

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

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summary of and replies to objections to the abolition of Capital Punishment, and, incidentally, much information is given concerning its practice or non-practice in other countries.

One of the arguments against the death penalty will appeal to all Spiritualists who, of course, believe, as Mr. Girdlestone says, that men and women, when divested of their flesh and blood bodies, find themselves at least as much awake and alive as ever they were while denizens of earth, and find themselves at the same time wholly unchanged in character. Hence, says this writer:—

If a man has committed a murder during his life on earth, and has not repented of his act before waking up in the spirit world, his disposition is, in their view, still as murderous as it ever was—nay, is likely to be worse than ever before, since his pursuing, catching, trying and hanging by society have probably bred in his heart an additional spirit of revenge, which he is eager to wreak against the dominant majority of human beings. Now he, like other men, upon reaching the spirit world, at once and inevitably gravitates to the company of people like himself; and these malicious spirits, meeting, proceed without loss of time to conspire against the authority which, by severing them from those bodies which probably, in many such cases, were the chief instruments of their pleasures, has earned, their hearts assure them, their undying hatred.

Each of these conspirators then becomes, to the best of his ability, the tempter of some still incarnate inhabitant of earth—perhaps one of his old boon companions—and at some moment when he perceives that the incarnate man's will is in suspense between the opposed thoughts of committing and not committing some awful crime, the disembodied spirit exerts his evil influence upon his soul, with the result that what was as yet a crime only in thought is developed into a crime in overt act.

This view is curiously borne out by statistics which show that murders decrease in countries which have abolished Capital Punishment. The following specimen results are striking:—

Finland.—Last execution in 1824. The Judge of the Court of Appeal reports extreme rarity of murders, and no diminution of public security.

Michigan (U.S.A.).—Abrogation in 1847. Percentage of murders to population has since diminished by 57 per cent.

Wisconsin (U.S.A.).—Abrogation in 1853. Decrease in murders 3 per cent. between 1871 and 1889.

Rhode Island (U.S.A.).—Abrogation in 1852. A 40 per cent. decrease of murders between 1860 and 1870.

Belgium.—No execution since 1863. In the previous decenniad there were 921 murders; in the subsequent one only 703.

'The Christian Register' gives us a severe but not entirely unnecessary or unjust criticism of 'Pagan Christians.' We talk of 'Pagan lands' and 'Pagan peoples,' it says, but there are no hard and fast dividing lines. There are plenty of Pagans in Christendom, while, in 'Pagan lands,' there are Christians who never heard the name of Christ. It says:—

The hold of Paganism under the Christian name is not small. There are pagan sides to many things we do not discern until we begin to examine the conditions of our life in its manifold aspects,—in education, in domestic life, in the rearing of children, in the extravagance and boundless luxury of certain classes, in the ease of making and breaking marital ties, in the relaxed condition of many moral forces once opera-

NOTES BY THE WAY.

'The San Francisco Examiner' publishes a lively Article on Dr. Heber Newton's present avowals as to Spiritualism, which it introduces by saying that he is 'one of the foremost figures of the day in the American field of scientific probing for psychical and spiritual truth.' The Doctor is rector of All Souls' in New York, where he has just given an Address on the subject. The following paragraphs indicate the substance of it:—

Admitting that the majority of 'professional' experiences are fraudulent or elusive, admitting that theories like telepathy, &c., will account for many residual facts which are not frauds, it still remains, in my judgment, clear that there are hosts of such experiences still to be accounted for, and that the hypothesis of spirit communication is the only satisfactory one.

When these experiences are first-hand evidences—personal experiences—if they are sane conclusions, they rest not merely on the possibility of sense-impression, which may be elusive, but upon intellectual information, which can be verified, and, for this, only the theory that the sources of information are living beings—spirits, as we say, no longer in the flesh—remains when all other possible explanations of such information have been tried and found wanting. Having exhausted all other hypotheses, the sane-minded investigator must turn to that of spirit communication.

Persons who have not studied carefully in the line of psychics have no idea of the marvellousness of the finds which are being made in this new realm. The most striking feature of our present day is that one after another of the beliefs of the far past, spread wide among men, which have been supposed to be mere superstitions, have been strangely vindicating themselves before the bar of reason—at least giving ample cause to warrant a scientific investigation.

Now, here is a dark continent demanding exploration, promising the richest finds. Already we find a new therapeutic agent at work in our midst—not new, but newly-realised and working a revolutionising influence in modern medicine. The possibilities of mental medicine are only being opened. Its appropriation to the most distressing form of human malady, insanity, is full of beneficent results. Its potency in character reform and the cure of the drink habit seems vast and benign. Philosophic idealism is receiving a vindication such as it never had before.

Religious faith is finding its true foundation in the recognition of man as a spiritual being, a being who has had dominion over Nature given to him as the child of a vaster spiritual being, the Lord of all life.

Mr. E. D. Girdlestone's extremely useful pamphlet on 'Capital Punishment, viewed in the light of the expedient, and of the right,' which was noticed in 'LIGHT' of January 21st, deserves somewhat fuller mention in view of the importance of the subject. It is a temperate but cogent

tive, in much of the character of our literature, and the pictures presented on the stage.

Some of our Pagans were born Pagans, or early lost their birthright,—a pitiable class!—

The Pagan Christian, if such he may be called, who never acquired or has lost his Christian birthright, may say with frankness: 'I know not what I believe if I believe anything. I was born, and I am going to die some time. Meanwhile, I will have as good a time as possible. I will miss no chance for enjoyment on the purely sensational plane. I am not sanctimonious. I do not pretend to anything, but I say frankly I have no belief in things beyond my ken. So let us eat, drink, and be merry; for to-morrow we die.' It is a frank avowal, but it is deplorably sad as missing the whole of those relations with God and man which give value, meaning, and dignity to human life.

It is evident that, by 'Christian,' 'The Christian Register' does not mean belief in a person or a creed, or the ceremonious profession of a cult, but a spiritual condition, a state of mind.

The following, from 'The Daily News,' is noteworthy:—

The installation of the Earl of Mayo as a Knight of St. Patrick brings to the mind again the melancholy death of his father, the Viceroy of India, which brought him the Earldom before he was of age. 'The Daily News,' it may also be recalled, was the first paper to publish the news of the tragedy in the Andaman Islands. This achievement was the subject of one of the best of the journalistic stories of the late Sir John Robinson.

A gentleman going out to India came to Sir John with an offer to send messages to 'The Daily News,' and the question as to what degree of importance in events would justify a cable message was discussed. If, said Sir John, by way of example, the Viceroy should be assassinated, and the correspondent was present, that was an event that should be cabled.

This very thing actually happened. The Earl of Mayo was assassinated (thirty-three years ago to-morrow), while this gentleman was actually standing by. He cabled the facts to this journal, and that was the first intimation the public at home had of the event.

'The Sunflower' lately printed a racy story concerning the 'powers of the Indian wizards'; the writer coming to the conclusion that the secret is Hypnotism. He says:—

There can be no doubt of these performances being illusions, because an attempt to photograph any of them reveals nothing but an empty plate. These fakirs simply have the power to make you see things which do not exist.

Hypnotism seems the only answer to the mystery. A man who can even hypnotise any part of his own body, cause his heart to stop visible pulsation, his skin to grow cold, his eyes to become fixed and his breath to depart, has an awful power. Many well-authenticated accounts are given of voluntary interment, the most wonderful of which has become historic—that of the fakir at Lahore, who remained in the ground in a sealed coffin, to all appearances dead, for forty days.

To attribute the power of the Hindu conjurer to hypnotism does not detract from its marvellous character. If the brain of another can make me see and taste and hear things quite different from what they are, it only renders the phenomena all the more mysterious. Hindustan, the earliest cradle of our race, and of civilisation, still holds the key to many mysteries. The Hindu preserves his secrets in the shade of his palm trees, in the jungles and wild recesses of the mountains and behind the walls of his temples. He alone is master of arts which tax the ingenuity of our best reasoners.

Mr. Arnold De Lisle's 'Story of the Red Cross Movement' is at once a painful and a consoling one. In its descriptions of the devilry of warfare it is almost too horrible for perusal, but it certainly shows the necessity for the work of the Red Cross League. As a chapter of History it is most important, and we believe it to be entirely reliable. The work may be had from the office of 'The Banner,' Vauxhall Bridge-road, or from Mr. De Lisle, Netherton, Dudley.

'The Animals' Friend' is a kindly and clever twopenny monthly, every bit of it exceedingly well done. Publishers: G. Bell and Sons, Portugal-street, London.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East (near the National Gallery), on

THURSDAY EVENING, FEBRUARY 23RD,

WHEN AN ADDRESS WILL BE GIVEN

BY THE

REV. J. TYSSUL DAVIES, B.A.,

ON

'Realities beyond the Reach of Sense.'

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

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

SPECIAL NOTICES.

MEETINGS FOR THE STUDY OF PSYCHICAL PHENOMENA.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Mr. Ronald Brailey on Tuesday next, the 14th inst., and by Mrs. Atkins on the 21st and 28th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; for friends introduced by them, 2s. each.

PSYCHIC CULTURE.—Mr. Frederic Thurstan, M.A., kindly conducts classes for Members and Associates at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for psychic culture and home development of mediumship. The next meeting will be held on the afternoon of Thursday, February 23rd. Time, from 5 o'clock to 6 p.m., and visitors are requested to be in their places not later than 4.55. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs kindly places his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, between the hours of 1 and 3. Members, Associates, and friends who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should notify their wish in writing to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous day, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

SPIRIT CONTROL.—Mrs. M. H. Wallis will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., for conversation with her spirit control, on Friday next, February 17th, at 3 p.m., prompt. Visitors should come prepared with written questions, on subjects of general interest relating to Spiritualism, mediumship, and life here and hereafter. These meetings are free to Members and Associates, who may also introduce non-members on payment of 1s. each.

PETERBOROUGH.—A correspondent, who has recently removed to Peterborough, and who is developing mediumship, is anxious to meet with local friends with a view to joining a private circle. Letters may be addressed to 'T. C.,' care of 'LIGHT,' 110, St. Martin's-lane, London, W.C.

'THE SECRET OF GOD' is the title of a deeply thoughtful and closely argued opening article in the February number of 'The Herald of the Cross,' by the editor, Rev. J. Todd Ferrier. 'Either religion is not what has been claimed for it, or the vision to which it points must be possible,' and if this vision of God be not possible, then 'religion is an illusion, a vain dream of the brain.' . . . 'It is the mirage of the astral world which leads men astray by deceiving them into believing that the end of all religion is to save the soul from some hidden foe in the unseen world, rather than to help the soul to discover its own childhood to God.' That the only way to this end is absolute consecration of our whole being to the Divine, is the conclusion which sums up this clearly stated presentation. But we do not agree that Nirvana is the annihilation of the soul through the diffusion of its constituent elements. This number, in addition to much insistence on the duty of man towards animals, is very outspoken against the substitutionary doctrine of sacrifice founded upon Hebrew theology.

