhood." Do not construe these plain words as antagonising Theosophy—true Theosophy, the purpose of which was to study the psychic powers of man, undermine materialism, and establish universal brotherhood without regard to caste, colour, or creed. It is the barnacles in the name of Theosophy that I antagonise, and I am equally as critical when speaking of some Spiritists mark, not Spiritualists. These two words are not synonymous, and should never be used interchangeably. The materialistic and irreligious Spiritists are many of them narrow-minded and full of spite in regard to faith in the All Father, God, belief in the existence of the martyred Man of Nazareth, and the uplifting power of prayer. They hunt in promiscuous séances for tests, tests multiplied, and for communications concerning the finding of coal mines, or some other selfish purposes. This was the necromancy that Moses condemned. Spiritualism, a science, a religion, and a philosophy, should be approached in a most candid, reverent spirit, and be studied for the grand purpose of demonstrating a future existence, establishing brotherhood, and mentally and spiritually benefiting humanity. I wish there were more such Theosophists as Mr. G. R. S. Mead, Editor of the London "Theosophical Review." His ripe scholarship charms me, and his very clever articles and essays appearing in 'The Theosophist' in regard to Gnosticism, the existence of Jesus, and early Christianity are above all price.'

'It has been said in some of the religious journals, both in Britain and America, that Spiritualism is "on the decline." Is this in consonance with your experience?'

'Farthest from it possible! The wish was father to the statement. Spiritualism must be differentiated from Spiritism. The latter, relating largely to phenomena for selfish ends, or for curiosity, may and ought to decline; but Spiritualism, being a positive *truth*, cannot decline. No truth can die. It is making rapid progress, diffusing itself through all the social and religious organisations, and it largely floods the literature of our time. It is, in fact, leavening the whole ecclesiastical lump of the religious world. It richly abounds in the utilities of art, of invention, and in all sanitary enterprises. It inspires the sublimest discoveries of science and exploration; the broadest researches of history, archaeology, ethnology, philosophy, and all scientific research.

'The continual and speedy march of Spiritualism in all enlightened lands, its vigorous life, its outpushing force, its undermining of materialism, its vivid and palpable demonstration of a future conscious existence, are no ordinary proofs of its heavenly origin, as well as of its supreme fitness for the position in the world that it justly claims—the position of a science, a philosophy, and an all-comprehensive religion, the wisdom religion of the ages.'

'Do you remain long in London, and will you be able to deliver some lectures while with us?'

'Business, financial and literary, will compel me to return to America as soon as possible. Much of the time that I do remain in London I wish to spend in the British Museum, and also devote to the study of the results of the recent explorations in Egypt, Babylonia and Palestine. This is especially impressed upon my mind from the fact that one of the most remarkable mediums that I ever met resides in Australia, and his entrancing intelligences have not only proved their intimate acquaintance with the dwellers in Babylonia, Egypt, and other ancient countries two and three thousand years ago, but they have brought rare coins, very ancient manuscripts, and other long-buried antiquarian relics from those ancient civilisations, into the séance rooms. The question of matter (spirit-substance) passing through solid matter is no longer a question with those who have made psychic research and spirit phenomena a careful, critical study.'

'MINIMUM'S' AUTOMATIC COMMUNICATIONS.

The peculiar message given by 'Minimum,' in 'LIGHT,' of August 9th (page 375), is interesting as showing the difficulties under which spirits often labour when trying to communicate and not accustomed to the task. Their mental condition is well illustrated in Professor Hyslop's sittings with Mrs. Piper. In the instance before us the control says that 'dreaming over his time on earth clouds his memory.' For most of the time the control seems to be giving an imperfect rendering of not too coherent German phrases. Many of the words are used in German fashion, and there are some that belong to that language. Thus 'coot' may be *gut* (good); 'warter' is certainly *warte* (wait); he has just said 'stop a minute.' 'So forth' is probably *sofort* (immediately); he is impatient for the name, or means that he will go at once. He has previously proposed to go 'below' and 'watch' (*i.e.*, wait) for the control after the sitting is over. The question 'Where does he belong?' is understood as meaning 'What does he want?' (*exhaußen* and *belong* are much alike) and he replies that he wants his scissors to complete his outfit, of which they are part and parcel. 'Whatever did I know to do with him' should read 'Whatever could (*können*) I have done with *them*' (the scissors), or perhaps with *it* (the candle). 'Petersen' is more a Danish than a German name. Markgraf is sometimes spelt Margrave; it is the same title as Marquis.

