

Light:

A Journal of Psychological, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,289.—VOL. XXV. [Registered as] SATURDAY, SEPTEMBER 23, 1905. [a Newspaper.] PRICE TWOPENCE.

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Mr. Gilliard, in his remarkable Essay on 'Divine Basis of Society,' cites Channing as to this: 'The danger to which we are mostly exposed is that of separating the Creator from His creatures': 'a danger,' says Mr. Gilliard, 'which we all run by a fancied difference in ourselves, in God's sight, from other men, our brothers; . . . for the truth is that, by thanking God we are not as other men, we commit the vilest of sins; because, to use Channing's words again, "the union between the Creator and the creature surpasses all other bonds in strength and intimacy"; and this union embraces sinner and saint alike.' Then he adds:—

But while these truths have been, as I said, dimly perceived and furtively propounded, and by some men who, it would seem, were afraid that the love of God would drive away the fear of God, it is only in recent years that men have clutched the idea of 'Divine brotherhood' to their hearts as the one great achievement of the Creative energy, and endeavoured to work it out in reason, so that it shall no longer be a 'pious opinion,' or based upon tradition alone, but a philosophic truth grounded in the logic of creation.

Attention has been drawn to a novel distinction by Dr. S. R. Calthrop. He says that 'the word "God" has two quite legitimate, but distinct and separate, meanings which must never be confounded with each other. The first meaning is "the All," and is necessary both to philosophy and science. The second and more popular meaning, in its best use, is "the Spirit who surrounds and interpenetrates all worlds and all existences." Endless confusion results from the jumbling together of the two.'

The distinction is not exactly obvious, but there is something in it. Science and Philosophy are concerned with the Universe as a Universe. Religion is concerned with its inspiring and interpenetrating life which it cannot help regarding as something apart. Combining the two meanings, we get some such proposition as the following: God is the Unity of all Existence, the sum and substance of all manifested being, and He is also the Being who guides and inspires all existence. On the one hand we have

to guard against separating from Him any mode of existence, and on the other hand we have to guard against limiting Him to those modes of existence. We do not know what He is besides, but there is a 'besides' which implies that He is Cause and Life.

We often talk about freedom, and about courage in standing by convictions; and the moral reason for personal fidelity is obvious, but the scientific reason, as bearing upon personal character, has not been half enough noticed. Fear is always a weakener of both mind and muscle, and fear, when it fetters conviction, is fatal to personal growth. The following, by Helen Van-Anderson, puts the matter well:—

Be fearless and stand by your convictions, even if you have new ones every hour. As Emerson says, 'A man who stands united with his thought, conceives magnificently of himself. He is conscious of a universal success, even though bought by uniform particular failures.' Why? Because he is not divided against himself. All his forces leap to fulfil his thought. He invites the light of Truth to shine into his whole being. He then radiates all he receives and becomes a scintillating reflector of the universal light. What would happen if you should believe a certain vital truth, but would fear to express or acknowledge it? You would settle into a kind of life rut of weak mental protest and unhappy restrictions. Fear of persons, conditions or fate would be with you always to seal your lips and burden your heart. And under these circumstances could you use your talents? Could you increase them? Could you make life glorious and beautiful because of your light in the world? Think on these things.

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If it should fail to build itself upon such religious foundations, it will fail to accomplish any permanent good. For all true reform must have the heart as its seat, and the habits and actions as its manifestations. The reforms which have been begun and continued in past ages, but which have come to naught, have been failures because their foundations were not spiritual. Wherever the truth has prevailed to influence the inhabitants of any age to nobler ideals, it has always been born of the spiritual nature of man. For man is so much more in his nature than the mere life of the senses, and so much nobler in his true nature than the sense-life can ever manifest. . . . Merely to attack the sense-life, in the hope of effectually changing the habits of a lost humanity, is so much energy thrown to the winds.

Attacking 'carnivorism,' he says:—

It will thus be seen how futile are all the endeavours which may be witnessed to turn the Western world from the habits of carnivorism, unless these endeavours are born of pure spiritual desire, founded on pure spiritual motives, carried on with pure spiritual aims, and inspired from that true Spiritual World which knows not any sensuous life nor refined material kingdom. All such endeavours, however greatly needed, are sure to ultimately issue in pure animalism, even as such endeavours have done in the past: for to refine the senses is not to turn mankind into the path of spiritual rectitude. It may only end in a refined sensualism, even as did the adoption by the Greeks of the teachings of Pythagoras.

We think there is truth in this. Flesh-eating may be useful or injurious: that is a matter of opinion or experiment; but if flesh-eating be given up only because it is

A Pet Canary.

SIR,—My reason for offering this little communication to 'LIGHT,' apart from the circumstance being interesting in itself, is that I hope it may elicit some comment from your readers in the shape of letters in explanation or reply. I am anxious to know whether others can quote any similar experience, for I am really uncertain how I ought to regard it. Many persons would, of course, ignore the possibility of any psychic significance in the incident, but not so, I think, readers of 'LIGHT,' most of whom know too much, in many cases from personal experience, of mystic phenomena to say anything in the wide realm of Nature is impossible.

One has heard and read of dogs who, having been petted and much associated with human beings, have been seen in the astral form after death. But I will relate simply what happened, and let it speak for itself.

I had a little canary, for some months this year, which I made a pet of. I attended to him myself, and grew fond of him, as one does usually of anything for which one takes trouble. He knew me well, and always chirped a welcome when I approached his cage—or sometimes to attract notice, if he was not attended to. Last month he died, and I felt more sorry than I could have believed for a little bird. A few days after I lost him, I was alone in the dining-room, which opens into my conservatory, when I heard there, as if among the flowers and vines, a chirp *exactly such as his*, which seemed always to say 'Sweet! Sweet!' I was busy and only thought that some poor little bird had got into the greenhouse, and was fluttering amongst the plants—for birds do enter sometimes, and I always try to catch them and put them safely out. In a few minutes I heard again, twice, the same note, 'Sweet!' exactly like that of my dead canary. Then I went out through the glass door to rescue any little prisoner, but there was no bird in the conservatory, though the chirp had been distinctly there, and nowhere else. Next it struck me that the note was not that of any of the wild garden birds, but identically that which I knew so well of my little canary. The more I thought about it the more puzzled I felt. Even in my own mind I form no definite conviction. All we know is that the possibilities in Nature are infinite, and that death does not mean extinction, only change. In that small feathered form which I had buried in the earth of my garden, there had been life, a little spirit, which would quickly mingle with other essences in the magic crucible of Nature. But not just immediately would it probably disintegrate, and is it not possible that during that brief interval the little spirit would be attracted to the home where it had been tended and happy when occupying the form of a bird? Permitted, that is, to draw near and give me who cared for it a token of remembrance, a token, too, that for the smallest thing that has conscious life, the destruction of the body does not crush out of existence the 'vital spark.' I felt somehow grateful for the incident; for if one may look upon it as a lesson, it was a beautiful and happy one, given through the doubtless unconscious mediumship of an innocent little bird.

E. P. L.

Spiritualist Fund of Benevolence.

SIR,—Kindly allow me a few lines of your valuable space in which to acknowledge receipts for the above Fund, which is still *urgently* in need of support. I wish, on behalf of my committee, to heartily thank those who have subscribed during the past month, and especially to draw attention to the kindly thought of the Council of the London Spiritualist Alliance and of Mr. Henry Withall, 'Old Marylebone,' and Mr. E. W. and Mrs. M. H. Wallis. The friends mentioned and the Alliance, wishing to show their respect for the arisen veteran, Mr. Thos. Everitt, each forwarded a subscription as under in lieu of a wreath. May I commend this action to the consideration of your readers? What better tribute can be paid to the 'dead' than kindly care for the living?

Thanking you in anticipation for the publication hereof, and for all your past kindnesses, I remain, yours sincerely,

WILL PHILLIPS,
Hon. Sec.

Amounts received during August: Mr. E. Dawson Rogers, £1 1s.; London Spiritualist Alliance, £5; London Spiritualist Alliance, in memory of Mr. Thos. Everitt, £1 1s.; Mr. Henry Withall, £1 1s.; Mr. Henry Withall, in memory of Mr. Thos. Everitt, £1 1s.; Mr. E. W. and Mrs. M. H. Wallis, in memory of Mr. Thos. Everitt, 10s.; Miss E. L. Boswell Stone, 3s.; 'Old Marylebone,' 10s., in memory of Mr. Thos. Everitt; 'R. E. N. W.' subscription book, 4s.; Mr. James Lingford, 5s.; total, £10 16s.

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.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE, E.—On Sunday last Mrs. Webb gave clairvoyant descriptions to a crowded audience, with splendid results. On Sunday next, at 11 a.m., discussion; at 7 p.m., Mr. R. Brailey. Séance on Thursday, at 8 p.m., for investigators.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. Ronald Brailey's short address was followed by questions from the audience, which were satisfactorily answered. Convincing clairvoyant descriptions closed the service. On Sunday next, at 7 p.m., Mr. D. J. Davis, address; Mrs. Webb, clairvoyant descriptions.—H. A. G.

BRIGHTON.—COMPTON HALL, 17, COMPTON-AVENUE.—On Sunday last, morning and evening, Mrs. Bezan gave addresses, followed by excellent clairvoyant descriptions, and Mrs. Isger kindly gave a recitation. On Sunday next, at 11.15 a.m. and 7 p.m., Mr. Clarke will give addresses. The hall is open from 3 to 5 p.m. every Thursday for inquirers.—E. S.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Sunday last Mrs. A. Boddington gave a fine inspirational address on 'Revelations' to a large and appreciative audience. Mr. Gerans presided. A good after-circle was held. On Sunday next, at 11.15 a.m., public circle; at 7 p.m., service. Thursday, at 8.15 (Room 3), investigators' circle for psychometry and clairvoyance. Silver collection.—H. Y.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—The circle on Sunday morning last was well attended and in the evening Mr. J. Connolly's capital address on 'Spiritualism and "the Creation"' was much appreciated, and a good after-circle was held. On Monday Mr. Paul Preyss gave an instructive lecture and interesting delineations. On Sunday next, at 11 a.m., circle; at 7 p.m., Miss Porter, address; at 8.30 p.m., circle. On Monday next, at 8 p.m., clairvoyance by Mrs. Imison.—H.

FOREST HILL.—99, DEVONSHIRE-ROAD.—The meetings at 99, Devonshire-road will be resumed on Sunday, the 17th inst., at 7 p.m., when Mr. T. B. Frost, secretary to the Union of London Spiritualists, will give a trance address. Meetings will be held on Sundays, at 6.45 for 7 p.m., and on Wednesdays at 7.45 for 8 p.m., for investigation. Will subscribers and friends please apply for tickets—6d. and 1s. each?—W. D. TURNPENNY.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Miss MacCreddie's control, after a few introductory remarks, gave excellent clairvoyant descriptions to a packed audience. Seventeen spirit friends were described, of whom fifteen were fully recognised. The details, in several instances, were remarkable and several strangers were convinced of the fact of spirit return. Mr. W. T. Cooper ably presided. On Sunday next Mr. E. W. Wallis, trance address; subject, 'If.' Early attendance requested. Doors open 6.30.

