

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT"—Goethe.

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

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NOTES BY THE WAY.

Archdeacon Farrar in his sermon preached on Hospital Sunday speaks of pain, disease, and sickness as "emphasising for us the eternal distinctions betwixt right and wrong." He speaks also of their being meant to warn us against things "inherently hateful to God." This is probably good pulpit theology, yet it leaves the mystery of pain as far off solution as ever. "Inherently hateful to God" is a somewhat curious expression, which seems meaningless unless the God intended is thoroughly anthropomorphic. The pure Materialist says that pain helps you to avoid that which is unpleasant, and so gradually perfects the human race, because man seeks out many inventions for avoiding pain. Perhaps the two theories mean the same thing. Archdeacon Farrar, however, seems to get a little confused himself, for he says:—"Take the noblest, purest, truest characters that you have ever known: would you find them among the vulgar and the comfortable who have never known anguish or pity, whose hearts are cold as ice and fat as the ram? No; but you would find them among men who have suffered and who have done, among men who have bowed in humble submission to the afflicting dispensation of God, who have added a cubit to their moral stature." That is, suffering, which is the outcome of sin, is used by the Power to whom sin is hateful, in order to make the individual to whom that suffering is applied, more like Himself. This seems inconsistent. In "LIGHT" for July 2nd, 1887, there was an article on Pain, where a solution was attempted from the point of view of aggregation and segregation—aggregation being evil, and segregation—in the moral world, altruism—being good. We extract the following from that article, but only because there is some sort of suggestion in it:—

Now, without going into any speculation as to the nature of the Ego that feels the pain, we all agree that pain is felt by us, and that that pain occurs when any break takes place in the normal state of things. Physical pain, as it is called, is always produced by the occurrence of some lesion in the organism of the body—that is, whenever the aggregative action which keeps the body together, as such, is interrupted. Mental pain, "sorrow," is also generally produced by some action of segregation—loss of property, loss of position, loss of love, death of friends, and so on. The sorrow of a husband for his dead wife is that she has gone from *him*, not that she may be alone, and he cannot help her more; the grief for the dead child is that one hears its voice no longer—something has gone from the sufferer of the pain. According to the teaching of Dr. Bain, who may be fairly taken as the exponent of the particular phase of thought which he portrays, these pains would lead to providing against loss of money, position, love, and so on, and to taking proper means for the avoidance of death among those dear to us, and as a matter of fact, being under the influence of

aggregative force, we do so act, the *dear*ness itself being the result of this same aggregation.

We have said that these pains are *generally* produced by some act of segregation; but there remains the case of those who, somehow or other, have been used to the opposite state of things, that of which the atom of negative energy is the type. These individuals being here in a state the conditions of which are opposite to those in which they have originally developed, must of necessity feel pain or "sorrow," though from the opposite cause to that of segregation; they feel the anguish caused by compression into a narrower range of existence.

If, then, there be any reason for supposing that these two states, positive and negative, exist, and there does appear good reason for the supposition; and if, though not knowing what is absolute good and what absolute evil, yet from some relativeness yet unexplained—perhaps having its place in a condition other than that of either of our present positive and negative states—we may conclude that the state of unselfishness or of segregation is better than its opposite, surely we can get at some clearer notion than hitherto of the meaning of pain. Physical pain should lead to the desire for such a residence for the soul as would not be subject to organic lesion, for a more natural and reasonable habitation, uninfluenced by the evil of aggregation. Thus bodily pain itself points to a better and purer life. Sorrow, whether caused by loss of possessions, loss of friends, or death, becomes a purifier, and does its work, not as Dr. Bain would have it, by teaching avoidance, but by the gradual elevation of the individual into that region of unselfishness where sorrow cannot come, because the foundation on which it is built exists no longer.

The "Christian World Pulpit" gives us a more detailed account of Mr. White's discourse on the Philippian soothsaying girl. We have nothing to add to what we have already said about this remarkable production. There is one passage about Paul and Silas, however, which did not appear in the newspaper report, and which we give here, because it contains a clear assertion of that most immoral doctrine of immediate remission of sins, which Spiritualism does not encourage. Paul and Silas in the darkness of the night, as we know, sang praises to God—like two night-ingales, Mr. White says, with some confusion of metaphor, and:—

Then suddenly came the answer to their prayers and praises from the glorified Saviour, whose testimony against the contemptible lying wonders of the soothsaying, "gospel preaching" slave-girl had brought them into such woful shame and anguish. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and every man's bonds were loosed," and feet and hands were miraculously set free. Roused by the earthquake, the jailor, finding the prison doors wide open and thinking the prisoners had escaped, was about to kill himself in desperation at his own danger. From this the Apostles saved him, by assuring him at once that the prisoners were all alive and in their cells. He falls down before Paul and Silas, now recognising in them some wondrous messengers of celestial power, and asks and learns the way of "Salvation," of which the slave-girl had spoken, and of which he must have had a very confused idea. And they spake unto him—imagine their presence of mind among such horrors—the word of the Lord, which he believed; and they baptised him the same hour, showing that Apostolic baptism was the immediate sign of the washing away

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of a man's old sins, and was not to be delayed until further reformation; because reformation must come from preceding pardon and future purity from present peace with God. Thus he washed them from their bleeding stripes, and they washed him, in the twilight, from his divers sins, in holy baptism; and he brought them unto his own lodging over the gateway, and laid them there, "rejoicing in God with all his house." And what a strange party was there!

One cannot see why this poor girl was so bad; she kept on telling the people that Paul and Silas were servants of the Most High, and even spoke to the jailor about salvation. Mr. White takes the earthquake story to be true without the slightest hesitation. One would like to know a little more about that earthquake.

The following has appeared in the "Daily Chronicle":—

A debate is arranged on the apparently ever-attractive subject of Theosophy between Mrs. Annie Besant, its untiring defender, and Mrs. Frederika Macdonald, a lady well-known as an exponent of Buddhism, who has lately been attacking Theosophy with considerable vigour. The subject as defined by Mrs. Macdonald is as follows:—"1. That Theosophy, while professing to serve modern spiritual need, is working against the modern spirit and for superstition. 2. That Theosophy is doing this under the mask of Buddhism, whereas Theosophy represents correctly no Indian philosophy, and has its starting point and goal in aims and principles opposed to Buddhism." Mr. Rhys Davids, the eminent scholar and the secretary of the Royal Asiatic Society, has consented to take the chair, and the debate will be held in the Great St. James's Hall on Friday, the 30th inst. Mrs. Besant's share of the proceeds is to go to the H.P.B. Home for Little Children, in order to support there some of the hapless little ones rescued from parental cruelty by the Rev. Benjamin Waugh.