The spirit seems to have been a very enthusiastic, perhaps slightly demented, follower of Luther. He had an idea that he must sell all his property and build a church; the recollection of this starts him saying his prayers. Not being able to accomplish his purpose, he gives away his goods among the poor, and so becomes embarrassed with money obligations and had to 'screw' in order to live. He changes the appearance of his dress several times during the sitting, as spirits sometimes will, when they want to be recognised. I think he must have had short (knee) breeches, and long hose.

The spirit world is full of psychological vagaries, and moreover, those who are able to speak lucidly and connectedly to us on earth are just as much the exception as mediums are among those in this life. In fact, controls have frequently to act as mediums on the spirit side.

S. G.

'TABLE RAPPING IN COURT. A strange scene was witnessed a day or two ago in the Favoriten District Court of Vienna, where a woman was accused of obtaining money by means of fortune telling. Upon her counsel declaring that she only answered questions by table rapping and demanded no fee in return, the judge ordered the table to be brought into court and to be experimented upon before him. After some delay the woman asked confidentially, "Are you there?" The table thereupon raised one of its three legs and then another in reply, and when, after three women had placed their hands upon it, she desired it to count twenty, it tapped out that number. The judge declared himself convinced that no swindling had been employed, and discharged the accused, who departed triumphantly with her table.' 'Glasgow Herald.'

'ASLEEP OR DREAMING.'

Your correspondent 'H. H.' will be interested in the following quotations, which show that the hypothesis that the communicators are dreaming, which he has independently reached, is in line with statements made from 'the other side.' These statements do not endorse his theory so far as to affirm that they are exactly dreaming, but they do affirm a partial loss of consciousness, a state in which the mind of the communicator is less awake than when no such communication is attempted.

In Dr. Richard Hodgson's report on Mrs. Piper (which 'H. H.' would find a most enlightening study if he has not read it ('Proceedings' of the Society for Psychical Research, Part XXXIII., page 520), a communicator writing through Mrs. Piper (in trance) speaks thus :—

'How do you hear me speak, dear, *when we speak by thought only?* but your thoughts do not teach me at all when I am speaking to you, but I hear a strange sound, and *have to half-guess.* . . . How strange you look, my dear, yet I do know you, and here . . .

'(Don't you see me at other times!)

'Oh yes, dearest, and much better than I do when I try to speak, dear, consequently have to go by what I hear from . . .'

The interruptions are in the record. The messages are very broken.

On page 362, (I. P. communicating says :—

'You to us are more like *as we understand sleep;* you look shut up as one in prison; and in order for us to get into communication with you, we have to enter into your sphere, as one *like yourself asleep.* This is just why we make mistakes, as you call them, or get confused and muddled. You see I am more awake than asleep, yet I *cannot come just as I am in reality,* independent of the medium's light. . . . You have light enough and brain enough, I know, to understand my explanation of being shut up in this body (*i.e., the medium's*), *dreaming as it were* and trying to help on science.'

Mrs. Underwood, in her 'Automatic Writing,' page 97, gives the communication of a spirit on the subject of sleep: 'Our ideas of rest are not like unto yours. *When we rest we creep down to your level.*'

These two independent testimonies through different mediums both indicate that something analogous to our condition of sleep accompanies the effort to reach our plane to communicate. Our friends force themselves into these limitations in response to our desire for evidence, but we are greatly mistaken if we suppose that these limited expressions of their minds truly present their condition. It is due to them that we should guard against this error.

'Phinuit' (Mrs. Piper's earlier control) indicated the difficulty of seeing things clearly when communicating, by saying: 'It is like looking through a keyhole into a room and trying to find out about the people passing backwards and forwards' (page 309).

Dr. Hodgson points out that the clearness of the communicator varies, and that at the close of a sitting the communicator is apt to lapse into a '*stage of dreaminess,*' the force by which he communicates being exhausted.