NOTTING HILL.—61, BLENHEIM-CRESCENT.—On Tuesday, the 6th inst., Miss Porter gave clairvoyant descriptions, as also did Miss Venning and Miss Wilkins.—H. H.

STRATFORD.—NEW WORKMEN'S HALL, ROMFORD-ROAD.—On Sunday last a spirit friend, through his medium, Mr. G. Tayler Gwinn, spoke eloquently on 'What is Truth?' and answered questions from the audience.—S.

SOUTHAMPTON.—WAVERLEY HALL, ST. MARY'S-ROAD.—On Sunday last we had a good day with Mr. Warner Clark, who spoke on 'A Satanic Tragedy' and 'Truth's Dominion,' and gave clairvoyant descriptions, which were recognised.

MANOR PARK AND EAST HAM.—COLERIDGE-AVENUE.—On the 8th inst. Mrs. Roberts, of Leicester, gave good clairvoyant descriptions, and on Sunday last Mr. W. Walker spoke on 'Is Mediumship Dangerous?' and gave clairvoyant descriptions.—A. H. S.

BALHAM.—19, RAMSDEN-ROAD (OPPOSITE THE PUBLIC LIBRARY).—Public services were held on the 6th and 10th inst., and addresses were given on 'Sacred Fire,' 'God's Word in Kosmon' and 'The Faithists' Seed-time.' Questions and clairvoyant descriptions followed each discourse.

STOKE NEWINGTON.—GOTHIC HALL, BOUVERIE-ROAD.—For the flower service on Sunday evening last the hall was decorated with gifts of flowers. Mr. H. Boddington's fine address on 'Flowers and their Spiritual Significance' was followed by good clairvoyant descriptions by Mrs. Podmore. Sacred songs were beautifully sung by Miss Prout and Miss Jean, and Mr. Waddington gave violin solos. Mr. A. Clegg also contributed to the harmony. Some spirit drawings were exhibited by the artist medium, Mr. Swift, jun.—S.

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We think there is truth in this. Flesh-eating may be useful or injurious: that is a matter of opinion or experiment: but if flesh-eating be given up only because it is

injurious, the giving up has little or no ethical or spiritual value. On the other hand, we can quite understand the attainment of a spiritual condition which would make flesh-eating unbearable: and it is quite possible that this may be the ideal condition: but, though it may be encouraged, it cannot be forced.

Mr. T. W. Higginson, an acute American writer, says that it is something to steer by and not an anchor that we chiefly need. Perhaps both are as necessary for the life as in seamanship. There are seasons for steering, but there are times for anchoring. Always underneath us is the solid primary fact of whatever it is we hold by, but always also it is desirable to advance, to have an object, to see new things. Thus, the good Spiritualist may have beneath him the solid fact of spirit-life in God, and be able, on dark nights and in times of storm, or doubt, or danger, to anchor there: and yet be always on the alert for adventure and for fresh discoveries. This is the ideal for all life, and in relation to all subjects.

A pathetic but brilliant little work is Lady Florence Dixie's 'The Horrors of Sport' (London: A. C. Fifield), Revised Edition, all the more telling because it is the pained confession of one who says:—

I speak with the matured knowledge of one who has seen and taken part in numberless forms of sport in many and varied parts of the world. I can handle gun and rifle as well and efficiently as most 'sporting folk,' and few women, and not many men, have had experience of a tithe of the shooting and hunting in which I have been engaged, both at home and during travels and expeditions in far-away lands. It is not, therefore, as a novice that I take up my pen to record why I, whom some have called a 'female Nimrod,' regard with absolute loathing and detestation any sort or kind or form of sport which in any way is produced by the suffering of animals.

We cannot help wondering whether the unspeakably frightful war that has happily been brought to a close will do anything to permanently disgust men with war, and to make them any more willing to pay the price of freedom from it. It is doubtful. But one thing is certain, that any real progress in this direction can be won only by spiritual changes. Disgust of war and unwillingness to face the consequences of it will not suffice. The truly human in man must conquer the really brutal in him; then, and then alone, shall we leave war behind us. Letourneau rightly divined the cause and the cure when he said:—

The savage instinct of murder-in-war has very deep roots in the human brain, because it has been carefully encouraged and cultivated for thousands of years. One likes to hope that a humanity superior to ours will succeed in correcting this original vice; but what will it then think of this civilisation calling itself refined, and of which we are so proud? Even as we now think of ancient Mexico and of its cannibalism, at one and the same time pious, warlike and bestial.

THE UNION OF LONDON SPIRITUALISTS will hold a conference at 72, Askew-road, Shepherd's Bush, on Sunday, October 1st. Speakers: at 3 p.m., Mr. Turner of Fulham; at 7 p.m., Messrs. R. Boddington, Turner and Frost.

A PLEASING SOCIAL FUNCTION.—The birthday of Madame Florence Montague was celebrated in the St. Lawrence Hall, Montreal, Canada, on Thursday, August 31st last, by a select dinner party given in that famous hotel, which has enjoyed distinguished patronage uninterruptedly for more than eighty years. A leading banker of the city presided at the festive board, around which many well-known characters were grouped, including Madame Montague, Mrs. Bell Lewis, and Mr. W. J. Colville. The lady in whose honour the pleasant function was held was in the best of health and in radiant spirits. After the banquet the party attended Mr. Colville's lecture in Karn Hall. Madame Montague's clairvoyant descriptions are astonishing and convincing many prominent Canadians.

AN IMAGINATIVE THEORY.

The September number of the 'Annals of Psychological Science' is devoted mainly to an account by Hjalmar Wijk, of Gothenburg, of 'an experimental study of spontaneous rappings' which occurred at a country villa in the South of Sweden in the spring of 1904. Violent rappings were heard on the floor, walls, and ceiling, which were, it is said, connected in some manner with Mrs. N., the wife of an inspector of forests, as they only took place when she was in the house, and then always in her proximity. Mrs. N., who is called throughout this narrative by her Christian name, 'Karin,' is twenty-seven years old, and although delicately formed, is constitutionally thoroughly sound. During 1898 she suffered from fainting fits accompanied by tremors, but during the spring and summer of 1904, when the rappings were heard, she was quite exempt from fits, although she at times exhibited hysterical symptoms. She has no tendency towards mysticism, and is said to criticise such subjects with uncommon calmness and good sense. In 1901 Karin obtained psychographic messages from deceased friends and relations, and one day in 1903 her hand, in which she held a glass, began to perform a merry drumming on the table, and a new personage, of the name of Piscator, entered on the scene.

Karin is said to believe that 'what she automatically spells out is produced by her own sub-conscious imagination,' and this 'study' of the rappings is based upon the assumption that Piscator is a mere creation of Karin's sub-conscious fancy. The genuineness and reality of the phenomena, many of which were witnessed simultaneously by persons present, are regarded as beyond dispute, and when questions were answered by raps 'the individual who rapped introduced himself as Piscator,' but that 'individual' is spoken of as 'the dominating conception of Karin's sub-conscious imagination.'

How a sub-conscious imagination can become an individual and produce raps that 'oscillated in strength from heavy blows, as from a hammer, to sounds so weak that they could hardly be caught with certainty' is not explained, although we are told that 'the various attempts made by Karin to influence the phenomenon by her will seem to show that such influence, when it took place, never could be exercised directly, but only by way of a sub-conscious state that lay beyond the control of her will.'

The probability that the rappings were produced by an intelligent being who derived his power from Karin but acted on his own initiative, does not seem to have been regarded as worthy of consideration, although the writer admits that when the knocks were ordered to sound loudly the injunction was not always obeyed—and that when irritated by mocking exclamations, they always became violent and occasionally thundered like sledgehammers.

There is something very human about Piscator, who asserts himself in defiance of the prepossessions of both the medium and the alleged investigators. For, although we are assured that 'Karin's sound common-sense rejected the idea that the rappings might be the work of some sort of spirit,' and one of the experimenters threw Karin into the hypnotic trance, and tried to give suggestions to and dominate her 'secondary consciousness,' Karin, while hypnotised, declared that the raps were the work of Piscator and 'an old woman dressed in grey.' She affirmed that 'Piscator came' and that it was he who made sounds as of someone walking on the verandah. When the operator suggested that Piscator was not to come and that Karin was to 'sleep calmly' on a certain night, Karin replied: 'But he will come,' and sure enough he did, and rapped in *direct opposition* to the hypnotiser's suggestion.

Hjalmar Wijk concludes his lengthy paper with the assertion that 'it is only by building up our theories on a scientific experimental basis that we can hope to approach an explanation of these obscure phenomena.' And this is how he does it:—

Although he admits that Mr. N. and Karin did not hear that the house had had the reputation of being haunted until the rappings which perplexed them revived the reports and set them again in circulation, yet he tries to show that 'wholly external psychic influences in the reputation of the villa for

ghosts, or an atmosphere of *hantise* have also played a part.' He also endeavours to show 'how there *seems* to exist a causality between a well-known nervous affection (hysteria) and the rappings,' although he admits that, during the period when the noises commenced and were strongest and most frequent, Karin was 'quite exempt from fits.' The other convulsive movements and 'manifest feelings of nervousness' are all familiar to those who have observed physical mediums just prior to and during the occurrence of manifestations, but they are not hysterical in the ordinary sense.

We are further told that it '*seems* to be beyond doubt' that a certain 'outbreak of the phenomenon was caused by the hypnotic suggestion' which had been given to Karin. Again, 'the manifestation of the phenomenon *seems* plainly to have been the consequence of the suggestion that had been made.' So we get '*seems*' over and over again, and 'probably,' 'it is conceivable,' 'it is not impossible,' 'it looks as if,' 'were perhaps,' and such *suggestions*, which, however, are not evidence.

Hjalmar Wijk says: 'It is well known how difficult it is to carry out such a test investigation, and how easily it may lead to false conclusions, either by preventing the free course of the phenomenon, or by involuntarily suggesting fraud.' Yes! and we would add, by purposely excluding the idea of spirits and assuming sub-conscious imagination on the part of the psychic as the adequate source and explanation of the phenomena! It is not enough to say that things *seem* and are 'conceivable'; and an 'experimental method,' based upon an arbitrary assumption of 'sub-conscious imagination,' and which excludes the spirits, is, to say the least, as *unscientific* as it would be to declare that the phenomena were due to spirits without the slightest evidence that such was the case. The Spiritualist believes in getting at *all* the facts and letting them speak for themselves before he theorises, and it seems to us that there are a number of facts mentioned by Hjalmar Wijk which are not covered by his ingenious sub-conscious imagination theory—whatever such 'imagination' may be. We should certainly like to know how imagination (sub-conscious or otherwise) can produce audible rappings on floors, walls, and ceilings!

LONDON SPIRITUALIST ALLIANCE, LTD.

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. A. V. Peters, on Tuesday *next*, September 26th, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each.