Information has come to us of the intended formation of one of the most remarkable public companies ever projected. This is the "Direct Spirit Slate Writing Company, Limited"! 1000 shares in which will be issued at a pound per share. Full particulars are promised, and we await them with interest. In these days of company promoting one cannot be too careful about investment, and this "Direct Spirit Slate Writing Company" seems, so far, of the vaguest. Who is to write—the directors. Evans, or who? The word "Spiritualist" has sometimes been used as synonymous with "crank"; let us assure the worthy projectors of this precious scheme that it is not also synonymous with "fool."

If anything were needed to show how very much is wanting before Palmistry can attain to the dignity of a science, the following from the observations of the "Palmist," the organ of the Chirological Society, on "Cheiro's" "Book of the Hand," would supply that want:—

We must confess to being somewhat disappointed with "Cheiro's" "Book of the Hand." There is very little that is original in it, either in method or theory. It is clearly and simply written, and so far carries out the object aimed at by the author, but we had hoped for more than this from the great experience laid claim to by the writer, as there are many other books which do as much, although "Cheiro" decides that they have never "got within touch of the general public." This is curious, as some of them have run to eighteen thousand copies, and are still selling briskly.

We are sorry to see, also, that the author, in common with so many others, mixes up characteristics and facts. He says (p. 14) that a hollow hand shows a bitter domestic experience, not, as we should say, the peculiarity of character which so often leads to it. He considers also that a Jupiterian Heart line is more demonstrative and less controlled than a Saturnian one, which we should have considered to be rather the reverse; and he takes Miss Farnell's reading of the walled thumb as a sign of tact, which our experience entirely contradicts.

He is quite wrong in saying that the marriage lines are ignored in most books of palmistry, but it is true that there is much confusion outside our society on the subject. "Cheiro" takes the old and common reading of the horizontal Metacarpal

lines, and does not add anything much to our knowledge on the subject. We should like to ask the palmists who go upon these lines as marriages, how they account for the number found in most hands. If these are marriages, what a much-wanted book we must be! When it comes to a study of hands, the book fails to pieces altogether. Evidently "Cheiro" requires a great deal more study in this mighty subject.

SOME MODERN WITCHCRAFT.

The "Religio-Philosophical Journal" gives a summary of a lecture on Witchcraft in Paris, by Charles de Thomassin, given before the Society of Scientific Psychology of Munich. The lecture was delivered in February, and appears in the April number of the "Sphinx." Those who read the French newspapers must have been struck with the hold the deep mysteries of the Unseen have obtained on the French—especially the Parisian—mind, and it will be remembered that some short time ago the "Arena" of London gave some curious particulars as to this cult in the same city. The lecture of M. de Thomassin appears to have been mainly occupied with the story of the Abbé Boulan, who is described as the King of the Exorcists. This was the Abbé Boulan whose death had recently been noticed in the French papers:—

This Abbé Boulan was consecrated a priest when quite young. Soon his superiors observed in him a restless spirit, which had a great bias for mystic subtleties. He was vain, not to become too much engrossed in them. It was vain, in the beginning at Paris the young priest made himself the representative of the Johannic doctrines, to which he sought to give a new mystic clothing. Immediately after becoming the professor in a nunnery he adopted the plan of making his mystic views more practical.

The heads of modern Catholicism soon found, however, that the good Abbé was departing somewhat from the teachings of the Saviour, and his utterances were calculated to give offence to pious ears. They were in doubt about his special mission, which he believed he possessed, and which consisted in obtaining for the God of love again the victory over Satan who, according to his view, was to make himself more perceptible in our time than was admitted by the theologians, and as delegated from heaven to free the faithful who were possessed by unclean spirits. Watched by the inquisitors, he continued his activity in the nunnery.

He could have found no better place for the exercise of his task for which he was now qualified. As the nuns noticed that an exorcist exercising an apparently great power was dwelling among them, they began to complain to him confidentially of the frightful attacks they had to endure from Satan and his subjects.

As the Abbé exorcised these troubled women apparently with success, he incurred the anger of the heads of the Church. He had given himself out as an ambassador of the Divine Paraclete of Love, who could by that overcome Satan. The cardinals, however, considered that the Abbé Boulan was himself "inspired by evil and diabolical spirits," and so condemned him. Coming back from Rome, where he had heard his condemnation, he took up his residence at Lyons:—

Persons who met him in Lyons related marvellous things about him. Angara in his "Study" in "Figaro" declares that these persons whom he had spoken to about him, and furnished an enthusiastic report of the virtues of the ex-priest, regarded him neither as lying nor insane.

Abbé Boulan, who occupied himself much with magnetism, but of course connected with it religious teachings, seems to have been one of the most skilful magnetisers. A large number of sick persons claimed to have found recovery through him.

He was at last punished, through the efforts of the regular doctors, by imprisonment for the illegal exercise of medicine. Besides his activity as magnetiser the priest of former days developed also those faculties which created for him in wide circles the additional name, "King of Exorcists." He had now a much wider theatre for his work than the nunnery. From all parts of France were brought to him persons, who were supposed

to be possessed, and he is said to have really cured very many of them by his power, his faculty of suggestion, if so it will be said. He freed, however, the bewitched not only from their sufferings, but, it is said, if certain reports are to be believed, understood how to transfer the evil over to the evil witches themselves.

Angura related the following in regard to this: If you, fearing a spell, consulted the Apostle, he began to put a clairvoyant to sleep and sought through her enlightenment as to who the witch was and what kind of enchantment used. If it was a severe case, he took his flight to "Melchiselech's Ruhmes Oppen," where the following ceremony took place:—

The officiating person had a silver cup with consecrated bread and wine put upon an altar, consisting of a table and a tabernacle of wood; on this was a cross, surrounded by a tetragram. He immediately put on his priestly garments, a long red robe with a red and white girdle and a white cloak, on the breast of which was cut out the form of a cross, and began to read the sacrificial prayer.