All this bears interestingly on your correspondent's suggestion, and confirms it, whilst it shows that, for the sentence, 'Many spirits when controlling or otherwise communicating are asleep or dreaming,' might have been more correctly substituted: 'Many spirits when controlling or otherwise communicating are in a limited condition somewhat analogous to our state of sleep or dreaming.'

H. A. D.

In your issue of August 9th, 'H. H.' advances the hypothesis 'that many spirits when controlling or otherwise communicating are *asleep or dreaming.*' Further on the same writer says: 'When *we* are asleep and dreaming we often behave in a very inconsistent manner; possibly we may then be manifesting ourselves to our friends on the other side.'

What is the logical outcome of this theory? If these 'spirits' require sleep or rest, must not their bodies be of a material or physical nature, and therefore necessarily function upon a material or physical plane? And being of a nature requiring sleep or rest, is it not probable that at some time 'death' will ensue? Do these spirits, then, like us, look forward to a future life? Do they possess the knowledge or hold the belief that they are living in a probationary state?

And if we when asleep are able to 'manifest' ourselves or exercise the power of 'controlling' persons in the next world, shall we, when so 'controlling' or 'manifesting' to strangers, be looked upon by them as 'spirits' inhabiting a 'spirit-world,' or will they infallibly know that we are denizens of a world which they have left? Shall we be able when controlling to prescribe for their ailments? For if subject to sleep, surely they may also be subject to illness. And shall we then be able to exercise the gifts of 'prevision,' &c.?

These questions are not put ironically or jocularly, but in all seriousness. I have never been able to accept the theory that in our next state of existence we shall normally be able to see or hear what goes on in this, or be cognisant of how the friends we have left behind are faring. It has always seemed to me that to do this it will be necessary then to induce a clairvoyant or magnetic state, as it is now necessary here in order to communicate with spirits. If this is so, will those who have developed clairvoyance and other psychic gifts here be able, after 'passing-on,' to communicate with this sphere more readily than those who have paid no heed to such development?

The more I think over and study the subject of the after-life the more fully do I feel the literal truth of the words of Jesus, 'The Kingdom of Heaven is within you,' and the more fully also do I realise that we are spirits here and now. We are all of us already inhabitants of the spirit-world, which is not a place, but an exalted state or condition to which we all at times attain.

THE EDITOR OF 'THE SPIRITUALIST.'

SOPHISTRIES OF THOMSON J. HUDSON.

BY FLORENCE HUNTLEY IN 'THE PROGRESSIVE THINKER.'

In a recent issue of the 'Record Herald,' Thomson Jay Hudson, Ph. D., LL.D. (author of 'The Law of Psychic Phenomena'), has written at some length on the general subject of 'Spiritism.'

His evident purpose is to show, by the process of inductive reasoning, that the phenomena (commonly known and designated as 'mediumistic' or 'spiritualistic') do not constitute valid evidence that spirits of the dead communicate with the living through mediums.

Those who are already familiar with his writings will quickly observe that he bases his entire argument upon the hypothesis set forth in his work entitled 'The Law of Psychic Phenomena.'

This being true, it will be seen at a glance that the value of his conclusions concerning the meaning of mediumistic phenomena depends entirely upon the validity of his original hypothesis. If it should come to be known as a fact that his 'working hypothesis' is so illogical and self-contradictory as to destroy wholly its scientific value, then it follows with axiomatic certainty that all his arguments based thereon fall to the ground and become utterly valueless.

Can it be possible that Mr. Hudson has made so fatal a blunder in a work of such pretensions? Let us see :—

SUMMARY OF HYPOTHESIS.

Mr. Hudson's 'working hypothesis,' stated by himself in his work above referred to, is as follows, namely :

1. 'Man has two minds—for convenience I shall designate the one as the objective mind and the other as the subjective mind.' (p. 26.)

2. 'The objective mind is merely the function of the physical brain, while the subjective mind is a distinct entity, possessing independent powers and functions, having a mental organisation of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul.' (p. 30.)

3. 'The objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic.' (p. 32.)

4. 'The subjective mind is incapable of inductive reasoning.' (p. 26.)

5. 'The objective mind is not controllable, against reason, positive knowledge, or the evidence of his senses, by the suggestion of another.' (p. 30.)