MATERIALIZATIONS AT HUDDERSFIELD.

Mr. Christopher Chambers has been staying for a few weeks in Huddersfield, and I have had the opportunity of witnessing his remarkable faculty as a materialising medium on four out of eleven occasions on which he gave sittings. The sittings took place in a small room at the house of friends with whom he was staying, and have been attended chiefly by local Spiritualists, through the courtesy of some of whom I (who had not previously witnessed materialising phenomena) was invited to attend on January 27th and 28th last. Fourteen persons were present on the first date, and, as on subsequent occasions, every facility for examining the premises, the medium's person and clothes, was extended and utilised. At a previous sitting the same week an intimation had been given through the entranced medium that the well-known 'John King' would manifest on the 28th, and would allow himself to be photographed. The medium was handcuffed, with police handcuffs, by myself, and also securely corded to a wooden chair; a green baize curtain was hung across the corner of the room in which he was placed and the light was subdued, although not so much but that all present could see one another and any motion of the curtain.

On January 27th an opening hymn was sung and an invocation offered by one of the circle. During the latter the curtains parted, and a tall white form was visible for a few moments. The curtains fell to again, and again parted and the same tall form emerged. The face was that of a powerful negro, who slowly and deliberately looked round at the audience; the whites of the eyes, as he turned them, being very noticeable. He withdrew, and in a few moments another form appeared; a white man this time, clothed in similar garb, but with a handkerchief tied round his forehead. He lifted his drapery and exposed each leg and arm at full length, and then came out into the centre of the room and bowed three or four times, touching the ground each time with one knee. We were allowed to feel the drapery, which was of the consistency and texture of linen sheeting, and as he swished it about and drew it round the shoulders of two members of the company its objectivity was quite apparent. On his retirement three other forms appeared from the cabinet in turn. Two of them signified by bowing that they recognised a particular person present, and in some cases our hands were touched or our shoulders tapped by the hand of the form. All the forms were different in size and physique, but their faces were not all distinguishable, some appearing to be almost featureless, although the hands and feet of the same form were perfect. Finally a young girl appeared, known to the medium's friends as 'Lottie,' and said to be his chief control. She wore drapery resembling lace, and showed us her girlish feet and arms, and shyly, at one lady's request, lifted her garment to the height of her knee and exposed her leg. She was the only one of the forms who talked, but her voice was not loud, and she spoke in broken English and childishly. She caused much merriment with her answers to questions, and said she would come the following night and make some flowers, and that 'John King' also would come, as promised, to be photographed. The sitting lasted two hours and then closed. I examined the medium and was satisfied he could not have left the cabinet. He was much exhausted, complained of feeling sick and giddy, and his under-garments were wringing with perspiration.

The following night twenty-five people attended the sitting, including a photographer. The same tests were applied to Mr. Chambers, and a pot of soil from the garden, a small bottle of water, a saucer and spoon were deposited within the cabinet. As soon as the invocation had closed a strong female voice, said to be 'Lottie's,' spoke through the medium, saying that 'John King' could not materialise that night but another form would stand to be photographed in his stead, who would forthwith appear and give the signal for the flash-light by putting his left arm across his breast. The form appeared, gave the signal, and was distinctly visible as the photo was taken under the flash-light—a man of about thirty, with perfect features, blue eyes, sandy hair and moustache, the colour of which, as of his flesh, was quite natural. 'Lottie' next appeared and

was manifested for at least half an hour, moving freely about the room and answering many questions with much humour. She asked us to sing. 'What shall we sing?' asked someone. 'Sing? Sing "Rule Britannia!"' she answered, and after the laughter had subsided added, 'We do rule the waves, don't we?' At one time she stood in front of me, her face not twelve inches from mine, yet though there was ample light she appeared to have no features; I could not affirm that the little face framed in a white lace hood had either eyes, nose, or mouth. Perhaps they were inadequately materialised for the face was bald and blank, though her bare feet were perfect. She was asked to make some flowers, and, kneeling down in front of the cabinet, not more than six feet from any of us (for the small room was very full), and much nearer to some, she emptied some soil out of the flower-pot into the saucer, and churned it up with some drops of water from the bottle with the spoon, as one beats an egg, and then proceeded to knead it with her hands, talking all the while. She asked for some scissors, and, on being told there was a pair on the floor, behind the medium, said: 'Oh, dear! well, never mind; I'll go and fetch them,' and went back into the cabinet on her knees, and re-appeared with the scissors. As the soil she worked with was manipulated it glowed with small phosphorescent lights like a number of glow-worms. In a few moments, after more kneading and cutting, she held up a white tulip, saying: 'Isn't that a beauty? That's for Mr. M.!' She set to work again, and, as it were, out of a handful of earth, produced ten full-blown tulips—four white and six red—and handed them to different sitters. They were quite fresh and perfectly natural, both the bloom and the leaves; a waxy glaze was noticeable about them, which afterwards wore off. The stems were as though cut off with scissors at the point where they would ordinarily emerge from the bulb. One of the blooms I brought away, and it still flourishes in a vase of water. Asked if she would consent to be photographed, she agreed after some demur, and a picture was taken by flash-light. She then came out in front of the curtain, behind which she had partially concealed herself during the photographing, and dematerialised in full view, passing, as it were, into the floor, chattering all the while, until only her head appeared above ground, when voice and head vanished simultaneously. A second after, she spoke through the medium: 'Wasn't that splendid? We do rule the waves, after all!' Then the curtains opened again, and a tall figure, of magnificent physique, appeared. He wore a white singlet and black silk knickerbockers, and a white turban. His strong black whiskers were very noticeable, the beard being divided down the centre of the chin and curled to either side, in Hindoo fashion. He must have been more than six feet high (Lottie was not more than five feet), and stood with crossed arms and lifted head as he, in turn, was photographed. The sitting then closed. I have not yet been able to ascertain if the photographs are successful, as the photographer lives in another town.

I then asked Mr. Chambers if he would give a sitting on the following Tuesday night to a circle of friends of my own introduction, none of whom had seen such phenomena. He readily assented, and offered to submit himself to any test we might impose, adding that by direction of his controls he wished to submit to the most rigid conditions. On February 2nd a circle of fourteen persons accordingly sat, the medium being examined and bound as on former occasions. A form opened the curtains before the company had been seated five minutes. Presently the form walked forwards and stood for a few minutes bowing to the audience and then retired; he was unrecognised. A very big, broad-shouldered figure, clad in white, came out. He wore a thick dark beard and a handkerchief was bound about his brow. He walked across the room, tapped one of the sitters on the knee and held up one hand with the fingers distended in front of the latter's face. As he slowly walked back someone asked, 'Who are you?' He answered with a thick, hoarse voice, like one with a bad sore throat, 'John King,' and replied to some further unimportant queries. He was followed by another tall but frailer figure (apparently female), who, after much hesitation and inquiry, indicated the gentleman to whom she wished to make herself

known by standing in front of him, and slowly and with great delicacy lifted her drapery to her knee and exhibited one leg, first the front and then the back of it. Someone suggested it was this gentleman's wife, who had died a year or so before, and who in life had fractured her leg badly and become permanently lame, and that she was trying to convince him of her presence and of the fact that now her injured limb was quite whole and restored. She bent down to the gentleman, putting her face to his as though to be kissed. The incident was very affecting, but on inquiring from the gentleman afterwards he told me he could not identify the figure certainly as his wife's, since, as with some of the other forms, the face seemed quite featureless, though the physique and height were hers. Lastly, the tall, bearded Indian in the white singlet and black knickerbockers appeared for a few moments, and the sitting closed.

Some of the sitters wishing still further to assure themselves that no imposture was taking place, Mr. Chambers gave the same circle another séance three nights afterwards. The medium voluntarily undressed and put on a fresh suit of clothes in the presence of some of us. He was bound to a chair with a cord brought by one of the party; arms, legs and body being secured firmly with loops and knots at every point upon a long rope, the ends of which, after passing over a picture on the wall (which picture would have been pulled down had the medium's chair been moved), were tied to some furniture some six feet away from the exterior of the cabinet. We sat an hour and a-half, during which but one figure appeared and stood at the entrance of the cabinet without actually emerging, but sometimes holding aside the curtains with outstretched arms or stroking the faces of the two sitters at either side of her. She remained so for perhaps three minutes, a most beautiful and graceful girlish figure, with perfect features and fair hair, in white robes and headgear like a nun's. A slight luminous aura played round her, and had been scintillating at intervals about the cabinet throughout the sitting. Her hands and fingers were perfect, and she was not more than five feet high; the medium is much taller, and, unfortunately, suffers from the loss of three fingers on the right hand. The vision created a sense of great beauty and impressiveness, and the form re-entered the curtains without speaking. We sat a further half-hour, when, by knocks from within the cabinet, the alphabet was called for, and the message, 'Medium is exhausted,' was spelled out. Then 'Lottie' spoke through the medium's vocal organs. Instead of her usual gaiety and humour there were almost tears in her voice as she said; 'The sitting must stop. Our medium's vitality is exhausted. He has been sitting eleven nights together, and must have rest. We are very sorry, but have done our best, and hope you will be satisfied with what you have seen. Good night to you all!' On liberating the medium we were quite satisfied he had not moved from his chair or interfered with his bindings. All tests had been most amply satisfied, and though on this occasion there was but one manifestation, it seemed to me personally to be as valuable a result as were those of the previous sittings, and to confirm the genuineness of them all. I attribute the small result of this evening's sitting to the physical weakness of the medium after the strain of a number of sittings (he also suffered from a bad cold and some insomnia), and to the sceptical and critical mental attitude of some of the sitters (perhaps unconsciously exercised); and on this account I am led to regard the comparatively negative result under these conditions of almost as much value as the positive results of previous sittings held under more favourable mental circumstances.

I enclose my name and address, and shall be glad to answer any inquiries respecting Mr. Chambers' remarkable and undoubtedly genuine powers.

W.

TRANSITION.—On Wednesday, February 1st, William, son of Mr. and Mrs. George Brown, of Firenze, Bruntisfield, Edinburgh, passed to spirit life after a long and trying illness. Their knowledge of Spiritualism has been a great stay and comfort to the parents, and two members of the family saw 'a cloud-like radiance' at the moment of their brother's 'passing.'

CONCERNING THE UNSEEN.

BY SIR LEWIS MORRIS.