He who was desirous of the aid of the Apostle was brought to the neighbourhood of the altar. Boulan then went on with his supplications, and laid his left hand on the head of the bewitched. Thereupon he stretched his other hand out, begged the archangel Michael to aid him, and adjured the glorious legions of angels to bind the bad spirits. Now came the moment of the prayer of exorcism and the officiant cried it out three times, after he laid the hand of the supplicant on the altar. Then bread and wine were extended to him, with which the ceremony was finished.

In this way would well-known Parisians be cured of the ills, which, according to their view, their enemies acquainted with wizard's arts, who belonged to the Cabbalistic Rosicrucian order lately revived among Parisians by Stanislas de Guaita, had affected them with.

M. de Thomassin says that Boulan was the enemy of this Order, believing that some of its members practised Black Magic. The sudden death of the Abbé, who had come to Paris from Lyons in good health, was by Haysmans and Jules Bois, in articles which appeared in "Gil Blas" and the "Figaro," attributed to Black Magic, employed by Peladin and Guaita, members of the revived Rosicrucian Order:—

Haysmans relates the following: It is indisputable that Guaita and Peladin daily engaged in black magic. The poor Boulan had been continually in conflict with bad spirits, which they sent him. Through two years they had despatched these from Paris to Lyons, and it was according to his view quite possible that the Abbé had succumbed to a spell. "I am sure," continued Haysmans, "that Peladin and Guaita have done all they could to injure me. You see, every time, when I wish to go to sleep I receive blows on my head and in my face from, as I may say, however, fluidic fists. I might suppose that they are subjective feelings of hallucination, dependent on great sensibility of my nervous system. I am inclined to think, however, that it is a matter of magic. For proof of it I say to you that my cat, who certainly is not hallucinated, likewise, at the same time as I, receives blows on the head. And it is certain that Madame Shibant, a worthy woman, whom I became acquainted with at Abbé Boulan's once, speedily cured me of this maleficium. Since our friend has died I feel double blows every evening."

If there be a White Magic there is undoubtedly also a Black Magic, and if there be any truth in the statements made by the French journalists and M. de Thomassin, that Black Magic is practised at the present time, there is exceeding danger in meddling with the Unseen unless equipped with the "whole armour of God."

IRREVERENCE everywhere is blindness, not sight; you can know nothing which you do not reverence. . . . All of the mystery which surrounds life and pervades life is really one mystery. It is God. . . . It is Love. And of this personal mystery of Love—of God—it is supremely true that only by reverence, only by the hiding of the eyes, can life be seen. One who thinks to look God full in the face and question Him, blinds himself thereby, and cannot see God—he sees something, but what he sees is not God, but himself.—PHILLIPS BROOKS.

STAR-WORSHIP.

The following extracts are from a condensation in the "Literary Digest" of a paper in "Russkiy Wiestnik," St. Petersburg:—

A few years later I travelled in the Sahara, accompanied by an Arabian Nimrod; this old hunter had never been in any mosque. He was a votary of stars and nature. "My prayer," he said, "is not the result of my intellect. Nature whispers it to me. The sky is to me like a book; in the stars, the eyes of Allah, I read His holy will. I pray to the Sun, the Moon, and the stars, and these prayers reach the ear of Allah as well as the beams of the stars."

I did not remain long in "the land of death and fire" as the nomads call the Sahara, but directed my wandering steps to the camp of the Tuareks, the lovers of freedom. One night the young people were singing and dancing round the blazing fire under the silver light of the moon. On a sudden they stopped and cried: "Aphaenor, Aphaenor!" lifting their hands and heads up to the sky. Then the daughter of the chief, a young, pretty, slender girl, the best singer among them, stepped forward, and sang with a soft, melodious voice a solemn hymn to the Moon. This hymn was repeated in a loud, sonorous voice by the young men. This worship, in the stillness of night, resembled that of the Sabeians, the votaries of the stars.

Another night I spent with the Turkomans near the Caspian Sea. They, too, were star-worshippers. "When people die," said one of the oldest, "their souls go to the stars, whence they come down to earth and hover round our fires. The souls of the just people shine in the skies as the brilliant stars; those that are less good have scarcely any light at all. In our times there are no great saints, and consequently there appear no brilliant new stars; even new small stars have not been seen in the latest times. Now and then large stars fall down from the sky. Allah is angry with the just ones, because they are conceited and desire to be worshipped. Therefore he flings them down to earth. Under the form of Sun and Moon, Allah Himself goes up and down the horizon, the Prophet and all just ones following Him."

One night, when we were travelling through the desert, in Middle Asia, there appeared a strange phenomenon in the sky; it was like the zodiacal light, and caused a lively discussion among my companions. "That light," they said, "comes from Heaven to show Allah the way to Kerbel (a place of pilgrimage). Blessed are those who see that light, still more blessed those who are seen by it. 'Twill not be long ere the sky will be darkened, then the evil spirits arise trembling before Allah; at that hour the right believer dares no more look at the sky, he directs his eyes to the holy Kerbel." In half an hour we were at the caravansary. Before I stretched myself on my couch, I stepped out on the flat roof of the building, and to my astonishment I saw on the cold floor my companions kneeling with uplifted eyes and hands saying their silent prayers. I understood then that they were star-worshippers and Mohammedans.

In the solitary steppes of the Mongolei I found traces of the old star-cult. Many Buddhists believe in these celestial bodies.

In the deserts of Arabia, and not in Mesopotamia, were the first astronomical observations made. By their movements were predicted certain meteorological changes; the divinity living on the stars was, according to their idea, the cause of drought, wind, hail, or storms. Thus the sky became for them an open book, whence they drew all their knowledge. The stars influenced their whole life and had soon an active part in the fate of man. The lively imagination of the man of the Orient clothed them with the greatest varieties of forms.

What was star-worship in its beginning led to the adoration of stones, trees, water, and many other deities, including God Himself. All Sabeians or Star-worshippers had acknowledged, even long before Mahomed's existence, One Great Being, though they worshipped a whole pantheon of lower beings. "The desert especially leads to monotheism," says one ethnologist. "For the son of the desert Allah is one great, universal Power, One Being, revealing Himself in His qualities, in deities of second order." These deities the Arabian addresses very often, either to gain something or to be protected against some danger. In former times at most solemn events they lighted a fire at which they swore their oaths; sometimes they sacrificed animals; a remnant of this lost custom is preserved in the bleeding of the hands, whenever a league or covenant is made between two persons. Their processions go round the altars of

sacrifice: their round dances are only imitations of the rotary movements of stars.