6. 'The subjective mind is constantly amenable to control by suggestion.' (p. 26.)

7. 'The subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another.' (p. 31.)

8. 'The subjective mind exercises complete control over the functions and sensations of the body.' (p. 199.)

WITHOUT FOUNDATION.

As the foregoing hypothesis constitutes the substantial basis of all Mr. Hudson's arguments against the value of mediumistic evidence, it is of the most vital importance to all his conclusions upon that subject. Not only this, if it shall be shown that this hypothesis upon which he postulates his 'Law of Psychic Phenomena' is illogical, irrational, self-contradictory and unscientific, then all that splendid argumentative development is without foundation, and his 'law' is no law at all.

An examination of his working formula, or hypothesis, presents, among others, the following curious and most interesting results, viz. :—

1. (a) The objective mind is a function of the body. That is, it is a function of the brain. (See proposition 2 of hypothesis.)

(b) The subjective mind exercises complete control over the functions of the body. It therefore controls the objective mind. (See proposition 8 of hypothesis.)

(c) The subjective mind is constantly amenable to control by suggestion of the objective mind. The objective mind therefore controls the subjective mind. (See proposition 7 of hypothesis.)

That is to say, the subjective mind exercises complete control over the objective mind (which is only a function of the body), and at the same time is constantly amenable to control by suggestions of the objective mind.

In other words, the subjective mind controls a function of the body and is controlled by that function at the same time.

Reduced to its simplest expression, this means that the subjective mind constantly controls the objective mind, and is itself at the same time constantly controlled by the objective mind.

And so, according to Mr. Hudson's logic, the subjective mind controls the objective mind, and the objective mind controls the subjective mind. And there you are. It is now in order to inquire which mind is in control. This would strongly suggest that Mr. Hudson's hypothesis upon which he based 'The Law of Psychic Phenomena' is in grave need of repairs.

2. If the objective mind controls the subjective mind, and is in turn controlled by the subjective mind, then it follows that the objective mind controls itself by controlling the subjective mind which controls it.

3. Also, if the subjective mind controls the objective mind and the objective mind in turn controls the subjective mind, then it follows that the subjective mind controls itself by controlling the objective mind which controls it.

1. This only means that the objective mind controls itself, and the subjective mind controls itself.

SOME TERSE QUESTIONS.

This last proposition seems perfectly reasonable. But if it be true that each of these two minds controls itself, how is it possible for each to be controlled by the other?

On the other hand, if each is controlled by the other, how is it possible for it to control itself?

It is easy to understand how a snake might swallow a frog if the snake were large enough and the frog were small enough. It is also possible to understand that a very large frog might swallow a very small snake. But human reason pauses at the proposition that a snake and

a frog may swallow each other at the same time. It is just possible that a 'working hypothesis' might be constructed which would compel them to do so, but if so, such a hypothesis would, in science, be thereby proved false.

It must therefore be clear that Mr. Hudson's working hypothesis, which delegates to each of the two minds complete control over the other, is false. It is therefore unscientific. It is therefore without value.

It follows that all his arguments concerning the subject of mediumship, based upon this 'working hypothesis,' are sophistries pure and simple. It follows with equal certainty that his entire work entitled 'The Law of Psychic Phenomena' is without foundation or scientific value.

But this is only the beginning. There are many other equally absurd and illogical results which follow from the sophistries involved in his original 'working hypothesis' which cannot be covered in this article.

THE SEMI-CONSCIOUSNESS OF PLANTS.