The other morning, just before waking time, I seemed to be walking along a well-known street and to see the familiar figure of an old school and college friend, known for fifty years and very recently dead. There was no mistaking figure and face, or the cheery voice, and hearty hand-grasp of my old companion. Though I know he was dead, it seemed better, as usual in the case of misfortunes, to ignore my knowledge of the fact and to ask in the ordinary way as to his health. He answered that he was very well indeed now. Then I said cautiously that I had heard he had recently had a severe illness, and that I hoped he had not suffered much pain.

'Oh, yes, indeed I did,' he replied quite readily; 'it was inflammation of the lungs, and the feeling of suffocation was terrible for days. However, that is all over now, don't let us talk of it.'

Then the way seemed open for the question which I was longing to put, and I put it as delicately and vaguely as possible.

'Do you find any great difference between life where you are now and your old life here?'

My friend took a moment or two to reflect.

'Well, no,' he said, 'not very much; they are very much the same, and yet there is a difference, too.'

I declare I cannot imagine what made me put these words into his mouth, if it was I who put them. I do not think they, or the thought which they embody, had even occurred to me. They were, in fact, diametrically opposed to the views I had formed of the future state, which I had always associated with great changes for better or for worse. Or was it that the studiously vague wording of the question, 'Where you are now?' was wide enough to comprise that intermediate state in which so large and increasing a portion of devout Christendom still believes?

'Now I remember,' I said, 'I must leave you for a moment to pay a bill in the shop opposite.' 'All right,' he said, 'I will wait.' But when I returned he was gone away.

After all, his answer probably embodies the views of the great mass of thinking people, when they come to reason out the great problem. It is hopeless to attempt to realise a heaven which shall consist of perpetual doxologies, or where existence shall be reduced to lying about in more or less graceful but indolent attitudes, with wings which we do not use and with harps which we cannot play. The only worthy employment for a glorified being, wherever his lot is cast, is noble achievement gained by earnest life-long work. 'They are very much the same,' though the accidental conditions and surroundings must necessarily be changed, and the money-grubber is as impossible as the undertaker. Perpetual enjoyment is not satisfying, of whatever it may consist; nor can contemplation, however noble, ever supply the place of action. It is impossible that the few years we can give to effort here can exhaust the energies of an immortal being, or can have earned for him the right to an eternal indolence. That is only worthy of the poor maid-of-all-work, whose idea of the happy future was that she was going 'to do nothing for ever and ever.' Certainly in another world the objects of effort may be different. Possibly the pursuit of knowledge may be somewhat less attractive where so much less remains to be known, though it may never be altogether extinguished, not even in the full blaze of a broader light, if man is to remain man. There must be effort devoted to a worthy end; there must be the joy of achievement; there must be worthy attainment of a noble ideal, if the after life is to be in any degree the same in essentials with life here and my dream is in any degree to come true.

It is not always in dreams that these revelations are made, nor are the narrators always those who have already passed across the great gulf. A few years back there died an old man of letters, and of the world, who was thought by some to be very much of an agnostic and somewhat of a cynic besides. In his last illness it seemed good to an orthodox but too impulsive statesman to go with his wife and sit with him and attack him with the early Fathers, many arguments

from the Homeric religion, and no doubt with rusty weapons from the armoury of the late Bishop Butler. Report had it that these proceedings were not wholly to the liking of the old man of the world, who nevertheless was too much flattered by the official rank of the evangelist to dismiss him without ceremony, as he would have done, probably, if he had been of more insignificant social standing. But no great progress was apparently made. When the old man's life was nearly run out, he whispered, in gratitude, probably, for well-meant efforts, 'I want to tell you that there is something.' That was all he knew, or at any rate would tell. A vague statement enough, but coming from a ghost, and such a ghost, though still on the hither shore of the river which he was so soon to cross, not without a tremendous interest and significance. There could be no question in that case of over-exaltation of the devotional faculties. Such a state of things was absolutely foreign to the speaker's cold, alert, and unemotional nature. And to leave such a message to the worthy evangelist seems to me to show a delightful sense of humour. This was the very thing which, with much wealth of textual argument, the amiable propagandist had been trying to convey to him. But the dying man, who had found all his efforts futile, was endowed, in presence of the Unseen, with a more certain assurance than any which a well-meaning amateur theologian, discoursing of sacred things as he would of people living in the next street, had the power to give him. 'There is something,' he said, though of its nature he could, or would, tell him nothing.

To me, if this story be true, as I believe it to be, this seems a more valuable testimony to the reality of a future state than any amount of sermons, or other good books, nay, than all the works of Bishop Butler and the minor prophets put together. It may seem strange that the revelation should come through such a channel, but as to that we are not able to judge. One wonders whether the interlocutors, both long dead, exchange notes now as to this curious interview, in the new conditions in which they find themselves.

'THE OCCULT REVIEW': NO. II.

Simultaneously with the appearance of the 'Annals of Psychological Science,' to which reference was made in a recent number of 'LIGHT,' there has appeared also the 'Occult Review.' The January issue was briefly noticed when it came out, but the February number is so excellent and, in my opinion, so far superior to the first number, that it tempts to further discussion. Like the 'Annals of Psychological Science,' it is a sign of the times.

We are told in the editorial column that the three thousand copies of the first number originally printed were exhausted in little over a week, and a second edition of two thousand had to be printed to meet the unusual demand.

Is not this a better test of the social atmosphere than Mr. Schiller's census? It looks as if there were a fairly large demand for enlightenment concerning the whole range of the spiritual when in a little over a week three thousand copies of a new review, claiming to deal with this subject on broad general lines, are applied for and disposed of. A very large number of those who care profoundly about the question of a future life and a present spirit world are precisely those who would decline to answer the questions on the census paper. Those who think and feel deeply (particularly Anglo-Saxons) rarely care to make a present of their thoughts and feelings to the first inquirer who comes along. It is likely, therefore, that those who replied to Mr. Schiller's questions would mainly be among the least serious and the least thoughtful of the population.

Among the excellent articles in the second number of the 'Occult Review' we find the paper by Mr. Wilmshurst to which attention was drawn in 'LIGHT' last autumn, on 'The Present Aspect of the Conflict between Scientific and Religious Thought.' This is appearing in the 'Review' in successive parts, and it is a satisfaction to know that so valuable an address is being more widely circulated. There is, too, an admirable letter from the same pen on an article by Mr. Schiller which appeared in the January number. In this Mr. Schiller propounded the astounding opinion that 'occultism can never become scientific-

ally established until it becomes a commercial success.' The rejoinder and protest which it has elicited from Mr. Wilmshurst can alone reconcile one to the publication of such a sentiment in a high-class journal on occultism—a sentiment which, as Mr. Wilmshurst points out, 'enjoins us to cast into the mire of commercialism the very hope which many of us think will lift people out of it.'

Another interesting paper which is worthy of careful perusal is entitled 'The Gnostic Revival,' written by C. G. Harrison, who deals with the reconciliation which is now in process of accomplishment between scientific and religious thought. The writer points out that science is tracing her ways step by step, by means of mathematics, from atomic matter, as formerly understood, to centres of force, and that:—

'It can, therefore, no longer be maintained that a theory of the universe which assumes that the immaterial is the *cause* of the material is unscientific. . . Materialism, therefore, which excludes from the domain of knowledge all experience not derived through the avenues of sense is now utterly discredited as an explanation of the phenomenal universe. It is a remarkable fact, the significance of which is most encouraging, that science has, by means of induction, worked upwards to a conclusion at which theology arrived by the deductive methods three centuries ago.'

That is to say, science has arrived at the conception of Causation as *Force*. In the opinion of Mr. Harrison the philosophical position of Calvin was, in terms of theology, an equivalent concept, namely, the worship of an Almighty determining Force. He suggests that we are now ready for a further advance, that 'the deductive method may [now] be used for discovery and the results regarded as provisionally valid, subject, of course, to disproof by induction from fresh observations.'

In what direction will this deductive method be applied? Mr. Harrison suggests, rather than explicitly states, what direction it is even now taking:—

'Experiments are made, from time to time, with the view of ascertaining, *e.g.*, what relations electrical conditions, set up in the human body by the action of the will, bear towards similar conditions in inorganic substances. As force cannot be conceived apart from matter, or will apart from intelligence, it follows that the material universe has its origin in cosmic *ideation*.'

This leads on to the establishment of the principle that matter is the vehicle of spirit; and as soon as this is fairly established by induction, 'the conflict between Religion and Science will come to an end.'

Whilst this inquiry is being scientifically pursued, another subject is referred to as occupying, in an unusual degree, the religious thought of the day, which 'turns on the question, "What think ye of Christ?"' Has Christ a 'metaphysical and *cosmical* significance'? Is He the highest and most efficient example of the same principle which relates matter to spirit as a vehicle? To attempt to foreclose that inquiry either by authoritative dogmas or by sceptical negation would be to stultify the aim both of science and religion. The answer may come, perhaps, not exactly in terms of familiar dogma, but in terms of larger and more cosmic significance, in terms which will be acknowledged at once as scientific and religious.

Our chief danger, whether we be scientists or theologians, lies in the tendency to impatience which tempts us to prefer definiteness and fixity, however crude, to conceptions which compel us to indefiniteness by virtue of their infiniteness and breadth.

As the contact between Jewish Christian thought and Greek philosophy proved to be an immense enrichment and extension of both, so the contact between Modern Christian thought and the whole domain of Science, as well as that of Eastern philosophy, will prove no less valuable a gain to those who will stand upon their watch-tower and wait for the new dawn.

H. A. DALLAS.

ANDREW JACKSON DAVIS.—In a private letter just received, the veteran Andrew Jackson Davis expresses his 'admiration and profound gratitude, which every week are awakened by "LIGHT"—a clean, high-toned, perfectly edited, influential journal under the standard of undisguised Spiritualism.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON. W.C.

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ABSENT—PRESENT.

It is a strange old superstition that after death there is a long period of 'rest in the grave' before the 'resurrection unto life.' It is true that this has been illogically complicated with a vague notion of incomplete existence in some sort of heaven or hell before the 'resurrection,' but, as millions of memorial tablets testify, the belief in 'requiescat in pace' is very pronounced. Even to this very day, newspapers, poets and sorrowing friends inevitably fall back upon the notion of 'gone to his rest' in the grave. 'After life's fitful fever he sleeps well' is, with variations, the common cry.