I spent my last night in the desert; there were no lights nor colours; darkness round about; the soil, sand, stones, the pointed grass blades, and the grey feet of the camel all were like one dark grey mass; sky and earth were floating together; there was no horizon, only the golden stars lighted this mass. There was no sound nor change; only now and then I smelt the perfume of the myrrh that here and there had found a shelter between the stones. In the sky we saw the brilliant Sirius, the beautiful Venus, the bright Capella, and the Palance. The camel stopped in its march, and the Bedouin, wrapped in his white burnous, falling down from his broad shoulders, his bronze face framed by the striped turban, rested on his spear and directed his eyes, shaded by long lashes, to the constellation of Mars, the evil star. He looked at it with a firm and resolute expression; convulsively he pressed his spear, and led his camel with a firm hand the other way.

He tarries for a few minutes; the stars tell him which route to take; where to find a refreshing spring; where stands his tent, and where his young wife is waiting for him. Until this day the stars always brought him good luck; but there lurks the star of evil, frightening the suspicious son of the desert. For some time he is lost in reverie; for some time his eyes try to read the stars. Of a sudden a beam of joy flashes from his eyes; he takes the reins of the camel in hand, lifts up his spear, his eyes seek the far horizon. The evil star does not frighten him any longer, two good ones have appeared beside it; they guide him to the far distance. The ship of the desert puts itself in movement, while the Bedouin, whispering a prayer, "Allah be praised!" directs his grateful look up to the sky, whence the sparkling eyes of God look kindly down upon him.

"SPIRITUALISM: WHAT IS IT?"

The following characteristic letter appears in the current number of the "Christian World" under the above heading:—

Sir,—Its primary and only true and original meaning is that created in America in the epoch year of 1848, and imported into Great Britain soon after: The averment by *physical proof* that the human mind at physical death continues to live and think and act in the ethereal substance usually called in Scripture the "spiritual body," a body created at physical birth, and developed with and through the chemical substances that build up and sustain the physical structure we at present live in; and withdraws from that structure a spiritual body, sustained and influenced by the yet more ethereal substance we name spirit; a progress we can somewhat understand through the phenomenon of the caterpillar and butterfly.

As possibly the only survivor of the original band of active British Spiritualists, I enter my protest against the ethical costumiers, who, like men-milliners, make a living by scissoring out theories on their educational beliefs and falsely calling them "Spiritualism," and who, by Press and platform, cover over with the rags of imagination the central figure of man—a spirit, a person. Therefore it is that sects of theory-Spiritualists are as numerous as Christian sects, and Spiritualism pure and vital is concealed.

As a member of the Church of England, and having full faith in its leading tenets in common with those of the Wesleyans, Congregationalists, Baptists, Presbyterians, and their sub-divisions, through organisation details, I rejoice to rest in the facts, that while Moses and St. Paul forbade association with angel devils through wizards and sorcerers, the Old and New Testaments sparkle with angel saints, appearing, conversing with, assisting, strengthening the man in his physical body, who puts his trust in the Lord Almighty.

To my knowledge, miracles are as rife now and of the same kind as they were in the first century of the Christian era, and the members of the Churches can as easily obtain them now as in the apostolic days. The divine power is as strong now as then; but so long as the clergy teach the people that the devil and his angels are stronger physically than the "ministering spirits," angels of our Lord, and so long as the members of the churches are timid, "mighty works" cannot take place in their churches and families because of their unbelief.

June, 1893.

J. ENMORE JONES.

FOREIGN PAPERS.

The "Spiritualistisch Weekblad" quotes from a powerful speech of Hobrecht's in Berlin against the anti-Semitic agitation led by Pastor Stöcker. Hobrecht says "it is the duty of every civilised being, and of every party, to oppose and circumvent by word and deed this fermentation against the Jews. The anti-Semitic movement is not noble, not German, not Christian."

The Berlin "Sphinx" Alliance has brought out a new Spiritualistic paper called "Die Ubersinnliche Welt." The first number contains an introduction in which the aims of the Alliance are explained to be: (1) To contribute to the investigation of so-called occult science by means of experiments, scientific addresses, and conversaziones. (2) To embrace as members and co-operators, without distinction of class or creed, all who make the command "Love your neighbour as yourself" their "rule of life." In the first number Dr. Carl du Prel begins "A Contribution to the History of Occultism," and Carl Hoffmann has an article on "Professor Förster and Spiritualism," while in addition to other interesting matter there is an account of a "Sphinx Alliance" séance with the physical medium, Mrs. Minna Demmler. The following is from the columns of this paper:—

In St. Petersburg a Russian "Le Normand" died lately in the person of Mrs. Fild—of whom many, and not exclusively people of undistinguished rank—maintain that she really possessed the gift of prophecy, and that in almost every case her predictions have so far been fulfilled. A Russian Admiral paid her for many years a pension of 600 roubles (about £100) because in earliest youth she had foretold his brilliant career in every particular. To Colonel Suideiken she foretold, years before it occurred, all the circumstances of his tragic end. She also predicted the death date of the well-known writer, Destojewski. That was rather a gruesome phase of her quality, but she had fine sides to her character. She had two consultation fees, one about sixteen shillings and the other thirty-two, but to those who could not afford to pay she gave her services gratis. It is said that she has left a large fortune, and has bequeathed a considerable portion of it to charitable institutions. Her friends also state that she has left written prophecies in which the political future of Russia is described. It might be useful to publish these at once.

A Batavian correspondent of the "Handelsblad" tells the following story: You will remember that a few weeks ago a report went the round of the papers to the effect that a Customs officer somewhere in Oosthoek cut down a sacred tree against the wishes and warnings of the populace. The officer did not trouble himself much about the warnings, and the results do not appear to have troubled him much, either. Indeed, he seems to have somewhat shrewdly turned the affair to a little profit. Since the fall of the tree his house, it is reported, has been beset by one or more invisible beings who knock things about in a general way, and destroy some. These agents are invisible to the owner of the house, and to the majority of the inmates, but not to the owner's son, a boy of about eight years. He sees the approach of a personage clad in white and wearing a turban (compare "Ghosts in Java," in "LIGHT" of April 8th). On one occasion the boy called out, "Papa, there he is again. He is lifting the vase." The bystanders saw nothing, but an instant later the vase was on the floor, shattered into a dozen pieces. People in the neighbourhood have had their curiosity aroused, and have taken lodgings in the house in order to satisfy themselves as to the accuracy of the facts, and they—so runs the story—can do nothing but confirm them. They sit down to dinner and suddenly all the finger-glasses are upset by some invisible agent and the water streams over the table. The poor little chap who warns his father of the agent's approach suffers sometimes disagreeable inconveniences, such as might very readily disgust a child with the performance of this simple duty. Occasionally the curtains of the empty room open without the intervention of any visible beings, and at other times all the bells of the house start ringing simultaneously. It is a lively place, and the writer who sends the story of these phenomena, not having seen them, does not, of course, believe in their supposed origin, but adds with regard to the *bona fides* of all concerned, "I can only say that it is maintained here in the most positive manner." What more he could want in the way of evidence—beyond a personal experience which seems to have been within reach—is not very clear.