The paragraph on the above subject in John B. Shipley's article—'Matter, Force, and Consciousness'—in 'LIGHT' of August 2nd, had a special interest for me. I have always felt that there was some kind of consciousness in plants, but chiefly in flowers—more than mere mechanical and chemical response to sunshine or shade, to rain or drought, and other things which go to the make-up of healthy plant-life. As a child I used to wonder whether I hurt a plant when I cut off a flower! But it was only cultivated flowers which gave me this feeling, and it is by no means extinct now, for plants still seem to me to be conscious, in a way, of loving care and attention: that is, if exactly the same care were given by mechanical means they would not thrive so well as when attended to personally by someone who loves them. One evening I had a proof, as it seemed to me, of consciousness in plant-life. There was a cactus in the greenhouse, the bloom of which I thought extra fine, and the perfume was most delicious. I brought the plant into the house for an invalid to see, and put it on the table. It is rarely we are without flowers in the house, yet I perceived a different feeling towards this cactus from what I did to any others. In the evening I was reading to the patient when suddenly I felt I must look at the cactus. What was my intense surprise and interest to find that I not only saw the plant on the material plane, but the spirit which gave life to the plant—the soul of the plant, but more particularly of the flowers, for the soul was expressing itself in them, as a bird does in song. I thought of E. Maitland and his vision of the 'soul of a tree.' But in the case of the cactus I felt there was an attraction between its soul, or spirit life, or psychic form, or whatever may be the right term to use, and myself—a mysterious kind of magnetic attraction, because, I suppose, I had cared for it and tended it. The outward and material form was for anyone and everyone who looked at it; the 'soul' was for myself alone: it was something more than a mere plant. So Wordsworth saw beyond the outward form of the 'mere primrose,' and could say 'that Nature never did betray the heart that loved her.'

The truer, the deeper our love of Nature, the closer the union, whether consciously or unconsciously, with the spirit which is behind Nature, the God, whose body Nature is.

I have always the feeling that the plants and flowers which I tend are something more than mere flowers to me; they are my friends: there is a bond of union between us, though perhaps unknown to them. When I prepare soil for re-potting I like to handle it, to put my hands deep into it. I feel the magnetism, and it is healing! And not only so, I have sometimes perceived scents, the latent essence which in time develops as the varying perfumes of flowers. And who has not perceived the delicate and sweet scents, as well as vivifying freshness, in the air of woods, fields, and gardens after a summer shower?

W. (Hfracombe).

EXTENSION OF PREMISES FUND. The Treasurer of the London Spiritualist Alliance desires to acknowledge with thanks, the following additional subscriptions to this fund: Mrs. Couchman, 10s. 6d.; Mr. G. W. Everth, 10s. 6d.; 'A Friend,' per Madame Florence Montague, 10s.

'RUSTLINGS IN THE GOLDEN CITY.*'

Records of the personal experiences of intelligent observers are generally interesting, especially when they are carefully prepared by thoughtful and cautious inquirers who are open-minded enough to appreciate the significance of the phenomena they witness and at the same time avoid over-stating the facts. 'Rustlings in the Golden City' is the title of 'a record of the spiritualistic experiences of James Curtis in Ballarat and Melbourne,' the third edition of which now lies before us. The author seems to have been a level-headed and capable truth-seeker. He unfolds a plain unvarnished tale of strange and striking manifestations, through the mediumship of 'Dr.' Henry Slade, Jesse Shepard, and other sensitives, and his story can hardly fail to carry to the reader conviction of his entire sincerity. The phenomena were varied and the title of 'Rustlings' seems to have been suggested by some of the incidents that occurred. For instance, on page 63 we get an account of a full form materialisation through the mediumship of Mr. Slade, at Lester's Hotel, Ballarat. Mr. Curtis says:—

'I placed the table about four or five feet from the west wall of the room. Mr. Slade sat at the end of the table furthest from the wall, whilst I took my position on the north side. The gaslight was turned down, not so much but that any object in the room could be clearly seen. Our hands were placed one over another in a single pile. We sat very still about ten minutes when I noticed something like a little misty cloud between myself and the wall. When my attention was first drawn towards this phenomenon, it was about the size and colour of a gentleman's high-crowned whitish-grey felt hat. This cloud-like appearance rapidly grew and became transformed, when we saw before us a woman—a lady. The being thus fashioned and all but perfected, rose from the floor on to the top of the table, where I could most distinctly observe the configuration. The arms and hands were elegantly shaped; the forehead, mouth, nose, cheeks, and beautiful brown hair showed harmoniously, each part in concord with the whole. Only the eyes were veiled because they could not be completely materialised. The feet were encased in white satin shoes. The dress glowed in light, and was the most beautiful I ever beheld, the colour being bright, sheeny, silvery grey, or greyish shining white. The whole figure was graceful, and the drapery perfect. The materialised spirit glided and walked about, causing the table to shake, vibrate, jerk, and tilt considerably. I could hear, too, the rustling of the dress as the celestial visitant transiently wended from one position or place to another. The spirit form within two feet of our unmoved hands, still piled up together in a heap, then dissolved, and gradually faded from our vision.'