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 will attend at the rooms of the Alliance, 110, St. Martin's-lane, W.C., on Thursday afternoons, October 5th, 12th, and 26th, 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 *Monday*, stating the time when they can attend, so that an appointment can be arranged. 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.

PSYCHIC CULTURE.—Mr. Frederic Thurston, 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 first meeting of the season will be held on the afternoon of Thursday, October 5th. Other meetings on October 12th and 26th. 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 of subscription.

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*, September 29th, at 3 p.m., prompt; and on October 6th, 13th, 20th, and 27th. *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.

'A QUADRILATERAL HYPOTHESIS.'

I have read with great interest Mr. Girdlestone's suggestive paper, entitled 'A Quadrilateral Hypothesis,' in 'LIGHT' of September 9th.

It covers the ground of my own line of thought and experience during the last few years. I have often wondered—as Mr. Girdlestone also remarks—that the hypothesis has not been (to my knowledge) hitherto discussed in 'LIGHT' or elsewhere.

I can go a step further; for when I have mentioned the possibilities of this line of research to a few chosen and highly intelligent friends, they have never seemed to 'catch on' to the idea in any practical way.

To me, as to Mr. Girdlestone, it has long seemed the most obvious and probable explanation of the various phases he enumerates, *e.g.*: (1) Mediumship; (2) Sub-conscious mental action; (3) Telepathy; and (4) Secondary Personalities.

As to the last named, we must doubtless allow for various strata of consciousness both in the normal and extra-liminal intelligence. Personally, I should also consider the possibility of extraneous intelligences functioning occasionally through the physical, and possibly also the etheric, organs of the so-called medium.

We have limited our chances of a truly scientific investigation far too much by our anxiety to prove that a given result must always arise from apparently identical conditions. This is all very well in questions of chemistry, electricity, &c., but when science stakes out virgin soil and begins to experiment in psychic matters, she must be content to *learn* the laws instead of laying them down beforehand.

To say that because a certain communication, coming from the lips of a medium, can be proved to have emanated from the latent consciousness or secondary personality of that medium, therefore *all* communications coming from the lips of the medium must have the same source and can never indicate an intelligence outside that of the entranced personality, is absurd and illogical. It would be as reasonable to argue that because you meet a man in Southsea who has travelled there from Southampton by rail, *therefore* every man who comes to Southsea from Southampton must have travelled there by rail; ignoring the possibilities of motor cars or steamers.

But to return to the hypothesis mooted by Mr. Girdlestone. Surely for those of us who believe that the Law of Evolution holds good in the spiritual as well as in the physical domain and who also realise the present existence of an inner or etheric body, of which the physical body is the envelope, it can be no severe stretch of the imagination to conclude that such an etheric or etheric body must also possess organs fitting it for life and contact on its own appropriate plane!

If, as many of us believe—certainly as St. Paul believed and taught—these two bodies or veils co-exist in our present stage of development, then the natural conclusion would seem to be that we can function from one or the other—from the physical sense body or the etheric sense body—in varying degrees of perfection. Some seem capable only of a very fitful and spasmodic use of these higher senses when the physical body is shut off, as in sleep. Others—mediums as we call them—may be able to function from the inner body, as in clairvoyance and clairaudience, which are frequently exercised whilst the percipient is in other ways perfectly normal.

I am of course supposing now that these supernormal perceptions do belong to the etheric and not to the outer physical body. This seems to be the hypothesis of Mr. Girdlestone also, so far as I understand his paper.

The old mystical idea of a future consummation 'when the outer shall be as the inner'; St. Paul's references to the ultimate *Redemption of the Body*; the inner flame for the cleansing and regeneration of the flesh, so often mentioned in mystic writings; the transmutation of the baser metals into gold, spoken of by the alchemists of old, who were known to screen spiritual truths behind material symbols; finally the Transfiguration of Matter, as to which Mr. George Barlow has written so convincingly in the 'Contemporary Review' of 1904—all these surely point to the same thing, *i.e.*, to a gradual

purifying of the outer until it conforms to, and blends with, the inner? At present this 'body of death' is cast off at the moment of death in a painful and arbitrary manner, as a rule. Moreover, much as many of us dislike the idea, we cannot be absolutely certain that we have got rid of the physical body for ever, even by this process.

But our greatest seers and our greatest poets have alike sensed some Golden Age in the future, when Creation, as we know it, shall have emerged from the stage of *growing* into the glorious liberty of our Divine Inheritance. If this is to be achieved through the gradual transmutation of the grosser into the finer elements; of the limited physical senses into the higher and wider etheric senses—well, surely such a glorious prospect would be the confirmation, not the contradiction, of the Evolutionary Law?

If the supernormal powers so freely and constantly exercised in these days can be traced to the sense organs of a body of finer vibrations than our outer physical covering, then we may safely conclude that the chrysalis stage is beginning for our Human Race and that some day—here or elsewhere—we shall emerge from it into the greater perfection of the next step on our spiral of Being.

Buxton.

E. KATHARINE BATES.

THE TRUTH ABOUT DR. SLADE.

As was stated in last week's 'LIGHT,' Dr. Henry Slade passed to spirit life recently at a Michigan sanatorium, to which he had been sent by the American Spiritualists. We had not intended to take further notice of the grossly inaccurate statements made by some of the newspapers in this country, but in response to a number of inquiries from Spiritualists who are unacquainted with the facts, we give the following account of his experiences in London in 1876, and afterwards in Germany.

Thirty years ago there was considerable public interest in Spiritualism in this country. A number of phenomenal mediums were holding successful sésances in London and the provinces, and on September 12th, 1876, Professor Barrett read a paper in which he dealt with spiritualistic phenomena at one of the meetings of the Anthropological Section of the British Association of Science, at Glasgow, Dr. A. R. Wallace in the chair. Professor Lankester, a determined materialist, wrote a letter to the 'Times' expressing the opinion that the 'discussions of the British Association have been degraded by the introduction of the subject of Spiritualism.'

Two months earlier, in July, 1876, Dr. Henry Slade visited London on his way from America to St. Petersburg, being under engagement with a scientific committee of the Imperial University of that city. He stayed in London for some two months, giving daylight sittings to all comers, including a number of eminent literary and scientific people. His remarkable powers were favourably reported upon by Lord Rayleigh, F.R.S., Dr. A. R. Wallace, Serjeant Cox, president of the Psychological Society, Dr. W. B. Carpenter, F.R.S., Mr. Hutton, editor of the 'Spectator,' and many others, and these reports excited a good deal of comment. Serjeant Cox showed his report to Professor Lankester and urged him to visit Dr. Slade and see for himself. This Professor Lankester did on September 11th, and on a second visit on September 15th, when he was accompanied by his friend, Dr. H. Donkin, he seized hold of the slate and charged Dr. Slade with having himself written the brief message which was upon it. He followed this up, the same day, with a letter to the 'Times' detailing his experiences, and in consequence a large number of letters appeared in that paper on both sides of the subject, among them being one from Dr. Slade, in which he said that he did 'not do the writing at the sitting with Professor Lankester, nor at any other sitting' given by him. Not content with his letter to the 'Times,' Professor Lankester took legal proceedings against Dr. Slade and his manager, Mr. Simmons, and after a lengthy trial at Bow-street Police-Court, Mr. Simmons was acquitted of the charge of conspiracy and Dr. Slade was convicted, under the fourth section of the Vagrant Act, of using 'subtle crafts and devices, by palmistry

or otherwise,' to deceive Professor Ray Lankester, F.R.S., and certain others, and was sentenced by Mr. Flowers, the magistrate, to three months' imprisonment with hard labour. The conviction, however, was afterwards quashed on appeal to the Middlesex Sessions, for a formal error in the conviction as returned to that Court.

After he had attended the sésance with Dr. Slade at which he seized the slate, Professor Lankester in his letter to the 'Times' stated his belief that Dr. Slade wrote the first message on the under side of the slate, while he held the slate pressed against the under side of the table, but in his cross-examination at Bow-street he admitted that he might have been in error in that supposition; that he could not tell on which side of the slate the writing was, and that he did not actually see any writing done, but that he suspected that Dr. Slade balanced the slate on his knee and wrote upon it while it was in that position. He further admitted that he had formed the hypothesis that spirit-rapping was done by conjuring, and went to Dr. Slade to test it. Dr. A. R. Wallace, in a letter to the 'Times,' said:—

'Professor Lankester's account of what happened during his visit to Dr. Slade is so completely unlike what happened during my own visit, as well as the recorded experiences of Serjeant Cox, Mr. Carter Blake, and many others, that I can only look upon it as a striking example of Dr. Carpenter's theory of preconceived ideas. Professor Lankester went with the firm conviction that all he was going to see would be imposture, and he believes he saw imposture accordingly.'

Professor Barrett, also in a letter to the 'Times,' reported that when he sat with Dr. Slade he himself chose a slate, clean on both sides, placed it on the table, with a fragment of slate pencil underneath it, and held the slate down firmly with his elbow. He grasped one of Slade's hands while the tips of the fingers of his other hand barely touched the frame of the slate. Professor Barrett did not observe any movement on Dr. Slade's part, although he watched him closely, but he did hear the sound of scratching going on, and on lifting up the slate he found that the side facing the table was covered with writing. He also stated that a scientific friend of his had 'obtained writing on a clean slate when it was held entirely in his own hand, both of Dr. Slade's hands being on the table.'

At the famous—or rather infamous—trial at Bow-street, among those named in the information against Dr. Slade, and whom he was charged, contrary, it was understood, to their express wish, with having deceived, were several well-known gentlemen, Dr. W. B. Carpenter, F.R.S., being one. Only one of those gentlemen, namely, Mr. R. H. Hutton, Editor of the 'Spectator,' was called as a witness by the prosecution, and his evidence, on the whole, was favourable to the accused. Of the other witnesses against Dr. Slade not one professed to have detected trickery, though all seemed to suspect it. With the aid of Mr. Maskelyne, an attempt was made to prove, and great stress was laid upon the alleged fact, that Dr. Slade had used a 'trick table,' but the attempt broke down utterly. In his evidence Professor Lankester deposed that the table was one without a frame, but when it was produced in court it was found to be an ordinary Pembroke table, except that it had a single centre piece to support the flap instead of a double bracket, and that it had a frame 5½ inches deep. The table is now in the rooms of the London Spiritualist Alliance, and can be seen by anyone wishing to inspect it.

For the defence, four witnesses only were allowed to give evidence, one of them being Dr. A. R. Wallace. The effect of their testimony was described by the magistrate from the bench as 'overwhelming,' but, in giving judgment, he excluded everything but the evidence of Professor Lankester and that of his friend Dr. Donkin, and said that he must base his decision on 'inferences to be drawn from the known course of nature'—which, of course, from his standpoint, excluded the recognition of the possibility of operations, in nature, of forces or agents not generally known. Immediately after the verdict had been quashed, Dr. Lankester applied for, and obtained, a fresh summons against Dr. Slade, who, however, having broken down 'under the pressure of anxiety and the agitation caused by public contumely and his own indignant sense of

wrong,' was advised by his friends to quit this country, and two days after the appeal case was determined he left England for the Continent. Before the appeal case came on, Dr. Slade had resolutely refused to listen to suggestions that he should, with the consent of his bail, go abroad, even though he had an attack of brain fever, as was certified by two physicians.