THE greatest friend of Truth is Time; her greatest enemy is Prejudice; and her constant companion is Humility.

A SHORT WAY WITH THE SPIRITS.

We are indebted once more to the "Literary Digest" of Boston for one of those condensed essays from foreign journals which we should not otherwise get. The following, called "Spiritism," by Arne Garborg, is from the "Samtiden," of Bergen. The explanation propounded is quite simple when the propositions on which it is founded are proved. "While there is life, there is purpose, and no purpose is without a directing will behind it." One naturally asks, what is life? what is purpose? and what is a directing will? and how do they depend upon each other? and so on. Akáskaw is possibly Aksakof.

Even A. J. Davis admitted that "spirits have but seldom communicated with men," and most Spiritists have now-a-days underscored "seldom." Most Spiritistic phenomena are now explained to be "mediumistic," viz., dependent upon certain qualities and doings of the medium. Akáskaw groups all so-called Spiritualistic phenomena under three headings, only the last of which includes spirits, and but few phenomena can be counted under it.

The Spiritists have claimed that our immortality would be proved if we could get hold of a spirit. Is that really so? Might the possible spirits not be *Devils*? The Fakirs believe they are. To explain immortality by Spiritism is no explanation. To explain a phenomenon or a thing means to put it in such a relation to something *known* that it becomes apparent. The spirit-hypothesis places something unknown in relation to something still more unknown. Such a method is theological, but not scientific. It neither denies nor affirms. There are "possibilities" everywhere, both in the world of matter and spirit. There are many things in the Spiritualistic phenomena for which it is very convenient to use the spirit-theory, and may be it is the only explanation. But to apply that theory to all such phenomena is very indiscriminating, even ridiculous.

When people undertake to explain the Spiritistic phenomena, they naturally start with physical causes. In how many ways has table-dancing not been explained? Still, one element remains to mystify. The power which acts has an intelligence. Whence this intelligence? To leave spirits out of the explanation, we must look for some connection between the nerve-power of the medium and consciousness. But, say the objectors, the medium is usually *not* conscious. The medium sleeps, and sleeps in a *trance*; the medium is entirely ignorant of all effects produced. As it is evident that it was not the ordinary consciousness which was at work, recourse was had to the "somnambulant" consciousness which was at work. What is "somnambulant" consciousness? Is there such a thing? Yes. Hypnotic experiments have proved that, under certain circumstances, a "somnambulant" consciousness not only exists, but can act very independently. It is common among hysterical individuals. Take an hysterical person of independent "somnambulant" consciousness, give him the necessary "nerve-power" and the power to hypnotise himself, and we have the "Spiritistic medium."

But here is another difficulty. Some mediums do not sleep. The answer is that hypnotic experiments have proved that hysterical persons need not sleep in order to set free their "somnambulant" consciousness. Here, then, is a theory which seems able to explain much.

[At this stage of the author's paper he gives a long account of experiments made with one Mr. Z., which we have not space to reproduce.]

It appears from Mr. Z.'s history that though he was not conscious, yet his conscious ego in some roundabout way directed his dream-life. The conscious volition, which permeates a medium's being, cannot be destroyed by any trance. It remains, and "unconsciously" moulds and directs the ever-active imagination, even though this be "deadened" by a trance. Some may say, "Yes, but the medium sleeps. How can there be any 'directing ego'?" The difficulty is only apparent. No sleep, magnetic or other, destroys the medium's life. Where there is life, there is purpose, and no purpose is without a directing will behind it. During sleep there is in the brain, so to say, one spot which does not sleep. We know that from every-day experience. We lie down to sleep in the evening with the purpose of waking up at a certain time in the morning, and we do wake up at the right time.

The hypnotic sleep may be as deep as possible, yet the hypnotiser is always *en rapport* with the medium. This connection can be but a limited state of wakefulness, yet it is wakefulness and opens the avenue for impressions. If the medium hypnotises himself, he must remain *en rapport* with himself. Why not? It is not the whole being which is hypnotised; only some parts of it. Were the whole being hypnotised, it would cease to live. The "life-principle" is not hypnotised.

ACCURACY.

The following observations from the "Religio-Philosophical Journal" are very pertinent:—

With most people inaccuracy is the rule, accuracy the exception, in matters of observation and the conclusions derived therefrom. Accuracy to a large extent depends upon the mental constitution. One must have not only the habit of observing but the power of discriminating, of making distinctions. There is needed intellectual as well as moral integrity. One of the main differences between the savage and the civilised man is this: The savage sees a few things; the civilised man sees many. As a writer says, "The world grows for us as we grow." A man of science will view an object and observe all its various aspects and a thousand distinctions where the savage will see it but in the aggregate, that is, only as one homogeneous thing. One of the reasons why the intellectual man passes so many things unobserved is the vast domain which is opened up to his power of observation and reflection. The savage has so narrow a range, like that of the lower animals, that what he sees is impressed vividly upon his mind. The very largeness of the field of observation contributes, in the ordinary mind, to inadequate or inaccurate observations. Hence in investigations that require not merely good eyesight and hearing and sensitive touch, but keen powers of discrimination, there is a general lack of competency and general liability to error, not only in conclusions arrived at but as to what is seen, the facts,—the data on which conclusions are based. A man relates to you what he sees and his narrative fails to make any impression upon your mind. If you mention this to him or he infers it from your indifferent manner, he is very liable to think that you question his honesty, and one has often to remark under such circumstances, "I do not doubt that you are perfectly honest in what you say." Then, of course, there is an implied reflection upon his intelligence and he will remind you that his judgment in ordinary matters is considered among his acquaintances and friends at least of average soundness. True, his judgment may be equal or even superior to that of some others in ordinary matters, but when it comes to investigations that require exceptional powers, his opinion may be of no value whatever.