After waiting for about a quarter of an hour the same spirit form again appeared, beautifully attired as before.

'The apparition then floated in the air and alighted on the table, rapidly glided about and thrice bent her beautiful figure with graceful bows, each time bending deliberately and low, the head coming within six inches of my face. The dress rustled (as silk rustles) with every movement. The face was partially veiled as before. The visibility then became invisible, slowly disappearing like the former materialisation.'

A large portion of the book is devoted to 'direct slate' and other writings, messages of a personal kind through trance mediums, tests of spirit identity, and clairvoyant descriptions of scenes on the other side. A chapter on 'spirit rapping,' in which the peculiar individual characteristics of the different communicants are shrewdly recognised and commented upon, is especially interesting. Those who have had much experience of this form of manifestation cannot have failed to notice the variations of tone, intensity, speed, and timbre which characterise the raps of different spirits and which are as marked as are the different styles of knocks at our doors by our friends or business callers. Certain spirits who had been telegraphic operators in earth life rapped in accordance with the Morse Code of signals, so that their friends could recognise their *style* as well as read off their messages. Taken altogether this book is a valuable addition to the pile of testimony to the

reality of the phenomenal evidences of spirit presence and to the comfort and pleasure that spirit communion affords to those who are devotedly attached to their friends on the other side.

PRE-EXISTENCE AND REINCARNATION.

The remarks and quotations of 'Scrutator,' in 'LIGHT,' of August 2nd, are so intensely to the point as to deserve deep gratitude, voicing, too, the never-gratified desire for one teaspoonful of fact, of evidence worth the name, on the side of reincarnation, against bushels of vague assertions.

Since practical motherhood may confer insights not shared by the childless, may we try to escape from mysticism (another term often for confused thinking), for a moment, to practical *terra firma*?

1. I must maintain that in regard to the unborn, the fetus is new throughout, soul and spirit, as well as frame.

2. That it is not a case of a new body harbouring a stale old soul.

3. Conversely, if it be, how is access obtained? Is this elderly corner-loafer of a soul lying in wait to burgle entrance into a helpless doll-frame like an infant's? How does the mature one shrink to the requisite proportions?

4. What becomes of the virility of that loafer's intelligence? Does it satisfy him to feign the part of the dawning infant mind?

My nursery would get much more peremptory handling had I any grounds for suspecting that their ignorant stumblings into rectitude and intelligence (entailing hours of weary guidance on teachers and me) were not in the least genuine, but simulations of a mind which had already been through the gamut of earthly education, a top floor lodger, in fact, in my child's cerebral tenement.

If, however, the lodger had genuinely shed all previous knowledge and endowment, I really fail to see where my child could gain in being defrauded of the integrity of that 'brand new' equipment throughout which I claim as the groundwork of a reasonable and profitable existence. The answer will probably be, 'A soul's advancement is the great thing,' but in daily experience how often one comments 'That has taught me something'; but why? solely because of having been *conscious* of the lesson.

On the theory of an old soul using up several new bodies, it is practically not my child's soul at all, only a cuckoo in its bodily nest. I do not possess a child in actuality; I have only been hoodwinked into furnishing a body (destined to extinction), and my child's immortal soul (out of whose survival we mothers extract so much satisfaction) is a fiction. There is, it is true, an entity existing, but into whose tenement a dozen other mothers in the life sequence have put just the same share capital, and are entitled to equal distribution of interest as myself, and that is *nil*!

Again, who are the original patentees of the souls first projected on to the ladder? How is all this state of things creditable to the Divine chess-player, or profitable to the human pawns? If (as claimed) the soul's career is less inaugurated by the Creator than selected by itself, can we credit any which have attained to the superior conditions of the other side, returning to be re-steeped in earth's follies and sins, instead of, free and clean, remaining where progress worth the name is possible? If that progress be not attainable there, what truly is the prospect before us? I will never believe there are not better prospects, more obvious explanations. There certainly are some which have the merit of involving only the child and its immediate parents, instead of the tangle of reincarnations and many generations, in its octopus clutch. Physiological matters, however, cannot well be discussed in general pages, though grasping this nettle would bring things on to a tangible basis at once, the how and why being a permissible crucible for all earnest questions to pass through.