Perhaps, lurking beneath this dismissal of the subject, there is a real want of faith in any life behind the hiding veil: perhaps it is the compromise of a divided or hazy mind: perhaps it is the readiest way of dismissing a subject that disturbs. In any case, it is a 'lame and impotent conclusion,' from which, with exquisite relief, we turn to such an exultant saying as that of Paul, 'We are willing to be absent from the body and to be present with the Lord.' Here, absence and presence are put side by side, as the two halves of one incident:—to be absent here is to be present there:—no 'sleep' in the grave, no 'waiting for the resurrection,' no lingering for anything: 'absent' and 'present' tell all the happy story for the liberated soul.

If Christian teachers could only have trusted Paul from the beginning, from what dismal somnambulating and pottering about graves should we have been saved! But the grotesque and irrational belief in the resurrection of the body in order to recommence or complete the life of the spirit had its root in the inability of the unripe mind to grasp the sublime truth that the real self is the spirit-self, whose body is only its instrument, never to be wanted again when once put down.

But did not Paul himself teach the resurrection of the body! No: he specially protested against it. He taught the resurrection of the spirit. 'There are celestial bodies,' he said, 'and bodies terrestrial,' and these have their separate 'glories.' What is sown is an earthly body, he says, but what is raised is a spiritual body; for 'there is a natural (physical) body, and there is a spiritual body,' and 'flesh and blood cannot inherit the kingdom of God.' What then does inherit that kingdom? Assuredly that spiritual body which, absent from the earthly body, is 'present with the Lord.'

It is a mighty tide of human spirits, then, which day and night ebbs from earth into the mystic sea, leaving behind the useful but oft hindering instrument of the body.

Here we perceive the real meaning and value for us of the resurrection of Jesus. So long as we complicate that event with the resurrection of the earthly body, it is meaningless and valueless for us, for not so do our beloved arise, but the instant we grasp it as an entirely spiritual resurrection, the whole story becomes clear, and his reappearances, correlated with our own experiences, have immense bearings upon our own destiny and life. He was no exception. With him also it was Absent and Present, with this added wonder, that he was able to show himself—his triumphant spirit-self—to those who loved him and longed for him: and he lives now as we all shall live, as the strong Paul again says, 'Henceforth we know no man after the flesh, yea, though we have known Christ after the flesh, yet now we know him so no more.'

Paul was not far wrong in that extreme saying; 'Jesus Christ hath abolished death, and hath brought life and immortality to light.' The old Roman world has yielded us pathetic memorials of its utter hopelessness. On one of these ancient tombs we read this; 'O relentless Fortune, who delightest in cruel death! why is Maximus so suddenly snatched from me?—he who so lately lay joyful on my bosom. This stone now marks his tomb: Behold his mother!' On another: 'I Procope lift up my hands against God who snatched me away, innocent! She lived twenty years. Proclus set this up!' What a world of sorrow is here! She was only twenty, and 'Proclus set this up.' It is the old sad story: and so, shaking his impious fist in the face of God, he turns away. Contrast it with the Christian's lovely faith, and with the happy trust which finds expression in such consoling hymns as that beginning,

How sweet the name of Jesus sounds

In a believer's ear!

It soothes his sorrows, heals his wounds,
And drives away his fear.

What a contrast to the high hope, to the 'serene and blessed mood,' expressed in such a triumphant soliloquy as this,—an old man's contemplation of the hiding veil, full of interest, hope and peace:—

Is this the second childhood's feeble sadness?

Mine eyes are dim now and my hair is white;
Yet never did the sunshine give more gladness,

Never young Spring burst forth in green delight
More freshly; never was the earth more fair;
Never more rapture in the common air.

Still as I near great Death, it seems his portal

Glides gently backwards, that I may gaze through
And glimpse far glories of the realm immortal;

The world becomes transparent to my view,
Diviner Heavens expand beyond the skies;
The stars grow thoughtful with eternal eyes.

How the green grass and all the flowers are yearning

To hint more clearly some high loveliness
Whose mystic soul within their forms is burning!

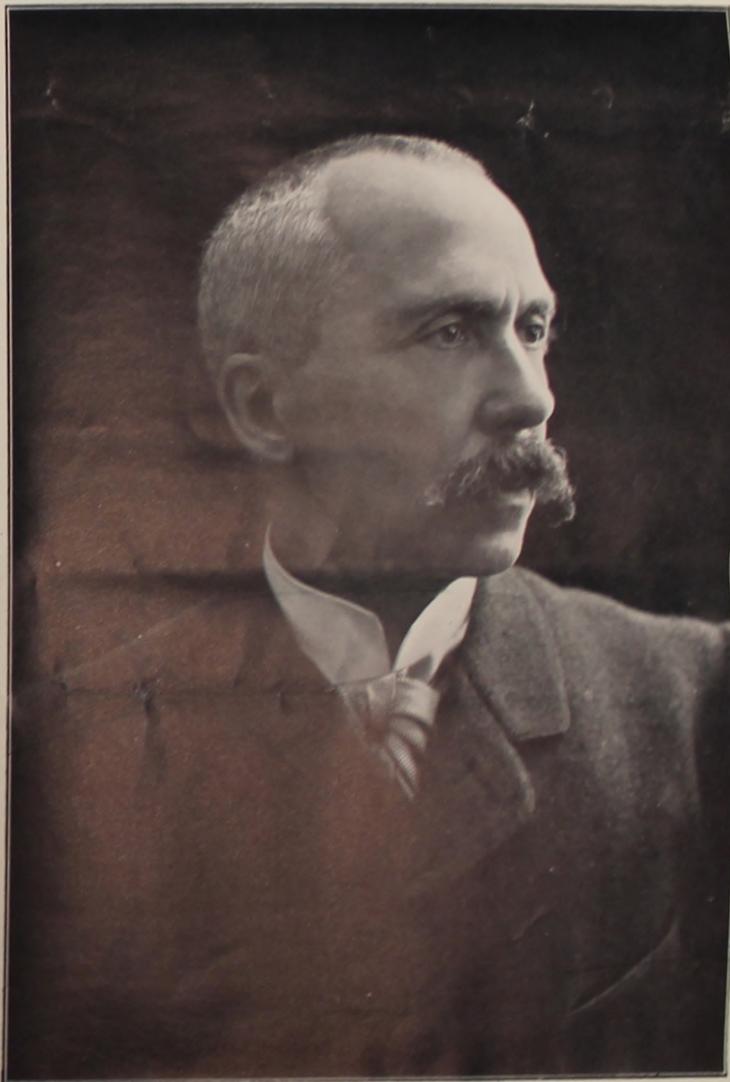
How strives the sea for ever to express,
With infinite heavings, murmurings manifold,
Some secret grandeur that will not be told!

The life of day is lulled to dreamful musing,

And true life waketh in the world of dream;
While, with the Present strangely interfusing,

The Future and the Past together stream—
As if the long-drawn waves of Time should be
Settling and mingling in Eternity.

Absent—Present. Yes, literally so. The seeming separation between the physical and spiritual states is only seeming. The spiritual is simply the other side of the veil; and what we call 'death' is only the lifting of it, and passing on: and, for all, it is a wondrous step onward, even for those who pass on only to inherit the fearful verdict, 'He that is filthy, let him be filthy still!' for, after all, it is a world of experience, discipline and education beyond that veil.



Charles Richet.

PRESIDENT OF THE SOCIETY FOR PSYCHICAL RESEARCH (LONDON—1906).

Membre de l'Académie de Médecine et Professeur à la Faculté de Médecine de Paris.

So, then, as we often delight to say: There is no death. It is only higher, deeper, intenser life. Four precious little verses sum it all up:—

Passing out of the shadow
Into a purer light;
Stepping behind the curtain,
Getting a clearer sight;

Laying aside a burden,
This weary mortal coil;
Done with the world's vexations,
Done with its tears and toil;

Tired of all earth's playthings,
Tired, and ready to sleep,
Ready to bid our friends farewell,
Wondering why they weep.

Passing out of the shadow
Into Eternal Day,
Why do we call it dying?
This sweet going away.

THE REALM OF TWENTIETH CENTURY DISCOVERIES.

Sir Oliver Lodge, writing in the 'Times' of January 31st, in reference to 'Water-finding,' speaks of Professor Barrett as 'the man who in all Europe has made the most complete study of dowsing,' and expresses the hope, 'though it is not at all to be expected,' that, since Professor Barrett has given in the 'Times' (on January 21st and 28th) 'a sample of the evidence and of the views to which he has been led,' 'the gibes of the merely ignorant and prejudiced will cease.' This is just the position that Spiritualists, who have made a careful and continuous study of the phenomena associated with mediums, have taken for many years past, but without avail. We agree, too, with Sir Oliver Lodge's further comments. He says:—

'That they should be sceptical is natural, wholesome, and unimportant; that men of letters, unaccustomed as they naturally are to arriving at novelties in Nature, should feel especially doubtful about facts which can be observed but cannot yet be explained, is eminently proper; but that men of science, unilluminated by the past history of their own subject, should imitate the folly of their predecessors, and not only be rightly sceptical, but ready to pour scorn upon phenomena, merely because they are not yet understood, is somewhat surprising and, I fear, a little disgraceful.'

Spiritualists have been vainly saying the same kind of thing, and protesting against the treatment meted out to their testimony to the phenomena which they have regarded as immensely important, and now that Sir Oliver Lodge has taken up the cudgels they may, perhaps, be listened to with more respect. That their estimate of the value of psychic experiences is shared by Sir Oliver Lodge is manifest from the following passage in reference to dowsing and what he calls the 'realm of the sub-consciousness.' He says:—

'It will be curious if this obscure residual faculty or instinct which sounds so ridiculous, and is nevertheless so well evidenced, should serve to awaken the interest of educated people generally in that whole realm of the sub-conscious or subliminal, where quacks have too often disported themselves, but where discoveries of the twentieth century are manifestly going to be made.'

I BELIEVE I am in possession of incontrovertible facts which demonstrate immortality. I have witnessed some genuine supernormal phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with by all men of science.—PROFESSOR J. H. HYSLOP.

THE HACKNEY SPIRITUALISTS are to celebrate their seventh anniversary at a great meeting to be held in the 'King's Hall' of the new Hackney Baths, Mare-street. Mr. John Lobb, C.C., the new president, has entered into the work here with his usual energy and enthusiasm. Services are now held on Sunday evenings in the large hall of the Sigdon-road Council School, opposite Hackney Downs Park Station, Clapton. The new president has cancelled many of his engagements for Sunday evenings, that he may co-operate with those who during the past seven years have had to contend with many difficulties. On Sunday week, following his address, Mrs. Weedmeyer gave twenty-five clairvoyant descriptions, of which twenty-four were instantly recognised.

'METAPSYCHICS.'

ADDRESS BY

PROFESSOR CHARLES RICHEL

(The new President of the Society for Psychical Research).