From the Hague, after a rest of a few months, Dr. Slade, through his manager and friend, Mr. J. Simmons, offered by letter to Professor Lankester to return to London for the 'express and sole purpose' of satisfying him that the slate-writing occurring in his (Dr. Slade's) presence was in no way produced by any trickery of his: but to that letter no answer was ever received! Some time afterwards Dr. Slade was able to give the wonderful sances recorded by Professor Zöllner in his work entitled 'Transcendental Physics.*' He went on to St. Petersburg and fulfilled his engagement there. Returning to London for a day or two in 1878, he embarked for Australia and after having made a great impression in the Colonies, returned to America by San Francisco. During his travels he suffered from a partial paralysis induced by his troubles here. He again visited England in 1887, and although he came under the name of 'Dr. Wilson,' it was an open secret who he was. His sances were held in full light and he was always anxious that his sitters should be satisfied with the conditions. As an illustration of the manifestations which occurred through his mediumship the following testimony by the late Mr. C. C. Massey is valuable and will be read with interest. Mr. Massey says:—

'Some time before the commencement of the proceedings against Slade, the writer, being extremely sceptical of spirit-identity, wrote a fictitious name on the back of a slate (carefully concealing the side on which he wrote, and the motions of the pencil), and handing the slate, clean side uppermost, to Slade, requested that the individual whose name was written would communicate, if present. Slade took the slate without reversing it, and laid a morsel of pencil upon it; then at once pressed it against the under surface of the corner of the table, so that the clean side was in contact with that surface, the side on which the name was written being the lower one. Writing was heard directly, and the slate being withdrawn and immediately inspected, on its upper side was found a kind little message of friendly remembrance signed by the fictitious name. Never was the writer more satisfied of Slade's integrity than on this occasion, and the circumstance is only mentioned here to show how distinct are issues which were confused in the Slade prosecution.'

As already stated, after the London police-court proceedings, Dr. Slade gave a number of sittings at Leipzig to Professor Zöllner and other scientific men, including William Edward Weber, professor of physics; Professor Scheibner, a highly distinguished mathematician; Gustave Theodore Fechner, professor of physics and an eminent natural philosopher, who were all, says Professor Zöllner, 'perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation.'

The marvellous manifestations witnessed, and attested, by these gentlemen in the presence of Dr. Slade, include, among others, 'the production of true knots in an endless string, the rending of Professor Zöllner's bed-screen, the disappearance of a small table and its subsequent descent from the ceiling, in full light, in a private house and under the observed conditions, of which the most noticeable is the apparent passivity of Dr. Slade during all these occurrences.'

Professor Zöllner says, having a full knowledge of all the charges made in London against him, that Dr. Slade,—

'produced on me and on my friends the impression of his being a gentleman; the sentence for imposture pronounced against him in London necessarily excited our moral sympathy, for the physical facts observed by us in so astonishing a variety in his presence, negated on every reasonable ground the supposition that he in one solitary case had taken refuge in wilful imposture. Mr. Slade, in our eyes, therefore, was innocently condemned—a victim of his accuser's and his judge's limited knowledge.'

* 'Transcendental Physics.' An account of experimental investigations from the scientific treatises of Johann Carl Friedrich Zöllner, Professor of Physical Astronomy at the University of Leipzig; Member of the Royal Saxon Society of Sciences, &c. Translated from the German, with a preface and appendices, by Charles Carleton Massey, of Lincoln's Inn, London, Barrister-at-law.

THE POWER OF RIGHT THOUGHT.

The Rev. R. Heber Newton, D.D., continuing, in the August number of 'Mind,' his articles, already alluded to ('LIGHT,' p. 412), on the 'Significance of the New Thought Movement,' reminds us that 'the new Healing is not a matter of right thinking only. It is a matter of right feeling as well. Its power inheres partly in the potency of thought, partly in the potency of emotion.' 'It sets a man to remaking himself "after the pattern shown him on the Mount." Its miracles are largely due to the magic power of a developed will—the will to be well.' Its whole work is a moral regeneration.

The New Thought 'sets men and women upon the task of educating their inner powers.' It 'opens avenues of usefulness for everyone,' by enabling everybody to be of service who desires to be so. 'Within the grasp of the very humblest life lies the means of serving one's fellows best. You can charge the mental atmosphere wherever you go with spiritual oxygen. You can bring sunshine into the most densely shadowed home. You can quicken life around you from the life within you.'

Looking at the reforms needed for the improvement of social conditions, Dr. Heber Newton says, 'Men are not to be legislated into character. We know enough to radically reconstruct our industrial civilisation now, if there were a will to do it.' Our conceptions of justice have not become energies in our lives, he says: 'they are inert ideas, not active ideals. They are potencies, not forces.'

In the course of a beautiful exposition of what New Thought might do as a religion, that is as a change of character and a renewal of life, Dr. Newton says:—

'The New Thought teaches man to feel himself part of the universal life. It opens within him the cosmic forces. It reveals the secret of the universe in intelligence and discloses this intelligence in man himself. It trains man in fellowship with the Power at work in the universe, the Infinite and Eternal Energy acting in the cosmos, the cosmic Power which is none other than the spiritual Power welling up in his consciousness. It inculcates reverence towards It, trust in It, love to It. It leads him to conscious communion with It, as the source and spring of love in himself.'

To love and commune with an impersonal It, seems rather beyond the grasp of the ordinary mind, because that which we can love, and commune with, is almost by definition a person; that is to say, such a Power can only come within our imagination in the form of a vast and all-comprehensive Personality. But we can each make this adjustment for ourselves; anything is better than crude anthropomorphism. Dr. Newton concludes with a picture of mankind waiting, as at Bethesda, for the new healing power, the new therapeutics, for body, mind, and soul alike:—

'Multitudes of men and women are waiting for a new ethical affirmation, a clearing of the clouds above our souls that the eternal ideals may shine forth once more, luminous amid the darkness, lights to rule the night, to guide man's path towards the dawn, and then to rise in full-orbed day "with healing in its wings," the source and spring of all energy for social righteousness; and here is a new ethics, the old principles of character and the old laws of life translated from terms of external codes of conduct into terms of internal principles, no longer a system of ethics, but a life, the life of the spirit already bringing forth in richness the blessed fruits of the spirit.'

THE CHURCH CONGRESS AND SPIRITUALISM.—Archdeacon Colley's public utterances upon his spiritualistic experiences and convictions are creating some little sensation. The London 'Express' has given considerable space to an interview with the Archdeacon, so also has the 'Birmingham Evening Despatch,' and the latter paper is opening its columns to a discussion upon the subject—which, we regret to see, is likely to consist of a dispute regarding the meaning, and applicability or otherwise, of passages from the Old Testament. What will happen at Weymouth when the Church Congress meets there next month remains to be seen. Archdeacon Colley is said to be determined, if possible, 'to obtain the appointment of a representative congress committee to inquire into the question of psychical phenomena.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 23rd, 1905.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. E. W. Wallis, and should invariably be crossed '— & Co.'

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 6s. 5d. Payments to be made in advance. To United States, 2dol. 70c. To France, 13 francs 86 centimes.

'LIGHT' may also be obtained from MESSRS. SIMPKIN, MARSHALL, HAMILTON, KENT AND CO., LTD., 4, Ave Maria-lane, London, and through all Newsagents and Booksellers.

THE NEED OF VISION.

We usually associate fancy or illusion with the word 'vision,' and we do that just in proportion as the animal predominates in us: then 'eye-sight' suffices, and the finer and deeper sense is ignored. But the word 'vision' is freely applied to the sight of the eyes, and that ought to give the key to its application in relation to a more subtle seeing—not of the flesh but of the spirit, in which region 'vision' also means sight, or, better still, insight—the seeing behind or within that which is merely outward.

One of the proverbial philosophers who gave us the Book of Proverbs said, 'Where there is no vision the people perish'—a saying of profoundest wisdom. Here 'vision' probably meant something half way between what we call wisdom and seership, and indicated that kind of insight which discerned the abiding laws of effect and cause, and saw consequences in their beginnings—a faculty very closely akin to the prophetic gift which largely consisted (and consists) of spiritual sensibility to unseen currents that determine events for good or evil.

We need not go beyond the workshop and the laboratory for signal instances of the need of the visioning faculty. In the path of discovery, vision is the vital thing,—something far beyond the sight of the eyes—something that Tyndall intended when he talked about 'the scientific uses of the imagination,' of the imagination which passes beyond the limit of experiment and infers the unknown from the known, which follows the very magnet into the invisible, and sees it there as an assemblage of points or lines of force divested altogether of what we call 'matter.'

Gutenberg, Watt, Stephenson, Arkwright, Compton, were all seers, so is Edison who sees things in the invisible world before he translates or transforms them on the plane of matter. Everywhere, the scientific seer is the emancipator. He is usually called 'a dreamer,' but he dreams in the world of causes, and translates his dreams in the world of effects: and without him the people would indeed 'perish.' He it is who leads 'the masses' out of Labour's Egypt into the Promised Land. He it is who hears the angel's cry, 'Come up hither, and I will show thee the things that must be hereafter.' Without vision of this kind, the very labour of the people would utterly fail, and they themselves would be ignorant, slavish, depressed and poor.

All this is equally true in that vitally important enterprise which we call 'government,' an enterprise which, rightly understood, would be seen to have its credentials in great spiritual laws. By 'politics' we ought to mean the divine art of good government; and by 'government' we ought to mean the wise and unselfish regulation of a free and happy people's life. But this involves vision of

the finest and most sensitive kind. The art of statesmanship is the art of nation-making, and the art of nation-making is the art of applying to human nature and to the aggregation of human beings the spiritual laws which underlie the evolution of a human race. For at least six hundred years England has had its seers, from Simon de Montfort to William Ewart Gladstone: and no Moses and Aaron ever more truly led God's people into the Promised Land. Insight, Confidence, Courage, Hopefulness and Patience all belong to this gift of vision, and all these are spiritual qualities which link the seer to spiritual powers.

In the sphere of Religion, these laws are equally applicable. Religion is the conscious blending of the spirit self with the universal Spirit-Life. In a sense, therefore, it also is vision. And here how manifestly true it is that for want of vision the people perish! Without spiritual vision, Religion becomes ugly idolatry, brutal prostration, senseless superstition, or mere ceremonialism. All the makers of the world's religions had personal insight. In a way, they were all mastered by spirit powers and guided by spirit presences. Here is the difference between originality and mimicry in Religion. But, everywhere, the poets, the enthusiasts, the original people, the people with eyes and resolution, are the leaders, the hearteners, the saviours of the world.