A great many who investigate certain classes of phenomena which pass under the name of Spiritualism are persons of this very description. They go to a materialisation séance, they see the phenomena, and under conditions which they imagine do not admit of fraud, when they become convinced that they have actually seen a spirit and are rather impatient with those who do not accept the belief in such spirit exhibitions on their testimony. They go to a slate-writing medium, one in whose presence writing appears on slates tied together, on which even flowers artistically painted appear, and they are satisfied that there is no chance for fraud, when the fact is their satisfaction may be the result of their ignorance of ingenious methods employed by the professed medium to deceive them and to get their money by practising deception. The testimony of such persons is of no value and a large amount of the testimony offered is of this character. It has no evidential value whatever for careful, discriminating minds, who know what the liabilities of mistakes are and how utterly unfit for investigation are those who ordinarily examine subjects with which they are acquainted. Think of an unpractised person observing phenomena of a sleight-of-hand performer and attempting to pass upon the question whether the conditions of deception have been eliminated. While nothing seems more certain than that there is no chance for deception, yet the whole performance is one in which the eye and judgment of the spectator are deceived.

If, "the Journal" will add, Spiritualism depended upon the testimony of such people, certainly it would have a very frail foundation. Fortunately its genuine phenomena have put it beyond doubt, and investigation in the future will not invalidate the actuality of the phenomena upon which the belief is based.

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TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

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INSANITY AND GENIUS.

Notwithstanding Mr. F. W. H. Myers's explanation of genius as an uprush from the subliminal consciousness, there are not a few pathological philosophers who look upon it as a form of at least incipient madness. And so much do they regard it in that way that we get yet another piece of evidence that madness should be regarded from quite a different standpoint from that from which it has been hitherto considered.

There is a paper on *Insanity and Genius in the "Arena"* for June, which shows this tendency in a marked degree. As is often the custom in such papers as this by Dr. Arthur McDonald, various authorities are referred to, some presumably of more value than are others. He quotes for example Moreau of Tours, who holds that:—

Genius is the highest expression, the *ne plus ultra*, of intellectual activity, which is due to an over-excitation of the nervous system and in this sense is neurotic; that disease of the nervous centres is a hereditary condition, favouring the development of the intellectual faculties.

Moreau maintains, moreover, on the basis of geographical facts, that among distinguished men one finds the largest number of insane; that the children of geniuses are inferior even to those of average men, owing to convulsions and cerebral diseases in infancy. Genius is always isolated; it is a *summit* of nature's energy, after which her procreative forces are exhausted. Mental dynamism cannot be exalted to genius, unless the organ of thought is in a condition analogous to that of an abnormal irritability, which is also favourable to the development of hereditary insanity. When the mind reaches its highest limit it is in danger of falling into dementia. The cerebral troubles of great men, from simple nervousness to normal perturbation, are the natural, if not necessary, effects of their organisation.

Huxley considers genius to be a form of "sport." These are his words:—

Genius, to my mind, means innate capacity of any kind above the average mental level. From a biological point of view, I should say that a "genius" among men stands in the same position as a "sport" among animals and plants, and is a product of that variability which is the postulate of selection. I should think it probable that a large proportion of "genius sports" are likely to come to grief physically and socially, and that the intensity of feeling, which is one of the conditions of what is commonly called genius, is especially liable to run into the fixed ideas which are at the bottom of so much insanity.

Dr. McDonald quotes sayings of various geniuses which "seem" to bear out this contention. Lamartine speaks of the mental disease called genius. Newton wrote to Locke that he had passed some months without having "a consistency of mind." Schopenhauer confessed that when he composed his great work, he behaved strangely, and was taken for insane. Tolstoi has acknowledged that philosophical scepticism led him to a condition bordering on insanity. All this is very interesting, especially to students of things generally supposed to be hidden.

Dr. McDonald, however, does not stop here. He asserts, though without proof, that precocity is a symptom both of genius and of insanity, and as if to make this part of his argument of no avail names some foremost men who apparently showed no signs of precocity. We then get some remarks on originality.

Originality is very common, both to men of genius and the insane, but in the latter case it is generally without purpose. Hagen makes irresistible impulse one of the characteristics of genius, as Schüle does of insanity. Mozart avowed that his musical inventions came involuntarily, like dreams, showing an unconsciousness and spontaneity which are also frequent in insanity. Socrates says that poets create, not by reflection, but by natural instinct. Voltaire said, in a letter to Diderot, that all manifestations of genius are effects of instinct, and that all the philosophers of the world together could not have given "*Les Animaux Malades de la Peste*," which La Fontaine composed without knowing even what he did. According to Goethe, a certain cerebral irritation is necessary to poets. Klopstock declared that in dreams he had found many inspirations for his poems. Thus as the great thoughts of genius often come spontaneously, so it is with the ideas of the insane.

Here, again, the Spiritualist must be obliged to Dr. McDonald. "Unconsciousness and spontaneity, which are also frequent in insanity," is very instructive. A comparison of the brain-weights of certain geniuses, and the brain-weights of certain insane persons is made, with the result that "particular individuals among the insane and people of genius both show extremely large cerebral capacity."

The conclusion arrived at by Dr. McDonald is that "the fundamental cause in both genius and insanity is the same: it is the excessive psychical or nervous energy." This he founds on the modern and "fundamental conception of disease" as being an excess of normality. And this is how the article ends:—

Some characteristics of genius are originality, egotism, vanity, indiscretion, and lack of common-sense; precocity, sterility, irritability, impetuosity, melancholia, and susceptibility to visions and dreams. These characteristics belong also to the insane. If it be said that it is cruel to compare much that we consider highest in the world with insanity, the reply is, that we might as well object to classing man among the bipeds, because vultures are bipeds. Any analysis of genius that may show the closest relation to insanity cannot change genius itself. Faust and Hamlet remain Faust and Hamlet. The question is not a matter of sentiment, but of facts. Genius and great talent are those forms of abnormality most beneficial to society.

This we submit is a most lame and impotent conclusion. After having done his best to show that genius and insanity are almost, if not quite, convertible terms, and having fairly well succeeded, the writer tries to get out of the difficulty by saying that "genius and great talent are those forms of abnormality most beneficial to society." That Dr. McDonald felt that his conclusion was not sufficient is evident, for he has let slip in the expression "great talent," which is not the same thing as "genius."