A largely-attended meeting of the Society for Psychical Research was held on the evening of Monday last, the 6th inst., at 20, Hanover-square, W., when the new President, Professor Charles Richet, of Paris, delivered his inaugural address, speaking in French.

Owing to its great length we are unable to find space for a verbatim translation of Professor Richet's interesting address, but the following abridged report will give our readers what appear to us to be the most salient points:—

Professor Richet said:—

'My first thought is one of profound regret. Your eminent President, Professor Barrett, who has rendered such signal services to the Society for Psychical Research and to science, has felt obliged to resign his office as President. Since I have the honour to speak in your name to-day, I desire to convey to him both our gratitude and our regrets, mitigated only by the hope that he will continue to give us the valuable assistance of his counsel, and of his profound scientific attainments.

'There is no need, however, to tell you how proud I am of being elected as your President, and my gratitude is equal to my emotion. It is the first time that this dignity has been conferred upon a foreigner, and I am fully conscious of the honour. To tell the truth, I am wrong in speaking of myself as a stranger, for I pride myself on having been one of the earliest adherents of the Society for Psychical Research.'

After a few introductory words regarding the position and work of the Society, Professor Richet paid a graceful tribute to the late Henry Sidgwick and Frederic Myers, both of whom were his personal friends, and to his illustrious predecessors in the presidential chair. Having briefly reviewed the many changes which have taken place in modern thought and practice during the past thirty years, he compared the attitude of the thinkers of 1875 towards psychical science with that of to-day, showing that it had been profoundly modified. He said:—

'When, in 1875, being then quite a young student, I ventured to speak on artificial somnambulism, I began with these words, which would seem very ridiculous to-day: "It needs a certain amount of courage to utter the words artificial somnambulism." Such expressions would not be understood now-a-days; to-day our young students speak freely of animal magnetism, of hypnotic suggestion, and other phenomena of the same order. They are even sometimes a little ungrateful to their predecessors, for they cannot realise the discredit formerly entailed by the study of these phenomena. I still remember that when I informed my father, by whose wisdom and sagacity I was largely guided, of my studies in this forbidden domain, he acknowledged that they were correct. But when I said that I wished to publish them, he dissuaded me, asking, "Do you want to ruin yourself?"

'Fortunately one is not ruined by defending what one believes to be the truth. I have no more ruined myself by affirming the reality of induced somnambulism than Sir William Crookes has ruined himself by affirming the existence of materialisations.

An Unjust Reproach.

'Since I am now speaking of what we have agreed to call "scientific courage," but which might better be denominated "scientific duty," I may be permitted a short digression. Spiritualists, whose conviction, firm as that of the apostles, is not always founded upon irrefutable proofs, reproach us with not daring to say aloud what we really think, and with assuming an exaggerated prudence, almost cowardly, in our words and in our writings. We have in our hands treasures of truth, and, through timidity, we do not dare to open our hands to let them fly all over the world, but jealously keep them to ourselves. It seems to me that this reproach is very unjust. We have not, any of us, at present, reached this pitch of ineptitude. If we hesitate to recount this or that fact, to note such and such an experience, it is because we still have our doubts. For, if our certainty were complete, we should not hesitate to speak *ubi et ubi*. If we sometimes hesitate to relate facts we have witnessed, it is not only because there is doubt, it is also because it is not sufficient to have observed an isolated fact in

order to publish it. Science is not the recital of a fact, nor even of many facts. Science demands that scattered facts should be more or less co-ordinated, with proofs and demonstrations, founded upon frequent repetitions. As we hope to bring psychical science out of the empirical into the experimental stage, we wait until experimentation shall have more or less elucidated isolated empirical facts, and often we have to wait a long time. *Experientia fallax, judicium difficile*, as Hippocrates said long ago.

'Besides, there are sometimes certain moral proofs which are decisive for us, but which would not be considered so by the public. Many curious and instructive stories could be quoted which are only based on our moral conviction that they are true. They have, therefore, no right to be admitted into science, and I consider that, for the present, it is best not to publish them. This is not from want of courage, it is not from deference to public opinion, it is out of respect to a very legitimate scientific criticism. What is the use of publishing an experience the reality of which, however certain it may be for yourself, cannot be demonstrated ?

A Sign of Progress.

'The public has now learnt that we can be as exigent of proofs in regard to psychic facts as in other sciences. You consider, and rightly so, that we ought to be even more strict than chemists and physiologists usually are in their proofs ; for the more extraordinary and abnormal the thing to be established, the more rigorous the proofs ought to be. In parallel with your efforts the study of similar phenomena has been methodically pursued on the Continent, especially in France and Italy. Aksakoff, Ochorowicz, De Rochas, Lombroso, J. Maxwell, and many others, have applied themselves to giving precision to the experiments. Yet, in spite of all the efforts of these eminent men, it would be a gross exaggeration to believe that the demonstration is completely accomplished. We have, however, at least arrived at this result, which is of the first importance, that to-day we have the right to study these questions without being accused of mental alienation. There is no longer commiseration, raillery, and insult for psychologists who dare to make a frontal attack on the study of the occult sciences ; and this is real progress. We have opened the way for our successors to continue the search for truth without encountering the obstacles which confronted us.

'The numerous facts, more or less authentic and well observed, which, thanks to the collaboration of the friends of psychology scattered throughout the world, have been preserved in the collections of psychical science, constitute an imposing mass of documents, which can be drawn upon to write a book treating of psychic science as a whole, and bringing out the links which connect the various phenomena. This synthetic work has not yet been written ; but some day it will appear, perhaps soon ; and then psychic science will have its "Compendium," its "Manual," its "Elementary Treatise." Is it not desirable that some ingenious and devoted thinker should collect these scattered riches, the fruit of patient work in many lands, separating the good grain from the chaff, resolutely laying aside all that is doubtful and incomplete and only taking the facts that are duly and substantially confirmed ?

A New Name Needed.

'But to this new science a name will have to be given. Do not let us call it *occult science*, for all sciences are occult at their commencement ; they cease to be so when they are less indefinite. I do not consider the phrase "psychic science" a very happy one, for there are many phenomena which cannot be adequately explained by the *Psyche*. For example, what is there *psychical* in the noises that are heard in a haunted house ? It would be better to use a word that does not constitute a hypothesis in itself, and a hypothesis manifestly insufficient. Moreover, psychology, the study of the human mind and intelligence, would also have a right to the title of psychic science, and yet it forms no part of the circle of our studies. Let us also reject the term "spiritistic science," which is perhaps worse still ; for the hypothesis of "spirits," in spite of its somewhat naive simplicity, and the great vogue that it has acquired, is not acceptable in its entirety.

Metapsychics.

'Now I will propose to you a new expression, though with some hesitation, as is proper when one hazards a neologism : it is that of "metapsychical science."

'You know the extraordinary fortunes of the word "metaphysics." In the works of Aristotle a denomination had to be given to the chapters following those devoted to the physical sciences, and naturally enough they were called the "meta-physical" chapters, that is, after the physical ones. In the same way, it seems to me, we may give to this new science, for which we foresee rapid progress, the very simple name of "Metapsychics" (*Merà tà ψυχικά*).

'If then you accept, provisionally at least, the expression "Treatise on Metapsychics" for this book we hope to see written, we will proceed to consider what would be its principal divisions, and how they might be planned. This exposition will give us the opportunity of defining the limits of our science, or, more correctly, what is the nature of the vast, almost limitless, field to be traversed.

'First of all, metapsychics will be divided into two parts, mainly distinct, although they will touch and run into one another at the boundaries ; the one will relate to purely psychical phenomena, the other to exclusively material ones.

Subjective and Objective Phenomena.

'Purely psychical phenomena are those in which there is no movement or vibration of matter. Thus premonitions, cases of telepathy, mental suggestions, do not pre-suppose the existence of forces acting on matter, whereas *apports*, raps, and materialisations do necessarily pre-suppose that matter has been moved and actuated by a force other than the psychological action of the mind. In psychic phenomena there is no objectivity. Everything that takes place consists in movements of the mind, in feelings, perceptions, emotions ; whereas in material phenomena the objectivity is complete.

'At first sight it seems as though the distinction was absolute ; it is, however, very far from easy to draw in a large number of cases. Take, for example, a premonition given by means of raps obtained without contact. The raps are a material phenomenon, while the premonition is a psychic phenomenon. Under which of the two headings are we to class this observation ?

'Difficulties such as this present themselves in every science ; and we must never regard our classifications otherwise than as analytical processes, convenient for teaching and study, but not corresponding to the complex nature of the phenomena.

'There are still other conditions under which psychic and material phenomena are partly mingled. Telepathy is most frequently entirely subjective. There are, however, a few very rare instances in which the death of a distant person has been announced to several people at once, by an apparition having all the appearance of objectivity, so that it is scarcely possible to say that the phenomenon was wholly psychical.

'I am anxious, however, that there should be no mistake on this point : the fact of my mentioning such-and-such orders of phenomena, and bringing them into a shape convenient for didactic exposition, does not in any way imply that I believe in their reality. I only speak of them in order to attempt a general classification, and not by way of affirming their existence. The phenomena which I am about to attempt to classify are, for the most part, more surprising than demonstrated ; and if I thus venture to traverse this vast domain of metapsychical science, it is because it has nowhere, perhaps, been treated in its entirety, even in *résumé*, as I am about to do.

Material Phenomena.

'The characteristic of the material group of phenomena is that in them natural physical forces are brought into play : light, motion, sound vibrations, forces which cannot be explained by an emotion of the consciousness ; for there is evidently a physical force which is exteriorised, which may be registered by instruments, and its existence verified by rigid tests.

'It is radically improbable that all the forces of Nature are known to us, and that there exist no other vibrations than those which our imperfect sensations have as yet revealed to us. The existence of unknown forces acting on matter is therefore possible, probable, reasonable. But the problem is to prove their existence, to demonstrate them irrefutably. It is all the more important to so establish the fact, in that a thousand negative facts cannot prove anything against a single positive fact. The task at first seems easy. In reality it is one of extreme difficulty.

'Let us take the simplest material fact, the vibration of a table without contact ; a phenomenon affirmed by so many observers. Even if we eliminate the cases in which the séances were held in the dark, there will still remain a good number of séances, held in dim light, or in full light, at which vibrations have been heard in the wood of a table which no one touched, vibrations which could not have been produced by chance or by damp.

'From the experiments of Sir William Crookes to those of J. Maxwell, during thirty years, in the books and journals of metapsychical science, we shall have no difficulty in finding thirty or forty cases of raps very plainly heard by all present, in full light, without contact with the table.