A still more vital application of this saying is that the people themselves should have vision, and not be dependent upon special seers. We might read this old saying with a difference, thus, 'Where the people have no vision, the people perish.' And so it is. No vision, no ideals: no vision, no discontent with mere animalism: no vision, no desire, as Mrs. Browning said, for a cleaner sty. Without vision there is no power to look ahead, but only the animal ability to 'live from hand to mouth.' They have no future who have no vision. Nor is there any real comprehension of justice and right: only a kind of brute instinct of self-preservation: no sound knowledge of the meaning of Order and Law; only the rough will of an interest or a class,—a selfish aristocracy at one end and a levelling Socialism at the other.

But, Heaven be praised! the mighty army of workers are finding this out, as was once more proved at the late meetings of working men at Hanley, in what has been well called 'The Parliament of Labour.' Indeed, there is no sign of the times brighter and more hopeful than the organisation of Labour for co-operation in securing better conditions for body and mind, in education, in work, and in the home. Statesmen can do much for the people with their vision; but a people blest with vision could do infinitely more for itself.

Let no one dread these tremendous movements, then. They are the results of vision. Welcome these Labour Conferences, these Co-operative enterprises, these efforts to combine the weak, to protect the young, to make Society merciful to the old: and especially let Spiritualists be awake to these things, for these things have their origin in and from the Unseen. We greatly mistake if we imagine that 'Heaven' is a place for singing and rapture and the waving of palms. It is much more a sphere of being where the wise and good of all ages plan and whence they despatch projects for the advancement of mankind.

THE LONDON SPIRITUALIST ALLIANCE.—Spiritualists and inquirers, who have not already done so, would do well to join the London Spiritualist Alliance after October 1st next (when a year's subscription will be taken as for the remainder of the present year and the whole of 1906), and avail themselves of the books of the extensive library, as also of the opportunities offered them of attending the lectures, classes and séances arranged by the Council. Particulars of the work of the Alliance during the coming season will be found on p. 447 of the present issue of 'LIGHT.'

OUR SÉANCES WITH MR. ELDRED.

A FEW CORROBORATIVE FACTS.

1. On July 30th, the day of our first séance with Mr. Eldred (see 'LIGHT,' September 2nd), while talking together before the sitting, Mr. Eldred saw clairvoyantly, and described, a spirit who had come with us, a tall man, standing near our friends. Nobody recognised him, and, as we shortly afterwards went up to the séance-room, we did not think any more of him.

Towards the close of the séance a tall masculine spirit came forward and went up to M. Garsault and Madame Bossel, but they did not recognise him. He seemed to think, however, that they ought to know him, and he pulled the drapery aside from his face and waited. A few names were inquiringly pronounced, but the spirit shook his head and at last withdrew to the cabinet. M. Garsault then told us it was certainly somebody he had known; the face appeared familiar to him, but it had no eyes, only holes in their place, and this had hindered him from identifying the spirit. However, he kept thinking of this manifestation, and the following day, as we were in our train for London, he suddenly exclaimed: 'I know who it was—my brother-in-law.' 'Yes,' said Madame Bossel, 'it was he, indeed, and it must have been he, too, who was described by Mr. Eldred before the séance. Oh, I understand now . . . it was also he who came to me through Mlle. Jeanne' (a French medium)! 'I went to see her just before leaving Paris, and she described a spirit standing near me, and who said that he would materialise to us in England. I did not recognise him; I did not think of uncle.' M. Garsault said: 'We were good friends; I hope he will come again.'

That very evening we had a sitting with Mr. Husk, at Peckham Rye, and this spirit was one of the first to materialise. By the light of the luminous slate he showed his face, and, having eyes this time, he was at once recognised. Being asked whether it was he who had manifested at Mr. Eldred's the preceding night, he answered affirmatively. Several other spirits were recognised at this very successful sitting, and I am happy to seize this opportunity of adding my testimony in favour of Mr. Husk.

2. Another spirit came for our friends during our first séance with Mr. Eldred, a young man of small size, in whom M. Garsault recognised a son, though he could not distinctly see the spirit's eyes. Our friends were greatly moved, and so the spirit seemed to be; he seized M. Garsault's hand, and, lifting it to his eyes, made him feel that they were wet with tears. This spirit came again the following day, at our séance with Mr. Husk, and on August 1st, as we were having a sitting with Mr. Williams, at 18, Endsleigh-gardens, he materialised for the third time. Each time he seemed to get stronger and be more like his old self; and at the third séance, as he answered 'Oui, papa' to a question of M. Garsault's, the latter said that he also recognised his son's voice. My husband, though he had not known this spirit in the body, had seen him clairvoyantly in Paris, and he too recognised him at all three sittings.

3. A little spirit, very dear to us, tried to manifest to my husband and myself, first at Mr. Husk's, on July 31st, then at Mr. Williams' on August 1st, during which sittings little hands patted ours, and a voice spoke to us affirming that he was the dear lost one; and at last, at our second sitting with Mr. Eldred, on August 2nd, he succeeded in showing himself fully materialised, though in rather low light. A few days later, on August 8th, Mr. and Mrs. Eldred, my husband, and myself, were spending the evening with some friends at Clowne, and at their house. Suddenly the room was filled with the delicious perfume which used to come to us during the sittings, and Mr. Eldred, though not in séance, perceived clairvoyantly our dear spirit child near us, and gave a very minute and exact description of him. Another spirit was with him, a woman, in whom we recognised FL, the spirit which had materialised twice for my husband. The medium heard her say something concerning our child which he, of course, repeated, and it was exactly the same sentence that

had been given us from this spirit last year in a séance with Mr. Peters.

4. At our second séance with Mr. Eldred, a great French writer materialised for my husband (as reported in 'LIGHT' of August 2nd), declaring himself to be a guide. My husband recognised him except for one thing: the spirit wore a beard, and this author did not wear any beard; all photos and pictures we know of, represent him without a beard. Otherwise the face seemed to be his, but this beard troubled us, and my husband felt rather annoyed about it. However, we did not speak about this to anybody in Clowne, and neither the medium nor anybody else we met there, seemed to know even the name of the author in question. On the above-mentioned evening, at a friend's house, Mr. Eldred also described this spirit standing behind my husband, and again with a beard. But then, interrupting himself, the medium said: 'He has suddenly disappeared, and now there is a man who has no beard.' 'Look at him,' I said; 'is it another spirit, or is it the same?' 'It is the same man,' answered the medium; 'but it is very funny, he keeps changing all the time; he shows himself now with a beard, now without any beard.'

On Sunday, August 13th, we attended Mr. Vango's public morning séance, and there this spirit came again, and was again seen with a beard. We did not expect him, or at least not at that moment, as the medium's control was addressing me just then, and I was expecting some familiar spirit of mine. But he was minutely described, and two or three very characteristic details were given, being good tests. The spirit then spoke of some special work of my husband's in such a precise way as to prove that he must often be near him, and he gave some advice with regard to his work, promising his help.

After our return to Paris my husband looked up a book of another writer, in which the latter relates a visit he paid to the personality in question the very day of his death. Describing the dying man he says: 'His beard was not trimmed' (sa barbe non faite). Thus it became evident that our author had let his beard grow during his illness, and the spirit had showed himself to us as he was at his transition. Now, this is a pretty good test, for if the medium or some false spirit had wanted to impersonate this famous writer, they surely would have made him up as he is shown on all known pictures. And, on the other hand, if my husband's thoughts had had the power of calling forward some simulacrum of his personality, the form would surely not have had any beard.

Of course my husband had already read the description of the visit paid to the dying man, and so perhaps some people will say that the medium's subliminal consciousness had found out the fact from his own subliminal consciousness, but does such an explanation really explain anything? The quoted sentence had never been noticed by my husband, and he always in his thoughts saw, and sees, this author without any beard.

Last year, during our sittings with Mr. Peters, in Paris, a spirit was twice described for my husband which was said to be a literary man; and the second time it was added that he was a guide. This spirit was not recognised; a few names were inquiringly pronounced by us without obtaining any certitude; we did not, of course, expect that the great writer in question would favour us with his visit. Unfortunately the description was not noted, but an initial was given, and also a few characteristic details, which we remember, and which apply to the spirit who materialised at Clowne.

We no more expected him then, but on seeing him materialised and recognising him, my husband could not doubt that he really was the man he professed to be. And as the reference made to my husband's work through Mr. Vango seems to prove that he has been near us for some time, we have every reason to believe that it was also he who manifested through Mr. Peters last year.

I must add that we are both great admirers of this author, have studied him very seriously, and have brought others to study and admire him. Not only has my husband collected, as far as possible, everything that has been written by him, but also everything written about him. This probably explains why the spirit has been attracted to him.

Now there is one thing I want to point out. When we went to England for the sole purpose of having these séances, I firmly expected that if any of our dear vanished ones could come to us, my father would do so. He had come to us several times through Mr. Peters, and had given us excellent tests, so I thought him particularly strong or able to manifest; but he did not come; though we had no less than nine sittings, and though I every time expected to see him or hear from him, he did not manifest in any way at any of these sittings.

As for Madame Bossel, she was longing above all to see her husband again, and it was especially this desire that prompted her to go to England. Well, he did not come at all at Mr. Eldred's séances. With Mr. Husk and Mr. Williams he tried to manifest, or at least a spirit professing to be M. Bossel showed himself several times, but he was not successful; though there was a certain likeness, Madame Bossel did not feel satisfied that it was her husband.

Now, if our thoughts really had the creative power that some attribute to them, I should certainly have seen my father, and Madame Bossel her husband. But I am told by other investigators that it very often happens that the spirits who are most expected do not come; and this very fact is another proof of the existence of intelligences outside our own, and consequently of the reality of the spirit world, where our dear vanished ones still live and love.

ELLEN S. LETORT.

23, rue du Bac, Paris.

I certify the above account to be correct.

CHARLES LETORT.

'IS THERE A SPIRIT WORLD?'

On the 11th inst. the 'Daily Mirror' closed the correspondence on the question, 'Is there a Spirit World?' which had been going on in its columns for a month, and in a leading article on the subject the Editor states that 'it has been in many ways a remarkable correspondence. . . we have printed day after day personal experiences of the supernatural, authenticated by the names and addresses of the writers, who have been drawn from every class of the community. We have published also arguments on every aspect of Spiritualism.' And, he continues:—

'There are millions of souls honestly seeking the light whose faith would be confirmed once and for all if they could be made certain of the existence of a world beyond the grave.

'We live in an age when the rising Sea of Doubt is making deep inroads upon what was once the firm shore of Faith. This applies not only to religious beliefs, but to many others as well. What all are longing to find—all save those who are sunk in a stupor of dull materialism—is some solid rock of certainty amid the waves of disintegration and distrust.

'There can be no doubt in the minds of those who have followed our correspondence that a vast number of people believe they have found this rock in Spiritualism—a much vaster number than is generally supposed. . . . Though we may not be able to share that belief, there are times when some of us find ourselves envying it. "Any port in a storm." Any faith better than none to help us through the mazes of this world, so hard to account for, this existence so puzzling to explain.'