The whole article seems to point to and to bear out that theory of genius and of insanity which makes both of them come from intelligence existing outside ourselves. Mr. Myers has said much on the subject, and attributes genius, as we have already said, to the uprush from a supposed subliminal consciousness. But granting that general subliminal consciousness we submit that there is ample

evidence of unseen intelligences working either in or not in that consciousness, and that these intelligences do, either for evil or for good, influence certain, though it may indeed be abnormally developed, persons. The characteristics, such as irritability, vanity, and so forth, which are possibly, or probably even, common to both are also likely to be the result of the indwelling spirit which cannot accommodate itself to the environment by which it finds itself surrounded. Any way Dr. McDonald has contributed an important addition to the literature of a subject which is of growing interest.

A LETTER CONVEYED BY SPIRIT AGENCY.

I think the following account of an experience I had some years ago in India may be of interest to some of your numerous readers. You will remember that Mr. Eglinton came out to Calcutta for the purpose of giving investigators the opportunity of studying some of the phenomena of Spiritualism, in November, 1881, and he remained there as my guest from the time of his arrival until my departure for England in the first week of February, 1882.

To make my narrative coherent, I must add that when I was in England in 1879 I busied myself in investigating the phenomena of Spiritualism, and had quite an extensive series of sittings with various mediums; and although I never met Mr. Eglinton until he came to Calcutta in 1881, I made the acquaintance of several very well-known mediums, and among them Mr. Arthur Colman, a young musician, and we speedily became pretty intimate, and I received many marvellous results through his mediumship. I left for Calcutta in October, 1879, and did not return to this country until the beginning of February, 1882.

During my absence Mr. Colman frequently wrote to me, and I have some of his letters still, notably one written from London on the 19th December, 1881, in which he asks how I was getting on with his friend Eglinton, and speaking of the pleasure it would give him could he have joined us, &c. And now to the extraordinary part of the matter.

On the 15th January, 1882, which was a Sunday, Mr. Eglinton and I had been over to spend the day and dine with our friends, Col. and Mrs. Gordon, who lived over at Howrah, on the other side of the River Hooghly. When we returned to my rooms at night we went to sit in the verandah for a bit before going to bed, when Eglinton went under control and his spirit friend "Daisy" said they had brought me a letter from London which my friend Arthur Colman had just written. I asked where the letter was, and was told to go into the next room and look on the zither, where I should find it. "Daisy" further said that they had taken the letter, just as it was, still unfinished, off Colman's desk, while he was out of the room, and that he was terribly puzzled when he got back to the room to find that the letter had disappeared, and that he would be pretty sure to write me again and tell me about it. On going into the adjoining room and looking on the zither there, sure enough, I found the following letter in Colman's well-known handwriting. I give a verbatim copy:—

16, St. Paul's Crescent,
Camden-square, London, N.W.
January 15th, 1882.

MY DEAR FRIEND,—I am wondering how you are getting on with your sittings. I often wish I could be with you; however, I suppose you will soon be leaving for England. It's now horribly cold here and pretty nearly pitch dark, altho' it is not quite five o'clock, rather different to your side of the world, I expect. Do you know, I have been looking into a crystal this afternoon which belongs to a friend of mine—just for fun, for I don't think they are much use. However, to my surprise, I saw you and Eglinton sitting under a sort of verandah. Well, then, that faded away and then I saw the name of "Gordon." I put a good deal of this down to imagination, as I have been thinking a good deal of you, though I can't account for the name. I wonder when—

Here the letter terminates abruptly, without finish or signature. It must be borne in mind that Calcutta time is nearly six hours ahead of English (5 hrs. 56 min. to be exact), and that we were sitting in my verandah at about 11 p.m., or the exact time Mr. Colman was writing, and we had also been sitting in the Gordons' verandah a great portion of the day. Bearing in mind what "Daisy" had said, and knowing that I should have left for England before the next English mail could arrive, I gave that unfinished letter to my brother, who was staying out in Calcutta, and particularly asked him, should any letters arrive by mail after I had left, in the same hand-writing, to give them both to Mrs. Gordon. Sure enough the mail that arrived after I left brought the following letter by post to my address in Calcutta.

I may add that letters from England to Calcutta took as nearly as possible three weeks to arrive, and that letters dated 15th or 16th January would not leave London till Friday, 20th, that being Indian mail day out, and so could not be delivered in Calcutta earlier than the 10th of February, whereas I had left for England on February 8th.

My brother, as requested, took both letters over to Mrs. Gordon,—viz., the one I have copied already and the other which had just arrived. They opened the letter that had come by post, and I append a verbatim copy of that also:—

16, St. Paul's Crescent,
Camden-square, London, N.W.,
January 16th.

MY DEAR FRIEND,—Something rather odd occurred yesterday! I was writing a letter to you, when I was called away and upon my return found it had disappeared from the table. I have hunted for it everywhere, but cannot find it, so I'm writing this. I wonder how you are getting on with your sittings? Famously, I expect, for Eglinton is, I know, truly wonderful.

I often think of you and wish I could be with you. I hope you will tell me in your next when you think of coming to England. I shall hope to see you then. Trusting you are well and with very kind regards,—Your friend,

ARTHUR.

After reading this, Mrs. Gordon wrote to Mr. Colman asking whether she might print an account of this very remarkable occurrence, but Mr. Colman wrote back to her, begging her not to use his name, as his family were bitterly opposed to his having anything to do with Spiritualism.

I returned from India this spring, and it was while talking over old times with Mrs. Gordon that she reminded me of this episode, and asked me whether I did not think it remarkable enough to print, the case being so thoroughly complete in every way. I have quite lost sight of Mr. Colman for many years, and do not in the least know where to find him, but I think, now that more than eleven years have elapsed since this marvellous manifestation took place, no harm can come of giving it publicity. I may add that Mr. Colman when writing to Mrs. Gordon gave her an account of the whole occurrence, which tallied exactly with what Mr. Eglinton's control told me. Indeed, truth is stranger than fiction, and to quote the well-known lines: "There are more things in heaven and earth than are dreamed of in our philosophy."—Yours for the Truth,

June 12th, 1893. J. G. MEUGENS.

LIFE BEYOND.

I watched a sail until it dropt from sight
Over the rounding sea. A gleam of white,
A last far-flashed farewell, and, like a thought
Slipt out of mind, it vanished and was not.

Yet, to the helmsman standing at the wheel
Broad seas still stretched before the gliding keel.
Disaster? Change?—he felt no slightest sign;
Nor dreamed he of that dim horizon line.