'If these molecular vibrations of bodies have not yet taken their place in classical science, it is because classical science is, and rightly, very strict and very exigent in the matter of

proofs. One cannot blame it for this excess of severity. But it is less to its honour that it has contented itself with judging—and denying—without seriously experimenting, so that it is scarcely qualified to form a judgment on the facts which it is unwilling to study.

‘In fact, for this investigation something more than ordinary patience is needed. How often have doctors, chemists, mathematicians, engineers, experimented during several sittings with a good medium, acknowledged to be such, and yet come to an unfavourable conclusion? If they had the courage to undertake these experiments, they have not had the courage, after a few failures, to continue, and their patience has soon been worn out. Some, however, have gone on without being discouraged, and then, it must be admitted, they have finally been convinced. The history of metapsychics is full of conversions of this kind.

Are the Intelligences Human?

‘Let us come back to the material phenomena, and conclude that they exist; there is nothing in that to imperil contemporary science. But there is a fundamental difference between these metapsychic material forces and other known material forces. They are intelligent; and here a formidable problem at once makes its appearance. Are these intelligences human or not?

‘For my part, I fearlessly confess that I see no *a priori* scientific reason for rejecting the intervention of intelligent beings other than incarnate; but it is not on the ground of possibility or probability that we must argue.

‘The more deeply we study consciousness, the more we discover deep layers unknown to ourselves; subliminal consciousness, secondary personalities, superposed on one another, succeeding one another, assuming in turn the appearance of real personalities quite distinct from our Ego. And who knows what nerve vibration may produce? It produces heat, electricity, it causes chemical action, it gives a material form to thought; why should it not act upon inert objects?

‘But it does not seem wise to enter upon this discussion. It does not seem to me that the times are yet ripe for it. Let us firmly establish the reality of the facts, and we may be certain that some day we shall have the theory.

‘I have enlarged on the phenomena of raps, because they are the simplest of the phenomena of metapsychics; but there are others, of which mention should be made:

1. Mechanical phenomena other than raps. 2. Luminous phenomena. 3. Removal of objects to a distance, or *apports*. 4. Other objective phenomena.’

Mechanical Phenomena other than Raps.

Dealing with the ‘displacement of objects,’ after making allowance for unconscious muscular movements in table turning, by people of perfectly good faith, Professor Richet said:—

‘There are, however, frequent cases (and very conclusive instances might be cited) in which the table rises completely off the ground, or moves, without contact of hands. Other objects can be displaced, whether larger or smaller than a table. So that, taking everything into consideration, the “*exteriorisation of movement*,” according to the felicitous expression of my friend A. de Rochas, appears to be a real phenomenon, duly confirmed. But, unfortunately, when we have tried to experiment under strict test conditions, difficulties have arisen, and the experimenters of the future have still much to accomplish. The conditions of these movements without contact have yet to be determined. I would even say, at the risk of appearing somewhat sceptical, that we ought to have a demonstration more rigorous than all that have been given up to the present.

The Spiritistic Hypothesis.

‘We can at once see how far we are from the spiritistic hypothesis. For, if it were proved that objects are attracted or repelled by forces emanating from a medium, this is by no means a proof of the existence of *spirits*. To be just, however, we must admit that these kinetic phenomena are much more marked when the spirit hypothesis is accepted in the séance. Everything goes on as though the medium was not able to manifest this force unless supplied by an outside intelligence.

‘It is difficult to deny that there have been authentic levitations in our own day. Having seen nothing of the doings of fakirs, I cannot express any authoritative opinion on this matter. I only affirm that we should do very wrong not to examine very closely the assertions of judicious witnesses. A French naval officer, very sceptical, and by no means inclined to mysticism, assured me recently that he had seen a fakir raise himself slowly several centimetres from the ground, and this in full daylight, without clothes, on the high road.

‘In the life of D. D. Home there are related numerous cases of levitation, attested by witnesses of unimpeachable morality and intelligence. It can hardly be supposed that they were all mistaken in a fact so easy to observe. Will it be said that D. D. Home succeeded in deceiving people in this way more than fifty times? In truth, if it were not a question of an experimental science, in which it ought to be possible to repeat an experiment, and if personal testimony were sufficient, the proofs of levitation would be superabundant. But we must be even stricter in metapsychics than in ordinary science. We want it to be experimental, not traditional, and we shall not cease to demand experimental proof in addition to testimony, not being satisfied unless the conditions of levitation can be precisely stated, and, if possible, the phenomenon itself registered by scientific instruments.

‘Still more strange are the phenomena of direct writing, obtained without contact between the medium and the pen. Naturally, if we had some hesitation in admitting levitation, the uncertainty is still greater with regard to direct writing. In fact, very few mediums are capable of producing it, and fraud is comparatively easy. The cases observed must, therefore, be submitted to strict criticism, and new experiments tried.’

After referring, among ‘other mechanical phenomena,’ to haunted houses, vocal vibrations heard by several persons at once, either in haunted houses or in materialisation séances, the divining rod, and Professor Barrett’s investigations, Professor Richet dealt with imprints, moulds, and contacts, and said:—

‘If it is true that luminous forms have shown themselves to experimenters, it is then also true that these forms could exert an outward mechanical action. The same force which has produced a light can equally well exert a mechanical action of contact. In fact, many Spiritualists assert that they have touched the hands of these phantoms, and in the accounts of séances there is often reference to hands, large or small, warm or cold, with or without rings, dry or moist. I do not doubt that there is a good deal of illusion in these accounts, and I know that it is very difficult to be sure that the hands of the medium are firmly held so as to avoid all fraud. But, when we are well aware that fraud is possible, we take all necessary precautions, so that perhaps everything is not erroneous. Therefore, faithful to my principle of being equally reserved in the negative sense as in the affirmative, I shall not claim that mechanical action cannot be exerted by forces having the appearance of being human. If they take on the form and the movements of a living man, why should they not exercise the same mechanical force as the living man?

Luminous Phenomena.

‘The second group of material phenomena includes luminous appearances, that is to say, the production of lights of various kinds, and of phantoms. Proceeding from the simple to the complex, we have successively: Lights and glows without form; luminous forms, more or less distinct; distinct luminous forms, and complete materialisations.

‘In order to illustrate the extreme difficulty of pronouncing a formal affirmation or negation, I will recall the extraordinary history of the N-rays.

‘A few years ago, a learned physicist of Nancy, Professor Blondlot, discovered that various bodies emitted rays differing from electric or thermal ones, and these new vibrations he called N-rays. He was even able to give the physical constants and wavelength of these emanations. Then, pursuing his researches, he showed that these rays have the property of intensifying the light of sulphide of calcium. Along with some eminent collaborators—Professors Charpentier, Bichet, and Meyer, of Nancy—he was led to state that the nervous centres and the muscles (during contraction) give off N-rays; for a plate covered with sulphide of calcium becomes more intensely phosphorescent when it is brought near the heart or the head; so that every phenomenon of life—a thought, or a muscular contraction—is a source of N-rays.

N-Rays Not Proven.

‘Here, then, are phenomena stated by physicists and physiologists, under apparently easy experimental conditions, for there is no need of the complications required for every metapsychical séance, and the presence of a medium is not necessary. Well, in spite of this apparent ease, the proof of the N-rays has not yet been given, and distinguished scientists doubt their existence. It is possible that the N-rays do not exist, even in the inanimate objects in which M. Blondlot believed that he had found them; so that the world of physicists is now in the agony of uncertainty that seemed until now to be reserved for the adepts of occult science; and it is divided into two sections—those who believe in the existence of the N-rays, and those who do not. The existence of these

rays is so vigorously and universally contested that even those who had at first the most confidence in the assertions of M. Blondlot are obliged to suspend their judgment and wait, even though, in all probability, M. Blondlot has not committed a colossal error.

'If there is such hesitation in accepting a purely physical fact, like the increased phosphorescence of sulphide of calcium under the action of the N-rays, how much more legitimate is this hesitation when it is a question of the existence of lights, of luminous vapour, of materialised forms? Everything combines to surround the phenomena with mystery. In the first place they can only be produced by a small number of persons. Mediums are rare; rarer still those who can give materialisations. We can neither touch them nor approach them, nor interfere with the course of the experiment by hasty tests. A feeble light is necessary, sometimes even darkness. Every change in plan may stop the expected manifestation. The medium rapidly becomes exhausted, and the experiment can only be repeated after a long interval. It appears, on looking at all these complications, that the study of the N-rays is but child's play in comparison with that of lights and phantoms. You will not, then, be surprised if, in spite of the affirmations of sagacious and credible observers, in spite of an abundant series of proofs accumulated by the spiritist journals, we think that our judgment ought to be reserved.

A Noteworthy Opinion.

'For my part, if you will permit me to indicate the opinion towards which I lean, I should be inclined to believe in the reality of these luminous forms, these lights, these materialisations; for I hesitate to suggest that all that has been seen and described by Dr. A. Russel Wallace, by Sir William Crookes, by Sir Oliver Lodge, by A. de Rochas, and many others, was only illusion; and on the other hand I have seen, or thought I saw, analogous phenomena, under good conditions, in séances which I cannot describe here. Therefore the reservation which I desire to make is rather a favourable than an unfavourable one. Assuredly, the production of luminous forms, of phantoms, of materialised forms, is not of the same degree of certainty as the composition of ammonia, or the law of the oscillations of the pendulum; but it would need a very disillusioning series of negative experiments to force me to reject, as legendary and absolutely deceptive, the objective luminous phenomena of metapsychics. But, whether we believe or not, we must come to the same conclusion, that fresh experiments are necessary, for even the sciences which seem complete are in a state of perpetual evolution which necessitates continual new researches.'

'Veridical Hallucinations.'

Dealing with what Mr. Myers called 'veridical hallucinations,' Professor Richet said he thought it probable that in these cases no material phenomenon, in the ordinary sense of the word material, is produced:—

'The perception at a distance of a death, of danger, or of an event, is conveyed to the mind of the seer by a visual phenomenon. He thinks he sees or hears someone or something. But probably it is by thought that he sees, so that he symbolises his thought in an exterior material form. In order that they may be spoken of as material, the apparition or the light must be seen by several persons, or must displace objects, or affect a photographic plate.