Sir Hiram Maxim is among the last of the contributors to the discussion, and his oracular utterances are extremely foolish—proving that he has not even begun to understand the subject. He says: 'I deny absolutely that there is any such thing as spirit phenomenon. The man does not live that can show or prove that anything ever took place on the planet except in accordance with well-known and fixed natural laws.' That is the old dogmatism in a new dress. Sir Hiram Maxim's denial proves nothing and disproves nothing, it only reveals his unscientific attitude towards a subject he does not properly understand. No intelligent Spiritualist would claim that phenomena occurred contrary to natural law, but we do dispute that all the 'fixed natural laws' are well-known. However, it is a distinct gain that the subject of Spiritualism has been fairly presented in the 'Mirror' for a month, and the Editor has our thanks for his impartiality.

MATTER, LIFE, SPIRIT, EVOLUTION.

II.

LIFE: DERIVED OR ETERNAL?

The materialistic position was recently stated by a writer in the following explicit terms: 'The only spirit that exists is merely a function of organised matter, which ceases operation, and therefore ceases to exist, when the material organism from which it rises dissolves in death.' Another writer definitely asserts that: 'Soul, mind, vitality and sensation are not entities, but the results of organisation, for the brain is the origin of thought, sensation and volition.' This, however, is assuming the very point to be decided; for the question at issue is, whether vitality and its attendant phenomena result from the physical organism or are the cause of its existence.

We are therefore entitled to ask, Is life a function of matter or is matter a 'condition' of life? What is matter? Is it a living substance or does it evolve life? Can the non-living produce or become the living—the non-conscious the conscious? If life, or spirit, be all-pervasive—immanent—must it not be true that matter is but a vehicle for the manifestation of spirit? What constitutes sensation? Are not thoughts and feelings demonstrably more real than atoms? Can chance combination of unconscious elements create consciousness and endow it with power and purpose? An American writer very pertinently says:—

'The assumption that two molecules, or particles of matter, such as the gray substance of the brain, can by moving singly, or together, produce a thought is preposterous. No wonder Professor Tyndall said it was unthinkable. Can an atom, an infinitesimal portion of matter, striking another atom, give off a "spark of intelligence," as a spark of fire is struck from flint by steel? The idea of a molecule, mindless and unconscious, rubbing against another molecule equally destitute of these qualities, and as a result of this friction or motion becoming endowed with consciousness, is absurd.'

Edward Berdoe, M.R.C.S., says:—

'Materialism can never account for the consciousness of personal identity. All the elements and atoms of the brain are in perpetual change and circulation, yet man, the Ego, remains the same. The soul feels itself to be distinct from the external world, and no materialistic theory accounts for the self-activity and spontaneity which is characteristic of mind. . . . That in brain disease or mutilation of the organ of mind the intellectual faculties suffer change or even partial extinction involves no more than the fact that a damaged musical instrument cannot efficiently express the effort of a great composer to delight an audience with his music.'

Professor Condon, of the Oregon State University, when lecturing on geology, affirmed that 'just as soon as the vital force leaves any organised body, either animal or vegetable, Nature seizes upon it with her chemical force, tears it to pieces and resolves it back into its original elements.' If the professor's statement of the case is correct, it follows that vitality, instead of being the result of organism, is the cause of its existence and persistence. It may depend upon the organism for its manifestation, for the expression of its power and the attainment of its purpose, but that organism is due to its presence, for at the instant of death, before the chemical forces of Nature have commenced the process of decomposition,

'Before decay's effacing fingers
Have swept the lines where beauty lingers,'

there is no mind or sensation present in that body.

Some years ago, in one of his interesting addresses, Alderman Barkas, of Newcastle-on-Tyne, contended that 'life' was not the result of a fortuitous combination of atoms, or the consequence of chemical affinity, but, on the contrary, chemical affinity was over-ruled by 'life,' and not until life had departed could chemical action affect the body without restraint—and then, instead of building it up, or evolving further life, it disintegrated the body; or, to use Professor Condon's phrase, 'resolved it back into its original elements.'

If, as is sometimes claimed, there is but one force, and that a living one, associated with, and expressing its inherent power in and by means of substance, then all living organisations are due to its operations, and man, a living being, self-conscious and mentally creative, is one of the modes of manifestation of that force; hence consciousness, force, and substance may fairly be said to constitute the fundamental trinity of existence—or, in other words, spirit, force, and matter are the realities of the universe!

Sir William Crookes presented the new thought of advanced thinkers and scientific students when he revived and reversed Professor Tyndall's famous declaration that he 'found in matter the promise and potency of every form of terrestrial life,' for, speaking for himself, Sir William Crookes affirmed that he 'found in *Life* the promise and potency of every form of *matter*!' The fact is, the old theory of dead matter and blind force—and of their creation of living forms as the result of accidental fortuitous concourses of atoms, is discredited and as dead as the dodo! It has given place to the recognition of an ever-present and ever-operative Life (spirit) and of an infinite variety of grades of its expression from the simple cell to the complex, self-comprehending and self-expressing intelligent consciousness of man—rising from mere vitality (possessing selective capacity and directive power) to individualised self-conscious intelligences, possessing originative, purposive, volitional, and interpretative ability.

The materialists who seek to derive Intelligence from organism instead of recognising that it is the cause of all phenomenal manifestations of life are bound to fail, for, as Herbert Spencer, speaking after Professor Tyndall's death, said, 'Every physical inquiry, pursued to the end, brings us down to metaphysics and leaves us face to face with an insoluble problem, and Tyndall was much more conscious of this than physicists usually are.' Then speaking of himself, Spencer said:—

'I have had to rebut the charge of materialism times too numerous to remember, and I have now given the matter up. It is impossible to give more emphatic denial or assign more conclusive proof than I have repeatedly done.'

Huxley, in like manner, writing in the 'Fortnightly,' in November, 1886, said:—

'I repudiate as philosophical error the doctrine of Materialism. It seems to me pretty plain that there is another thing in the universe, to wit: Consciousness, which I cannot see to be matter or force, or any conceivable modification of either, however intimately the manifestation of the phenomena of consciousness may be connected with the phenomena known as matter and force.'

The spiritual student realises that at the back of the seen is the unseen. Behind the body are the vitalising energy and the ideal type. Within the physical body there is a soul-body (or the psychical form), which possesses wonderful sensibilities, receptivities, activities, and potentialities; aye, possibilities of perception and immediate cognition, beside which the ordinary senses must 'pale their ineffectual fires,' and by means of which, as the intermediate agents, the conscious self (or spirit) is enabled to control, and function through, the physical body, and become aware of the conditions and circumstances of the outer plane. But always the fountain-head of power, purpose, and possession is within. Growth is due to, and results from, indwelling cause. All 'forms' are fashioned in obedience to, and are the embodiment and expression of, a spirit entity which requires a material organism for the manifestation of its inherent qualities and powers. Hence the spirit is first. The Divine Ego is the centre of power which *causes*, when conditions are favourable for that manifestation, the materialisation of a body in, by means of, and through which it may unfold its latent possibilities, interpret the great book of Divine Wisdom as represented in Nature (including humanity), and elaborate during earth life the spirit body which is to become its organism for expression in the spirit spheres.

W.

DO SPIRITS RETURN?—'The "coming" and "going" of spirits is merely a realisation of them by us, by our own mental coming and going. They are far off or near by, according as we think them to be.'—L. A. M.

NOTES FROM BELGIUM.

In the course of a brief holiday trip to Belgium I visited the Liège Exhibition, partly in order to see what evidence of vitality the Spiritualists there were affording to the public, as mentioned in the paragraph on p. 430 of 'LIGHT.' As my time was limited I called on M. Focroulle, who is a mechanical engineer, and devotes his spare time to furthering the cause of Spiritualism and editing the 'Messenger,' which is almost, if not quite, the only Spiritualist paper in Belgium.

M. Focroulle asked after Spiritualism in England, and especially after Mr. A. V. Peters, whose labours on the Continent have evidently left a deep impression. He then took me to the Exhibition and showed me something that I should never have found unaided, namely, a small round table on which was placed a board about a foot square, with wooden rollers underneath it. This arrangement was devised in order to avoid moving the table by involuntary muscular action; the hands of the sitters, being placed on the board supported by the rollers, do not come into direct contact with the table itself, hence any movement obtained may confidently be ascribed to spirit action.

On the table there are placed copies of spiritualistic literature, for visitors to take away, along with a pamphlet explaining Spiritualism to those unacquainted with the subject. But when we got there, the table was bare, for interested visitors had by that time carried off the whole collection, including the pamphlet, which they were asked not to take. If this eagerness for spiritualistic literature betokens a genuine interest on the part of the public, it is a most hopeful sign, and much good may be done even if only a very small fraction of this literature is really read and pondered over. Every day a fresh supply is provided, and by afternoon it is all gone.

A day or two afterwards I called, by appointment, on the President of the Belgian National Spiritualist Federation, which is a combination of the various district associations. From him I got some interesting details of the work accomplished by the Permanent Bureau for the Study of Spirit Phenomena, which has its seat at Antwerp, and of which the same gentleman, Captain Le Clément de St. Marq, is the president. The Captain is a most earnest worker in the cause; and once a month he gives lectures on the general doctrine of Spiritualism, which are followed by a public circle for elementary phenomena. Then there is a second class for more careful experiments with a view to proving the intellectual origin of spirit messages, and eliminating the chances of their being dependent on one or more of the sitters; for this purpose, during the receipt of a message, the sitters immediately concerned in receiving it are gradually changed, so that the end of a message will be received by a different set of operators from the beginning. The third class discusses the doctrinal results or general tendency of spirit phenomena. A report is issued annually, the last one being the ninth of the series.

During my stay in Belgium I have been pondering on the problem as to how much real spirituality is indicated by the innumerable works of religious art, including many that are known all over the world as masterpieces, produced by the old painters of the Flemish school.

On Sunday, during the splendid musical service in Antwerp Cathedral, I had before my eyes three of Rubens' most famous works—'The Elevation of the Cross,' 'The Descent from the Cross,' and 'The Assumption of the Virgin'—the last-named forming the altar-piece. The first of the three was frankly horrible; the second, which everyone knows from engravings, is beautiful for the care and tenderness with which the lifeless central figure is being handled by loving disciples. This is the great art of Rubens, to my mind; he paints a life-like scene as he realised it in his imagination, and the action and emotion in every figure are unmistakable. In his greatest pictures he is, as a general rule, content to portray his conception of the actual scene, without the introduction of supernatural or spiritual elements. 'The Assumption' is, of course, an exception to this rule, but then the subject demands that the glorified soul should be borne to Paradise by angels.

The naïve faith of the old masters sometimes led to an extraordinary and even grotesque mixture of the normal and supernatural. I may instance a De Vos in the superb art gallery of the Museum at Antwerp, where the painter himself is represented at work upon a picture of the Virgin and Child. He is not painting it from imagination merely, for in front of him, as sitters, are the Virgin and Child (with halos all complete) and above them a circle of dancing cherubim. Did the good old master think to make posterity believe that these visitants had come down expressly to have their portraits painted, or did he wish to record that he had, in a state of ecstasy, seen in a vision what he had portrayed on his canvas?