'MATER.'

THERE are many things that are thorns to our hopes until we have attained them, and venomous arrows to our hearts when we have.—MIRABEAU.

* 'Rustlings in the Golden City.' Third edition, revised, price 3s. 6d., post free, from Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

LETTERS TO THE EDITOR.

DECEASE OF MR. ROBERT HARPER.

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.

Tolstoy and Spiritualism.

SIR,—Under the above heading John C. Kenworthy writes in 'LIGHT,' of August 9th, criticising and commenting upon Tolstoy, his teaching, and his influence on European materialism. In the early part of his article, Mr. Kenworthy goes on well, rightly defending and highly praising Tolstoy's noble and true exposition of the ethics of the Gospels, and the writer speaks in various places of what Tolstoy loses by not recognising, or putting aside, accounts of spirit communion. All this is very true, but Mr. Kenworthy does not point out what is lost by some Spiritualists in not adopting the Tolstoyan teaching and not endeavouring to put into practice the teachings of Jesus. I maintain, as Mr. Kenworthy did at Canning Town, and of which his own books most loudly speak, that the adoption of Christian principles (which Tolstoy emphatically teaches) is the most important duty of one's life, which will solve all labour problems, do away with that class distinction which is so prevalent in our midst to-day, and will put mankind on a better footing with each other; in fact, is the only policy to pursue if one wishes to obtain anything in the shape of advice or teaching from the spirit-world.

Again, I do not see the need of Mr. Kenworthy's indictment of the followers of Tolstoy as being 'a rabble of half-intellectualised moral malcontents, incapable of further progress, and rapidly sinking into all the old slough of humbug.' I know many good Tolstoyans who do not see the need of spiritualistic sciences, but one is not justified in finding all the strong names by which to designate them. For these disciples find the way to live by principle, not perhaps from conscious communion with the spirit-world, but by a consciousness, brought about by pure reason, that they ought to live as becoming Christians and by recognising that the world is their country, mankind their brethren, and to do good is their religion.

I wish there were more Tolstoyans about to-day, even in the Spiritualist movement. There are many Tolstoyans whose lives are taken up with the application of those grand principles taught by Jesus, in their daily lives and conduct, leaving them very little time for sciences or for any other evidence, other than their lives should be evidence that they are the children of God, seeking His kingdom, with a conscious knowledge that all things necessary for their spiritual welfare will be added unto them.

55, Graham-road, N.E.

HENRY BROOKS.

Animals in Spirit Life.

SIR,—I venture to draw attention to the statement of 'Lux' that a mouse can only be a mouse (presumably for ever). He says: 'It lives and dies a mouse, and there is nothing to lead us to suspect that after it dies it turns into a fish or bird; we feel constrained to believe that, if it continues to exist, it will not cease to be a mouse.' Permit me to join issue with the writer in this respect. I am convinced that the direct opposite is the case, and that for many reasons. The belief of the Brahmans in Metempsychosis is rational, but only partially disclosed to the uninitiated by the explanation that it usually applies to the transmigration of souls after death *only*. From certain spiritual experiences I have little doubt that man, in the progress towards human form, passes through every form of life, which is the true evolution. As Andrew Jackson Davis says: 'In mankind is contained all vital essences appertaining to living organisms.' This is undoubtedly obtained by the cumulative experience of having lived through successive lives in every form. This phase of progression towards mortal form, through successive deaths, will answer the perplexities of many of your readers as to there being animals in the spirit world. Many affirm that there are, others deny it. As in numerous other instances, both are right in a sense. The true reason why persons who have made pets of cats, dogs, and horses lose their pets after death is that those pets are on the road to human form. And this is the true explanation of successive incarnations--or reincarnation.

W. H. E.

Colours and their Meanings.

SIR,—I am very much interested in the symbolism of colours, but have failed to find any clear and comprehensive treatise upon the subject, and should be glad of advice or assistance from any of your readers interested in this study. I may say that I have seen several 'tables' setting forth the meanings attached to the different colours, but as the authors do not agree, and further, as none of them gives his reasons for attributing a certain occult significance to one colour and not to another, I am at a loss to decide which is correct.