'We ought to make every effort to obtain photographs of materialisations, which would form an indelible record and an imperishable testimony of the phenomenon. But unfortunately, up to the present time such irrefutable photographs do not exist. Perhaps there may be some which have not yet been published, but if we have to content ourselves with those published in books, journals, and reviews, they do not carry conviction. I freely admit that a materialisation may not always be able to assume the appearance of a living being, and that it may sometimes have a doll-like form, as objectors point out; for we know nothing of the conditions under which a phantom appears on a photographic plate. Therefore, if a photograph is taken on a plate previously marked, if this plate is developed by the experimenter himself, a scientific man of undoubted good faith, without the plate having ever left his hands for a single instant, then the image of the phantom may present any appearance whatever, without troubling me; provided, be it understood, that this experiment can be repeated several times. But usually the operation of developing these photographs is entrusted to unscrupulous practitioners, and they have every facility for making the necessary manipulations for the production of a parasitic image alongside the principal personage. Every time that a case is reported in which there are lights, luminous appearances, or materialisations visible to all, we ought at once to obtain photographs of them,

and this with all precautions necessary to prevent any doubt arising as to the genuineness of the plates. Our great effort should be to obtain facts, elementary perhaps, but yet such as are unimpeachable.

'That authentic photographs are not more abundant is probably because no one has deigned to attempt to register simple streaks of light; they have desired to wait until these lights assumed the appearance of a human person. For it has always been hoped that this human image, reproduced by photography, would be a proof of survival. But we must throw into the background these unscientific aspirations towards the survival of the human personality. We must turn our attention to what is probable, although still contestable, namely, that around certain rare mediums, under special conditions, there are formed luminous vibrations which can be perceived by the human retina, and registered by the photographic plate. Later on we shall be permitted to go farther, and I am not one to counsel timidity to experimenters.

Apports and other Objective Phenomena.

'One of the most curious chapters to be written on material phenomena is that which would treat of *apports*, displacement of objects, and penetration of matter. I do not see any impossibility in such facts. The recent experiments with radium proved that the old dogma that matter cannot be created may perhaps be erroneous, so that I do not refuse *a priori* to admit that *apports* are possible. But I do not think I am too timid in saying that the whole subject of change and displacement of matter is in a highly uncertain state.

'Among objective phenomena we must also include the powerful scents produced, as is often mentioned in the experiments of Home and of Stainton Moses; also the healing action of the vital fluids (?) or of magnetic passes, or of the magnet, on healthy normal organisms.

'Here, metapsychical science touches the borders of physiology, but at a very uncertain portion of it. An experiment, perhaps one of the most striking of all, is related of Home; he was able to take a live coal in his hand without burning himself. What are we to think of this prodigious feat?

'Does the magnet exert an influence on the organism, as claimed by Reichenbach? Are the phenomena of ecstasy, of human hibernation, of buried fakirs real or apocryphal? As regards effect on disease, it has been stated that, even apart from all suggestion, there is a human magnetic fluid which has an influence upon living organisms; thus, very young infants are said to have been cured by the laying on of hands, and, however extraordinary the influence of a medium or magnetiser on disease may appear, it would be rash to assert that it is impossible.'

(To be continued.)

WAS IT A DREAM OR A VISION?

On Monday last, the 6th inst., the London correspondent of the 'Manchester Guardian' related the following story on 'immediate evidence.' He says:—

'A novelist dreamed that a well-known London stage-manager, a close friend, came to him with his neck bandaged and an expression of extreme agony on his face. He pointed to his bandaged neck and tried to speak, but failed. Then the author woke up, and, strongly impressed by the vividness of his dream, related it in the morning to his brother, saying, "It gave the impression that S. had been hanged." During the morning he telephoned to his friend's house, and was told that he had been in bed for two days and was seriously ill through an accident. He hurried off to see him, and on entering his bedroom found S. sitting up in bed with his neck swathed in bandages. It appeared that during a rehearsal he had strained his neck, and had been in great pain ever since. This was striking enough, but there was more to come; for afterwards he said to S.'s wife, "You know I hurried round because I had a dream that S. had been hanged." "That's most extraordinary," was the reply, "because the doctor said he had very nearly dislocated his neck in exactly the same manner that occurs when people are hanged."

TRACTS FOR FREE DISTRIBUTION.—Mr. Robert Cooper writes: 'The tract "Testimonies of Distinguished Clergymen and Others" (reprinted from "LIGHT"), which I supplied to the extent of 10,000, now being occasionally applied for, I have had another edition printed on better paper, and shall be happy to supply them, for free distribution, on receipt of a 1d. stamped wrapper addressed to me at Bath House, Eastbourne, and will send with them a copy of the beautiful poem by Lizzie Doten, "Is Life Worth Living?" "Religion in the Light of Modern Thought," by E. S. G. Mayo, and my latest song and chorus, "There is no Night in Heaven."'

MR. ALFRED SMEDLEY.

The 'Belper News,' of the 3rd inst., reports that 'the mortal remains of Mr. Alfred Smedley' were interred on Saturday, January 28th, at the Belper Cemetery, 'amidst manifestations of respect and esteem from a large circle of friends.' A 'service,' which was conducted at the Jubilee Hall, 'partook more of joy than of sorrow' (although there were many indications of grief, as was natural), for 'to the Spiritualist there is no death, it is merely a change of state, or "passing" to a higher plane of life,' and this was the view presented by the speakers, Mr. A. Kitson, secretary of the British Lyceum Union, and Mr. W. Walker. The scholars of the Lyceum each carried a white flower to place on the coffin, and the hall was crowded with sympathetic friends. At the grave-side, where several hundreds of people had assembled, brief exhortations were delivered by Mr. Kitson and Mr. Walker. Many beautiful floral tributes attested the love and sympathy of relatives and friends. In addition to many relatives and local friends, there were present: Mr. J. Venables (Walsall). Mr. and Mrs. W. Walker (Buxton), Mr. and Mrs. J. Clarke (Nottingham), and Mr. A. J. Cash.

Mrs. Smedley and family desire to return thanks for the many kind expressions of sympathy which have been sent to them.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Sir William Crookes and Spiritualism.

SIR,—Your correspondent 'Perplexed,' in 'LIGHT,' of January 21st, wishes that Sir William Crookes would 'give the world a clear, definite, unambiguous, and straightforward statement as to whether he is, or is not, a Spiritualist.' Well, I ask, is it not conceivable that Sir William might have difficulty in answering this question satisfactorily to himself? Certainly it is apparent that what he has said, that he has seen and that he has a mind to let, has not satisfied his challenger; but Sir William, if he remain silent, is well within his right and duty. The demand made upon him is on the face of it for a pronouncement which would not be in accordance with a habit of mind forbidding the pretentious assumption conveyed by the words scientist, Spiritualist, often used, by people who do not think, to characterise those who do. It is plain that Sir William Crookes' attitude towards Spiritualism is what is due to the importance of the subject he has approached fairly and squarely. He is quite right in refraining from generalisations for which he has not the particulars.

But it does not follow that because Sir William Crookes has not been able to avail himself of the particulars that they do not exist. For really they are here, there, everywhere. What is meant by Spiritualism, as it is discussed and understood in the pages of 'LIGHT,' can be condensed into answers to three questions: Is man a spirit incarnate? Does he pass away into another state of consciousness in which he persists as a spirit? Is there proof that he does so, retaining his identity?

There is evidence, masses of it, answering these questions affirmatively. From the time of Socrates till to-day proof thereof has been incessant. Everywhere and always there has been indissoluble communion between spirits in the flesh and out of it, and it has been deposed to by the best of human intellects. Shakespeare wrote: 'Such harmony is in immortal souls; but, whilst this muddy vesture of decay doth grossly close us in, we cannot hear it.' Goethe knew of it personally, and wrote of it with irresistible force. Kant considered it proved; so did Jung Stilling. Recently we heard from Madame d'Espérance what Laplanders know about it, and mankind in all sorts and conditions of life are witnesses of the truth of these affirmations. The creatures below man have over and over again testified by their sensations to their knowledge of spirit manifestations by their masters that have passed away.

GILBERT ELLIOT.

'Occult Brotherhoods: A Warning.'

SIR,—I think that 'Zero' in his letter, published on p. 47 of 'LIGHT,' for January 28th, has somewhat mistaken the meaning of the reference to psychic power in the article on p. 34, to which he refers. I call attention to this because it is not the first time that some 'practical occultist' has taken advantage of the ever-ready hospitality of your pages to represent magical practices as being the real and only occultism. I can corroborate the statements of the original article by saying that in addition to the 'Philosophers of the Living Fire,' there

are, in America, various persons who profess to teach methods for realisation of spiritual powers (not magical ones) for a 'consideration,' while it is equally true that the development of these gifts ought not to be, and need not be, a matter for pecuniary payment. Nor are these gifts to be compared to 'loaded revolvers'! They are natural but latent faculties which ought to be developed by exercise, for the good of mankind, as a step in the evolution of the race.

ASPIRANT.

SIR,—Your correspondent 'Zero,' in 'LIGHT' of January 28th, makes a statement, the accuracy of which I am inclined to doubt, when he says that 'genuine occult knowledge confers a certain amount of real power . . . unattainable outside certain recognised centres of instruction.' A sidelight of a lurid character is thrown on the foregoing claim in the concluding passage: 'Genuine occult fraternities do not hide for the sake of hiding, they merely place a loaded revolver out of the child's reach.' This, I know, is the usual talk about the dangerous—explosive?—character of occult knowledge, but I maintain that there is no real knowledge—so-called 'genuine occult knowledge'—worth knowing that requires to be rigorously guarded and kept secret from intelligent truth-seekers. *Illicit* knowledge may require secret 'orders': perhaps that is why one who claimed to have sounded the depths of 'genuine occultism' had 'never known a happy occultist,' and affirmed that those who had dealings with sub-human orders of beings did so at their peril—for sooner or later those creatures exacted a terrible *quid pro quo* for their enforced servitude. In that case who shall escape the loaded revolver except those who avoid the dark and devious doings of secret orders of magicians?

SPIRITUALIST.

A Clairvoyant Infant.

SIR,—Quite recently my little son, under two years of age, passed through the death change after an illness which lasted less than a fortnight. About the fourth day of his illness he was, to all appearance, dead. I prayed earnestly that he might be spared and, after using restoratives, to the great joy of his mother and myself, he opened his eyes and afterwards became so conscious and active that he asked for his toys. He was naturally clairvoyant and would frequently play with unseen playmates and throw out his arms to spirit friends as if to be nursed. Many times, people unacquainted with Spiritualism remarked, 'What a queer child, he appears to be playing with someone, but there is no one there!' His mother, however, could see the spirits on the bed beside him. Just before he died my wife saw a spirit whom we call our 'guide,' and the child also saw him and asked the spirit to take him. My wife says our 'guide' received and cared for the little one, who appeared to be asleep when he passed away, and it was not until the fifth day afterwards that he was sufficiently aroused to speak to his mother. I cannot tell what a great comfort Spiritualism has been to me. I was extremely sceptical, but through my wife's mediumship I have had clear and convincing proofs of life after death and not a shadow of a doubt of that fact now exists in my mind.

W. GRAHAM.

National Union Fund of Benevolence.