Another quite impossible rendering of a well-known scene is where an unknown master of the fifteenth century shows St. George neatly transfixing the dragon's head with his spear right in the very narrow space between two groups of kneeling ecclesiastics arranged in close rows as though in church. Just above it hangs a very spirited St. George, in armour of the period, namely, about a century later, and the absurdity of the one first mentioned is emphasised by the contrast.

On reviewing the whole impression made by these fine works of art, I am led to the conclusion that the tendency was to insist on the strictly *miraculous* nature of all intervention of spiritual powers. The existence of these powers was taken for granted, and when they are shown as visible beings they are as solid and real as any in the picture, and only distinguished from humanity by their impossible positions, suspended in mid-air. No, Spiritualism was not for ordinary mortals, not even for priests, but only for those specially favoured and thereby marked out as saints.

Just another word, suggested by the special Jordaens Exhibition now being held. The works of this early sixteenth century master are realistic in another way: they display the gluttonous and wine-bibbing habits of the age; often a Satyr—Shaggy Pan himself—is present at the feasts, being presumably intended for the Arch-Enemy. Be that as it may, he is always a welcome guest, and entertains the company with joke and tale. The world has moved on in four centuries; the mere fact that we argue about 'What is Wrong with the World?' shows that we are conscious of higher ideals of life than those so keenly satirised by Jordaens.

J. B. SHIPLEY.

MR. J. J. MORSE.

In the last issue of 'LIGHT' Mr. H. Withall made a kindly suggestion that, in view of the unfortunate circumstances in which Mr. Morse finds himself, through no fault of his own, but as a result of his efforts to be of service to the cause of Spiritualism, his brothers and sisters in the faith should present him 'with a purse of £50, or so, not as a formal testimonial but as a friendly mark of appreciation and sympathy.'

In response to that suggestion the following contributions have been received:—

	£	s.	d.
The Proprietors of 'LIGHT'	2	2	0
'A Sympathiser'	2	2	0
Mr. E. Dawson Rogers	1	1	0
Mr. H. Withall	1	1	0
Mrs. H. Withall	1	1	0
Mrs. Swanston	1	1	0
Mr. George Spriggs	1	0	0
Rev. J. Page Hopps	0	10	0
Mr. E. W. and Mrs. M. H. Wallis	0	10	0
Mr. H. W. Coombs	0	10	0

Further subscriptions will be gladly received and should be addressed to Mr. E. W. Wallis, Office of 'LIGHT,' 110, St. Martin's-lane, W.C.

THE UNION OF LONDON SPIRITUALISTS will hold a conference on Sunday, October 1st, at Coleridge-avenue, Manor Park. Speakers: at 11 a.m., Mr. Gwinn; at 3 p.m., Mr. Adams, subject, 'Organisation'; at 7 p.m., Messrs. Gwinn, Long, and M. Clegg.

MR. W. J. COLVILLE IN CANADA AND THE UNITED STATES.

While thanking you for publishing my former communications I take pleasure in seeking once more, through your columns, to reach some of my faithful friends in Great Britain whose kindly letters, though they duly reached me, I cannot always answer personally as I could wish. Whenever I am in Canada I feel particularly near to all my English acquaintances, though geographically the distance is about as great from Montreal to any British port as from New York or Boston. I have just delivered six lectures in Montreal to excellent audiences, among whom I met several readers of 'LIGHT' whom I had formerly met in London.

Madame Florence Montague and Mrs. Bell Lewis are still making their home in Canada, and they seem well satisfied with their present whereabouts. At the close of summer Montreal presents to the visitors all its many attractions; the sky is nearly cloudless, the temperature is pleasantly warm but not oppressive, the air is mild but sufficiently exhilarating, and Nature is dressed in her loveliest apparel. Though it was by no means the full season, I was greeted by excellent audiences in Karn Hall, St. Catherine-street, on August 30th and 31st and September 1st, at 3 and 8 p.m. I was called upon to speak on a great variety of topics, including the probable future of Russia and Japan and the spiritual value of the novels of Marie Corelli. Numerous questions were asked, and the impromptu poetry was generously applauded. Though Montreal has the reputation of being a very conservative city, I always find it a genial place in which to work, as most of the people are whole-souled and liberal-minded and unmistakably earnest in their search for truth in all directions. During the past summer I have travelled quite extensively in the United States, and wherever I have been I have found very great interest in every aspect of spiritual philosophy. Onset and Lily Dale camp meetings were more prosperous this year than for many recent seasons, and the same comment applied to those at Lake Brady and Mount Pleasant. My summer tour took me through Massachusetts, New York, Ohio, Illinois, and Iowa, five great States each as large as a good-sized European country. Size is certainly a feature of nearly everything American, but for excellence of quality old England is unsurpassed. Great controversy has arisen concerning genuine and fraudulent mediumship, and at many conferences discussion has waxed ferocious. Heated disputes do not usually settle differences, but sometimes they seem to resemble electric storms which relieve an overcharged atmosphere. There are hopeful indications of coming agreement between honest people; and as I go about freely among Spiritualists, Theosophists, and New Thought advocates, I find much of the mutual prejudice which prevailed some years ago steadily diminishing until, in some places, it has happily disappeared entirely. I always laugh at the idea that one party 'steals another's thunder,' because I regard truth and inspiration as far too eclectic and universal to be treated as private property. I am fixed in the conviction that in the brighter spiritual spheres, above earth-bound contentions, there is a concerted effort to enlighten humanity, and to that end numerous channels are utilised that different types of intellect may be successfully approached. Whenever I receive a copy of 'LIGHT' I find much food for thought, and I must now request the officers of the London Spiritualist Alliance to send me a dunning letter for dues, as I know I am in arrears, and I wish to remain an Associate, though I have never become a full Member.

I am still residing in New York, at my old headquarters, 125, West 56th-street, which is a studio and lecture-room, and now again becoming an active centre for work. I hope soon to meet again many good friends in London.—Yours sincerely,
W. J. COLVILLE.

A BRAVE SPIRITUALIST.—The 'Northern Echo' of the 9th inst. reported the drowning of a young man named Chater, at Roker-on-the-Sea, near Sunderland. He and a comrade, named Jobling, went bathing, but, owing to a strong backwash, Chater was carried out to sea and in spite of his friend's efforts disappeared. Jobling then found himself in difficulties, but Mr. Wilfrid Rutherford, a London journalist, son of Mr. John Rutherford, a well-known Spiritualist, went to his aid and, although suffering from an injury to his left arm, he managed to get hold of Jobling and help him ashore. Rutherford then returned and dived several times and swam about in the hope that he might find and rescue Chater. The deputy-coroner and the jury at the inquest highly complimented Rutherford for his bravery.

LETTERS TO THE EDITOR.

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

'Rudimentary Life in Crystals.'

SIR,—On reading the article by 'Philos' in 'LIGHT,' on p. 430, I am now apprehensive that his belief in a material substance is of a sturdier character than I had surmised. I had affirmed that the study of the external world as an 'assemblage of ideas' was the fruitful source of the marvellous developments of science, which he does not appear to appreciate, but if he would give hospitality to new things, from such a standpoint, he would find that the investigation of any science whatever would go a very long way indeed to assist us in our theoretical conceptions, and a walk through any of our shipbuilding yards, or some of our large ordnance works, would show us their practical application to the minutest details. The study of the intermediate ideas existing between the conception and ultimate construction and completion of an iron-clad would give us, methinks, sufficiently coherent, 'clear, and precise ideas' to satisfy the most exacting critic. 'Philos' labours under a very grave misapprehension in asserting that some people 'insist on the external world as existing only in the impressions formed upon our consciousness.' Obviously this most incautious statement, I am sure, he would never have made, in the absence of any authoritative writer on the question, if he had previously reflected on it. Through the aid of memory and reflection, all of us have some measure of power and control over our own thoughts, but the ideas which reach us through sensation are absolutely independent of our wills, and instead of minimising their grandeur or resolving them into 'merely temporary forms of reality,' it appears to my mind more in consonance with right reason to regard them as a permanent assemblage.

But to the more immediate subject of inquiry, 'Rudimentary Life in Crystals.' 'Philos' seems to be shocked at my identifying the kindred nature of the life in crystals with the 'life of the plant, or animal, or the life of the self-conscious and individualised human being.' I never said, nor did I understand him to imply, that the crystal manifested all the signs of life by which a living plant or animal is recognised, for the very obvious reason, that if the crystal had manifested the same signs it would be no longer a crystal; but as his article was headed 'Rudimentary Life in Crystals,' which I can accept in its essence, but not in its form or degree of development, I am sorry to find he is so halting in adopting conclusions with which he seems to be so much in sympathy.

Professor Tyndall it was, I think, who said the gulf between molecular action and the facts of consciousness was unthinkable and could not be bridged, and was the rock on which materialism would split asunder, if ever dogmatically attempted. He died a dualist. J. S. Mill abandoned the belief in an external material universe, and proclaimed it to be a world of 'permanent possible sensations,' a considerable advance towards a true synthesis. Antecedent to those two distinguished men lived Dr. George Berkeley, who promulgated his doctrine of the external world as an 'assemblage of ideas,' and Spiritualists (who have had experience which these men never enjoyed, as far as we know) ought to have no difficulty in determining which of their explanations holds the field.

JNO. MOULD.

Gosforth.

'What is Wrong?'

SIR,—Your ably drawn synopsis of the discussion as to 'What is Wrong?' on p. 424 of 'LIGHT,' arouses in my mind three thoughts. First, as to rearing saints in slums. I disagree with those who say it cannot be done. A saint is not one who has never known evil; more often is he one whose soul has arisen in revolt against the evil in which he finds himself, and the slum may be needed in order to cause the revolt which makes the saint.

My second thought is in the form of a question: not, why is the modern person unable to bear certain inconveniences for himself, but, why is he so easily able to put up with their infliction on others?

Perhaps the third thought may serve as an answer: What we lack is not ideals; the contrast between our ideals and actuality is already sufficient to cause us dissatisfaction; what we need is the stern will and determination to give effect to our ideals, to never rest until they are realised in the condition of a reformed and regenerated humanity.

S.

Some Thoughts on Current Topics.

SIR,—(1) You cited, on the 2nd inst., a passage from an article in 'Mind,' by Eugene Del Mar, in which it is affirmed that 'colour is not an objective entity,' but only 'a subjective consciousness.' May I submit that such is not the case—at any rate, if we may trust modern science. For light is, though not itself a material substance, an 'objective' phenomenon; and there can be no colour apart from light—all cats, as we well know, being grey, *i.e.*, colourless, in the dark.

Not only so, but the difference between one colour and another depends upon certain objective conditions, one of these being the difference in the number of steps taken in the same time by the different rays of the spectrum when travelling, and another being a difference in the structural properties of the object viewed—the law being that if, say, the constituents of that object are such as to absorb the green rays of white light, the object shall reflect the complementary rays (which in the case of green will be red), and those alone, and shall in consequence look red to us.