SYMBOL.

On Sunday morning, August 10th, Robert Harper, one of the most venerable and active of the early pioneers of Spiritualism and social reform, ascended to the higher life. In London, Birmingham, Glasgow, and many other towns his name and labours will be remembered. He bore all the characteristics of an energetic and thorough Yorkshireman, and from his youth he was an ardent worker in the cause of truth. He was at one time a Methodist local preacher, but soon grew dissatisfied with the limitations of the creeds, and seeing no resting-place, he became a secularist and a great admirer of Bradlaugh. Afterwards his attention was drawn to the phenomena of Spiritualism, and he became one of the most earnest and devoted workers in the cause. Spiritualism, for him, soon ceased to be mere phenomenalism, and its moral and religious aspects appealed to him most, although he did not depreciate the scientific aspect of the subject. Associated with his labours for Spiritualism in equal degree were his sympathy with the people and his advocacy of social reform. One of the ideas to which he attached the greatest importance was costless paper money, to be issued by municipal and national authorities, thus doing away with the necessity of borrowing gold, or the representation of gold, at high interest from the capitalists. His business as a commercial traveller necessitated his going about a great deal from town to town, and accompanied by Mrs. Harper, who entered heart and soul into the work with him, the grand old man would be seen standing on a little stool in some convenient place expatiating on Spiritualism and Socialism. They were to him but two aspects of one great subject, namely, the religious and social emancipation of man. Speaking of him from personal knowledge, I was always impressed with the conviction that in him I met a true man, a fearless, ardent, aggressive fighter for the truth as he knew it. Oppression and injustice he hated with all his soul and his love of the welfare of the people was intense. He was a truly great soul, utterly incapable of sordid motives, who loved truth and righteousness for their own sake without the least regard to his own advantage. We may be well assured that after years of feebleness and suffering his welcome on his entrance into the spirit world by his inspirers on earth would be of the happiest kind. Peacefully, very peacefully, he left this world, and in peace and great joy has he risen to the next.

GEORGE COLE.

Higher Broughton.

SOCIETY WORK.

CATFORD.—24, MEDUSA-ROAD.—On Sunday evening last Mr. W. Millard gave an able address on 'Spiritualism—Its Desires and Fulfillments.' Meetings on Sunday, at 7 p.m., sharp; science follows. R. M.

SHEPHERD'S BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—On Sunday last, Miss Porter occupied our platform and gave an uplifting address on 'What Use is Spiritualism?' to a large audience. The clairvoyant descriptions were also all recognised. We had a large after-circle, assisted by Mr. Cable, of Manchester. Lyceum at 11 a.m. and 3 p.m.; Sunday next, Mr. and Mrs. Roberts. Cor. Sec.

BRIXTON.—8, MAYALL-ROAD.—At the evening service on Sunday last questions were invited and comprehensively answered by Mrs. Holgate, and several strangers to Spiritualism expressed a desire to search further into the subject. At the after-circle Mrs. Holgate gave striking tests by psychometry. Next Sunday, at 7 p.m., Mrs. John Cheeketts will give an address. Circle to follow. On Thursdays, at 8 p.m., public circle. - H.C.

HACKNEY.—MANOR ROOMS, KENMURE-ROAD.—On Sunday last, Mr. Ronald Brailey gave a trance address upon the subject of 'Divine Humanity,' following a reading from the current number of 'LIGHT.' Mr. Brailey afterwards gave clairvoyance, full of detail, with many messages from the spirit friends. Our speaker for Sunday next, at 7 p.m., will be Mr. J. Adams, president of the Battersden Society; Mrs. Webb will give clairvoyant descriptions afterwards. H.A.G.

SOUTH TOTTENHAM. SPIRITUAL PROGRESSIVE CHURCH, 193, HIGH ROAD.—Owing to the unavoidable absence of our expected speaker on Sunday, a paper on 'The Mission of Spiritualism,' by Mr. George Cole, was read by the secretary, after which Mr. Dawson, one of the members, made an interesting statement in regard to his recent development. We hope that others of our members will occasionally make public their spiritual experiences for the benefit and encouragement of those who are seeking the light. Next Sunday Mr. George Cole will speak. - W. F. L.