SIR,—Permit me to acknowledge the following donations to the Fund of Benevolence, received during January.

Miss Meachin, 4s. 6d.; 'Wood Green,' 10s. 6d.; Mrs. R. Beaman, £2; Mrs. F., 2s. 6d.; Mr. Hayward, £1 1s.; Mr. Fraser Hewes, £1; Mr. Calame (Genoa), per 'LIGHT,' 9s. 2d.; 'E. A. M.,' 10s. 6d.; Colonel Le M. Taylor, £2 10s.; Mr. J. C. Macdonald, 2s. 6d.; total, £8 10s. 8d.

Disbursements, £8 10s. 6d.

During the short period I have had the matter in hand I have seen enough to make me wish the income was double; there is outlet for it. The secretary, in succession to Mrs. M. H. Wallis (who, we regret to say, has resigned), is Mr. Will Phillips, of 22, Bellott-street, Cheetham-hill, Manchester, to whom all letters and contributions should in future be sent.

HANSON G. HEY, Union Secretary.

'THE LIGHT OF REASON,' for February, contains a thoughtful article by Francis S. Blizard on 'The Power of the Individual to Influence Others.' Emphasis is laid on the facts that 'Simple acts are powerful for good,' and may be far-reaching in their effects; and that whatever we have, whether knowledge or wealth, is useful in proportion as it is caused to circulate. Knowledge, for instance, once imparted to others 'may become an ever-widening power—a truth set in motion, never again to become stationary.' Character-building, self-purification, aspiration and desire, the Life Divine, are among the themes handled with much understanding in brief but earnest articles.

SOCIETY WORK.

Notices of future events which do not exceed twenty-five words may be added to reports if accompanied by six penny stamps, but all such notices which exceed twenty-five words must be inserted in our advertising columns.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, S.W.—On the 1st inst., Mr. G. H. Bibbings delivered a splendid address to a good audience. On Sunday next, at 7 p.m., the Rev. F. O. Matthews will give an address and clairvoyant descriptions, and on Wednesday, the 15th, at 8 p.m., he will give clairvoyant descriptions. Silver collections.—W. T.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—On Sunday last Mr. G. H. Bibbings delivered two stirring addresses: in the morning on 'Thought and the Thinker,' and in the evening on 'Indwelling and Outreaching.' Sunday next, at 11 a.m., Mr. John Lobb; at 7 p.m., Mr. Robert King; at 3 p.m., Lyceum and Young Men's Association.—H. B.

PAIGNTON.—BADMINTON HALL.—On Sunday last Mrs. Grainger, of Exeter, gave a splendid trance address on 'Is Spiritualism from God?' to a large audience, followed by good clairvoyant descriptions. Sunday next, February 12th, Mr. Robert James Lees, of Ilfracombe, will give addresses at 3 p.m. and 6.30 p.m.—R.

BALHAM.—On Sunday morning last a helpful service was held. In the evening, 'The Spirit's Progress through the Heavens' was explained to a large audience, and convincing clairvoyant descriptions were given. On Sunday next, at 11 a.m. and 7 p.m., the first meetings will be held at our new headquarters, 19, Ramsden-road (opposite the Public Library).

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday last, Mr. O. Drake gave an interesting address on 'Spiritualism and Healing.' Sunday next, Mr. Imison. Mission services will be conducted by Nurse Graham at 8 p.m. daily, from the 14th to the 18th. Tuesdays and Fridays, at 2.30 p.m., circles for ladies.—A. P.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Smith delivered an able address on 'Man: His Powers and Responsibilities,' and replied to members' questions. At the after-circle Mrs. Smith described the 'gifts' of the sitters. On Sunday next, Mr. R. Boddington. Monday, February 13th, at 8 p.m., Mrs. Skilton; symbolical pictures; spirit photographs, music.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last an eloquent trance address, given through Mr. Harris, one of our members, was thoroughly appreciated by a good audience. Sunday next, at 11 a.m., spiritual circle; 3 p.m., Lyceum; 7 p.m., address by Mr. D. J. Davis. On Monday next, at 8 p.m., Mr. John Purcell Quinton on 'Spiritual Truth from Confucianism.'—P. S.

CAVENDISH ROOMS.—51, MORTIMER-STREET, W.—On Sunday evening last Mr. J. McKenzie, a member of our executive committee, gave an excellent address upon 'Materialisations, from Practical Investigations.' The large audience showed their keen appreciation by loud applause. Mr. McKenzie also gave a short, helpful reading. Mr. W. T. Cooper ably presided. On Sunday next, at 7 p.m., Miss MacCreadie will give clairvoyant descriptions.—W.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last three subjects, chosen by the audience, 'What Spiritualism has Done,' 'The Communion of Saints,' and 'The Practical Aspects of Spirit Intercourse,' were dealt with in a very enlightening and instructive manner by Mrs. Russell-Davies. On Sunday next inspirational addresses by Mr. E. W. Oaten at 11 a.m. and 7 p.m. Collections only. Tuesdays, hall open, 3 to 5 p.m., for inquirers.—A. C.

CLAPHAM SPIRITUALIST INSTITUTE, GAUDEN-ROAD.—On Sunday morning last a successful circle was held, and the evening was devoted to questions from the audience, who showed much interest in the clear and convincing replies of Mrs. H. Boddington. A violin solo was well rendered by Mr. Pateman. Social gatherings every Thursday during February, at 8 p.m.; tickets 1s., refreshments included. Thursday, at 8.15 p.m. (Room No. 3), psychometry. Sunday, at 11.15 a.m., public circle; at 7 p.m., service.—H. Y.

PECKHAM.—CHEPSTOW HALL, 139, PECKHAM-ROAD.—On Sunday morning last Mr. Underwood conducted the public circle. In the evening Mr. J. Sloan gave an address, which was especially useful to inquirers, and successfully demonstrated his psychometric powers. Solos by Miss Woodrow and Mrs. Barton were much appreciated. On Sunday next, at 11.15 a.m., Mr. Underwood; at 7 p.m., Mr. F. E. Cecil. On Wednesday next, at 8 p.m., Miss Bixby. On Wednesday, the 22nd inst., Mr. J. Lobb.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Robert King's learned discourse on 'Vibrations' received well-merited applause. Relevant questions were ably answered by Mr. King. Sunday next, at 7 p.m., Mr. Ronald Brailey, address and clairvoyance.

BRIXTON.—8, MAYALL-ROAD.—On Sunday morning last Mr. Davidson again dealt with 'The Development of the Man Spiritual.' In the evening Mr. Macdonald delivered an interesting address on 'Temples of the Holy Ghost.'—J. P.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last Mr. J. Walker, of Bournemouth, delivered an able and earnest address on 'Spiritualism: Scientific or Spiritual?' and gave clairvoyant descriptions.—A. P.

STRATFORD.—84, ROMFORD-ROAD (OPPOSITE TECHNICAL INSTITUTE).—On Sunday last Mrs. Roberts delivered an uplifting address on 'The Destiny of Man,' and Mr. Roberts closed with some excellent clairvoyant descriptions.—W. H. S.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday last Mr. Fletcher's address on 'The Old and New Science' was an intellectual treat. At the adjourned quarterly meeting of members it was decided to hold Sunday morning services, and to enter upon Lyceum work.—R. T.

PORTSMOUTH.—LESSER VICTORIA HALL.—On Sunday morning last Mr. E. Oaten (president), in the trance state, replied to questions in a manner calculated to attract thinkers, and in the evening he spoke earnestly on 'The Building of Character.'—B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday morning last the public circle was interesting and useful. At the evening service Mrs. John Checketts gave an inspirational address upon 'The Progress of Spiritualism: Scientific and Religious.'—J. C.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday last Mrs. Hyslop, of Lancashire, gave short appropriate addresses. Her clairvoyant descriptions were very successful, and much appreciated, as was evidenced by the applause. Every available seat was occupied at the evening service.—H.

DUNDEE.—GREENLAW PLACE, CLEFINGTON ROAD.—At our social meeting on January 31st one hundred and fifty friends sat down to tea, Mr. J. M. Stevenson, our good president, in the chair. After tea a very enjoyable evening was spent, the entire programme being contributed by our own members. Within the last week three of our members have passed into spirit life, viz., Mrs. Duff, wife and mother of some of our workers, and Mr. and Mrs. Scott. Mr. Scott, who was in his seventy-fourth year, and Mrs. Scott, who passed on only four days before her husband, were brought into Spiritualism over thirty years ago, and ever since have been ardent Spiritualists. Mr. J. M. Stevenson conducted the funeral services, and some members of the choir, under Conductor McPherson, led the singing. Our deep sympathy goes out to all the friends of the departed.—J. M.

PLYMOUTH, Bank-street.—On the 1st inst. Mr. Warner Clark spoke well on 'The Tower of Babel,' and on Sunday last he gave an impressive and educational address on 'God's Written Word' to a large audience. Mr. Clark's and Mrs. Treuman's clairvoyant descriptions were well recognised.—S.—**Oddfellows' Hall, Morley-street.**—On the 1st inst. the Lyceum children had their winter treat and gave a concert, with credit to themselves and Mrs. and Miss Wakeham. On Sunday last Captain Greenaway lectured ably on 'Where are the Dead?' A solo by Miss Wakeham and clairvoyant descriptions by Mrs. Pollard were much appreciated.—C.—**Grenville-road Mission.**—On Sunday last Mr. J. Evans gave an interesting address on 'Light, Physical and Spiritual,' and Mrs. Evans gave excellent clairvoyant descriptions, also successful psychometry on the 1st instant.—H.

UNION OF LONDON SPIRITUALISTS.—On Sunday last, at Fulham, at 3 p.m., Mr. H. Boddington opened the discussion on 'Christian Spiritualism.' He maintained that the term 'Spiritualism' embraced all the ideals of the past and the revelations of the present. By adding adjectives or qualifying terms we limited rather than extended our sphere of action. There was danger of crystallisation into narrow sectarianism and of presenting a false conception to the world, and in that sense the term 'Christian Spiritualism' might be called 'a pious fraud.' All other terms, such as 'Newer' and 'Higher' Spiritualism, were merely the opinions of the creators of the titles; but in reality they added nothing. Messrs. Long, Brierley, Fielder, Gwinn, Adams, R. Boddington, W. O. Drake, P. Smyth, and Clegg ably expounded their preferences for or against qualifying the word 'Spiritualism.' Mr. Frost presided. In the evening, under the presidency of Mr. Gwinn, Mr. R. Boddington offered an invocation, Mr. Long, Mr. Adams, and Mr. H. Boddington delivered addresses, and Rev. F. O. Matthews gave a few clairvoyant descriptions.—B.