It follows—does it not?—that, even if redness be redness only in relation to the human eye, it is not, for all that, a purely subjective phenomenon, since the redness of a given object depends on the presence simultaneously of two objective and independent conditions. I assume here that the term 'objective' may be applied to physical 'forces,' such as light, as properly as to 'matter' itself.

The question whether matter and force are essentially subjective or objective is, of course, a different one.

Reverting to the 'Quadrilateral Hypothesis' which I lately propounded, I should like to point out yet another phenomenon which it seems to explain. I refer to the fact that, whereas some terrestrial visitors to the spheres retain, on their return to earth, no memory at all of their experience in spirit-land, others, as for instance the medial daughter of Eva Harrison, can recall it in every detail. Is not this distinction exactly what we should expect to follow if, in a case of the former kind, no drawbridge is thrown across between the inner and outer brains, while in the latter case one is? For, of course, an incarnate man, in starting to pay such a visit, would travel in only his inner body, leaving its outer envelope *pro tem.* behind him, and unless on his return some communication is opened between the itinerant and the stay-at-home brains, each would remain ignorant of how the other passed his time during their separation.

(3) Mr. Mould, in writing on 'personality,' refers to 'person' as used in the Athanasian Creed. In that document the word does not by right bear the meaning assigned to it elsewhere, quite correctly, by Mr. Mould. Our version of the creed is only a translation made some centuries ago, when the English word 'person' did not imply a distinct individuality, but merely meant 'aspect,' which is the sense of the word used in the earlier Latin and Greek versions respectively. Hence the creed, in speaking of 'three Persons in one God,' merely meant to teach that the one God has manifested Himself in three different aspects, namely, as a Father, as a Saviour, and as a Sanctifier; and it did not mean to imply such an incredible and impossible doctrine as that '1 = 3.' I call that an 'impossibility,' since the definition of the words themselves makes it so, '1' being by definition equal to $\frac{3}{3}$, and '3' being by definition equal to 1×3 ; and consequently to identify '1' and '3' would be to identify multiplication with division, than which nothing more absurd can be imagined. The author of the article on 'secondary personality' meant by the latter word, as I suppose, a portion only of a complete 'person,' just as 'person' in the creed means one aspect only of one 'person' in the modern meaning of that word.

Sutton Coldfield.

E. D. GIRLESTONE.

Mr. Husk's Séances.

SIR,—I should like to rectify the mistake I made by using Cardinal Manning's name for that of Cardinal Newman in my letter to 'LIGHT' of August 19th. I wish it to be understood that the object of my letter was not to excite an endless controversy as to whether Cardinal Newman did or did not appear at Mr. Husk's séance (I myself being fully convinced that he did not), but to dissociate myself from the opposite view entertained by a fellow Catholic also present. That my letter was justified will be obvious to any properly instructed Catholic, more especially so when taking into consideration the evidence proffered by 'Fair Criticism,' the Catholic in question, who now informs us that he has 'only recently become a member of the Roman Catholic Church and has but slight acquaintance with Latin ritual.' Although freely admitting the marvellous powers of Madame Zeiliah Lee as a psychometrist, and knowing her to be an enthusiastic admirer of Mr. Husk, I nevertheless retain the right to express my own convictions.

'A CATHOLIC.'

'Spirit Photography.'

SIR,—I should have thought it was sufficiently obvious that my allusion, some weeks ago, to the 'liberal-minded investigators who came to the sorrowful conclusion that "all men are liars" when they take up spirit photography' was 'wrote sarkastic,' as poor Artemus Ward would have said.

Mr. Blackwell's remarks about me, however, show how necessary it is to label a small joke as such; and also incidentally demonstrate that a sense of humour is not so universal in the male sex as is generally supposed to be the case.

I may as well confess at once that I had an esteemed friend in my mind at the moment, who has most certainly proved himself a very open-minded investigator, but who seemed a little hypercritical on the subject of some of these photographs.

The explanation given by an unseen friend was therefore especially interesting to me when recalling a conversation with my friend in the body, and I knew the latter, being blessed with the 'saving sense,' would understand and be amused by mild raillery.

Mr. Blackwell has evidently failed to see the point, which is certainly not worth labouring. I am glad it has taken him six weeks, however, to come to the conclusion that I am a very illogical person, and still more glad (seriously) that his own researches corroborate the explanation given by my discarnate friend.

I knew nothing of the mould theory as regards spirit photography, or should long ago have suggested it to those who cavil at the statue-like appearance of some of the pictures in question.

Buxton.

E. KATHARINE BATES.

A Premonitory Vision.

SIR,—On the Saturday morning before Easter Sunday, 1884, I awoke and saw my mother sitting in my armchair by the fireplace. I jumped out of bed to go to her, but she vanished. In consequence of this experience I told my wife that I should go to Bristol in the morning, as I had not heard from my home-folk for a long time. The place where my parents lived then was an entirely new neighbourhood, built since I was last there. I knew the name of the street, but had forgotten the number of the house. When I arrived, as I was going down the street, I heard a voice say: 'You have passed the house.' I turned back and noticed an open door. I went up to inquire my way, and then saw my sister standing in the doorway of the front room. She said: 'Mother, here is Dan. Come in.' I did so, and saw that my mother was lying on a large couch in the front room. The first words she said were: 'I knew you were coming.' During our talk she asked if I thought she was going to die. I did not like to tell her that I knew, so I said: 'Have no fear to die, mother, you will be happier there, and know no pain.' A fortnight afterwards she passed to spirit-life. We were parted *then*, but not *now*, as she is always with me; that is why I am never lonely; and I now realise that this life is a school in which we mould our future for happiness or misery, for, 'as a man soweth so also shall he reap.'

DANIEL BRIGGS.

A Suggestion.

SIR,—Since the Rev. J. Page Hopps told me, 'It is true!' I have become a most ardent follower of Spiritualism, have introduced it into my books, which are known to German literature, and on principle call myself 'A Spiritualist.'

I wish everybody did the same, so as to unite our great cause and not bring forth sects like Christianity.

I was much interested by the articles in reference to 'The Task of Happiness,' and 'Why Spirit Messages are Trivial,' in 'LIGHT' of the 9th inst., and would suggest that if the discarnate spirit is 'in an abnormal state when communicating,' as Professor Hyslop has it, by analogy the incarnate spirit may be in a similar state.

Then, too, may we not, in dreams, go to séances in Spirit-land?

WALTER VAN DER ELBE.

The Appeal for Mrs. Ayres.

SIR,—Kindly permit me to acknowledge the receipt of the following donations to assist Mrs. Ayres, the veteran Spiritualist.

Amounts received: 'A West Ealing Spiritualist,' £1 1s.; 'M. S.,' £1; 'Sympathiser,' £1; Mrs. Scarlett, 5s.; 'With best wishes,' 3s.; Mrs. Kate Taylor Robinson, 2s. 6d.

I sincerely thank all those who have so kindly responded to my appeal.

J. J. VANGO.

61, Blenheim-crescent, Notting Hill, W,

'What "Controls" Should Do.'

SIR,—May I remind Mr. B. A. Cochrane, whose letter appeared in 'LIGHT' of the 16th inst., that even good things such as peace and goodwill may be purchased at too high a price? If the present race of men were to obtain them by acting in all matters under the advice of discarnate spirits, the purpose of their incarnation on this planet would be marred.

The great lesson gained from spiritual intercourse is that man is incarnated here for the purpose of developing his character; of learning 'by the means of evil that good is best.' If nothing were left to his own decision, but he was guided in all matters by wiser and higher beings than himself, he would leave this earth but little stronger than when he entered it. His life here might have been easier and happier, but it would not have borne the required fruits.

The higher controls are aware of this purpose of human life, and therefore refrain from a too detailed guidance of those who consult them. They like to give hope and encouragement, for those are things no one can have too much of, but they will not exempt anyone from the trouble and mental toil of thinking out difficulties and surmounting them.

As long as this planet is chosen as the home of such undeveloped souls as we see daily around us, we cannot expect to attain to the peace and goodwill which in the next life will be the portion of those happy souls who have striven and overcome here.

L. J. J.

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.

HACKNEY.—SIGDON-ROAD SCHOOL, DALSTON-LANE, N.E.—On Sunday last Mr. D. J. Davis gave an inspiring and logical address on 'One of the World's Great Needs' to an appreciative audience. Mrs. Webb followed with successful clairvoyant descriptions. On Sunday next, at 7 p.m., Mrs. and Mr. Roberts, address and clairvoyance.—H. A. G.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—At the circle on September 14th, Mrs. Boddington gave some convincing tests. On Sunday last Mr. H. Boddington answered various questions from the audience, in a bright and interesting manner. On Sunday next, at 11.15 a.m., open circle; at 7 p.m. (prompt), service. On Thursday, at 8.15 p.m. (Room 3), investigators' circle for psychometry and clairvoyance. Silver collection.

MANCHESTER CENTRAL ASSOCIATION.—55, CROSS-STREET.—On Sunday last, morning and evening, Mr. John Lobb, C.C., addressed crowded audiences, many being unable to find standing room. He has promised to give another address here shortly. On Sunday next Mr. E. W. Wallis will speak, at 11 a.m., on 'The Right Spirit,' and, at 6.30 p.m., on 'One Life or Two?'

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Thursday, September 14th, Nurse Wragg and Madame Gore gave clairvoyant descriptions. On Sunday last Mr. E. Burton's instructive address was followed by clairvoyant descriptions by Nurse Wragg, with names, which were all recognised. On Sunday next, at 7 p.m., prompt, Miss Violet Burton, of Blackheath, will give an address, and Nurse Wragg will give clairvoyant descriptions; also on Thursday evening.

TOTTENHAM.—193, HIGH-ROAD.—On Sunday morning last Mr. Parsonson read a helpful paper on 'The Responsibility of Spiritualists.' In the evening Mr. J. Conolly, in a spiritually uplifting address on 'The Dialogue between Jesus and Nicodemus,' dwelt particularly on the necessity for the 'New Birth.' On Sunday, October 1st, at 11.30 a.m., Miss Kidd on 'Anti-Vivisection'; at 7 p.m., Mrs. Effie Bathe on 'The Hope of Heaven.' Solos by Madame Leslie Dale, R.A.M.—N.T.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mr. E. W. Wallis gave an excellent trance address, the subject being 'If.' Although such a short title the inspirers dealt with it so ably that the audience were deeply interested. Mr. Cooper, acting president, ably fulfilled the duties of chairman. On Sunday next Mr. A. V. Peters will give clairvoyant descriptions; doors open at 6.30 p.m., commence at 7 o'clock sharp.—S. J. W.

CHISWICK.—AVENUE HALL, 300, HIGH-ROAD.—On Sunday last the morning circle was well attended, and good healing power was manifested. In the evening Miss Porter's inspirational address was much appreciated. The after-circle was attended by several strangers. On Monday last Mrs. Imison's clairvoyant descriptions were very successful. On Sunday next, at 11 a.m., circle; at 7 p.m., Mr. D. J. Davis, address. On Monday evening next Mr. Clowes will give clairvoyant descriptions.—H. G. H.