So may it be, perchance, when down the tide
Our dear ones vanish. Peacefully they glide
On level seas, nor mark the unknown bound.
We call it death—to them 'tis life beyond!

—JAMES BUCKHAM.

SPIRITUAL GRAVITATION.

It is not necessary to be a Theosophist to be impressed by the weighty words of Mrs. Besant on the Practical Application of Theosophy in "Lucifer" for June. All who accept the doctrine of re-incarnation will also feel the importance of her observations, of which the following extracts will give some idea:—

Re-incarnation, as everyone knows, is the fact that the human soul is re-born on earth for life after life, and that by the experience of each life it gathers knowledge and builds up character, bringing with it to each new life on the earth the results accumulated in precedent lives. At each return it is drawn by natural affinity to the race, family and environment suitable to itself, these forces of attraction working as definitely and as surely as the physical forces working in the solar system. The Theosophist, knowing these laws, will be influenced in his view of the slums by this knowledge, and just as a doctor would see in a filthy court a spot attractive to disease, so does he see in the spiritual, mental, moral, and physical degradation of the slum a spot certain to attract towards it souls at a very low grade of evolution. Souls of all kinds are seeking re-incarnation; some of these have behind them many lives of persistent effort towards purity and nobility of character, and bring with them tendencies towards virtue; others have behind them many lives of yielding to animal tendencies and brutal desires, and bring with them tendencies toward vice. Such types and those of countless intermediate grades are drawn back to earth to work out the results they have started in their previous lives. They are drawn to the environment suitable to their tendencies, and to the parents fitted to provide suitable bodies for the expression of these tendencies. Now, if a nation contain the plague-spots known as slums, in which are gathered together thieves and harlots, drunkards and ruffians, and in addition large numbers of men and women of good character forced by poverty into these miserable associations; if the physical conditions are evil, the mental and moral conditions depraved, the spiritual conditions dark, the total environment is such as must attract souls of a most undeveloped type as well as those bringing with them tendencies of a brutal and depraving kind. Incarnated in bodies composed of poisoned physical materials, surrounded by influences that shut out inspirations of a purifying character, these souls remain untouched by aught that might give upward impulse, and so acquire a thicker and thicker crust of degrading evil. Their thoughts, foul and malignant, fill the atmosphere around them with images which react hypnotically on all who dwell within their range, and so the putrefying spot remains uncleaned, while its activity is increased by the flow towards it of increasing numbers of souls attracted by its mephitic air.

It can hardly be said that such an immigration is one to which a nation can remain indifferent, for it means the building up of its future State out of rotten materials—out of bad citizens. According to the conditions of spiritual, mental, moral and physical life made by a nation will be the types of souls which are drawn to it for incarnation; if it permits within its borders conditions suitable for brutal and evil characters it is attracting such inhabitants, and as they increase in number it will sink lower and lower in the scale of nations, and the descent will be at an ever-accelerating rate. The practical outcome of this view of matters is that national legislation is advisable to get rid of these magnets of evil, and that it may be wisely employed as a means on the physical plane to remove physical evils.

With all this one cannot but agree; yet is the hypothesis of re-incarnation absolutely necessary? "Souls at a very low degree of evolution" have not necessarily been incarnated here. They may have been, but also they may not have been. No one would venture to deny the existence of something very foul lurking about the plague spots of which Mrs. Besant so eloquently speaks. The souls of those gone over seem to come back to their old haunts, and repeat vicariously the evil deeds which they still delight in. It does not follow, however, that they are re-incarnated. Souls of an undeveloped type are not necessarily the souls of human beings, though they may be so. And, moreover, there is one circumstance which if not explained would go far to overthrow this doctrine of re-incarnation, at any rate as far as it is connected with spiritual gravitation. "Large

numbers of men and women of good character are forced by poverty into these miserable associations." Now, if these souls have been waiting about seeking re-incarnation, it is difficult to see why they should choose a lot which may possibly either drag them down to a lower level in the scale of evolution than that at which they have already arrived, or else give them up to some years of useless struggle and degradation. Such souls are not drawn to the environment suitable to their tendencies.

A LETTER OF PROFESSOR DE MORGAN.*

It is well not to forget the pioneers of that movement towards spiritual things which has at last so thoroughly impregnated our modern thought. When De Morgan gave way before the evidence which seemed to him conclusive, he, great mathematician and teacher as he was, was looked upon with very different feelings from what he would be regarded with now. In the *Life* by Mrs. De Morgan there is a letter by her husband which possibly very few have noticed, and yet it is an important one, because it clears away all the doubt originally conveyed by the anonymity of "From Matter to Spirit," and also because it contains a categorical assertion of De Morgan on the subject of the phenomena. The origin of the letter, which is to the Rev. W. Mason, is told in a footnote with the once well-known initials "S. E. De M.":—

This letter was in answer to one in which Mr. Mason asks him, if able, to give him "some information on the interesting subject to which you alluded in your last." "I have long thought," Mr. Mason says, "that departed spirits are often with those they left at death. When Bishop Jebb had been for some time under a paralytic seizure, he said, on his recovery, that in the prospect of death he had felt that he should be as truly with his friends after death as he was when speaking to them."

This is the letter:—

Adelaide-road, August 13th, 1890.

DEAR MASON,—As touching myself I get stronger gradually. I am slowly getting my books into order, which is a long job. I have no more information of any very decided character than is to be found in my wife's book, "From Matter to Spirit." I retain my suspense as to what the phenomena mean, but I am as fully persuaded as ever of their reality.

The presence of the dead is a thing widely felt, but by certain temperaments. Bishop Jebb is an instance of no very forcible kind, because the two worlds had been in constant connection in his mind. I will give you a more curious case.

An actuary, a man of science and a keen searcher after all printing, married a second cousin of mine. He was a cheerful and kind-hearted man, but to all appearance as thoroughly unspiritual as a man could be. I never heard a word drop from him which made it appear that another life was his familiar thought. He was, though moderate in drinking, rather fond of eating, and skilled in it. The ladies of his acquaintance who had dinners to give would consult him on all details. His wife, to whom he was devoted, died, and he himself fell into a wacky state. I used to sit with him by the hour. A few weeks before his death I found him debilitated by a long conference he had had with a lady about a dinner she had to give; this merely to show that his mind was not turned to the subject of death by anything external. He suddenly turned to me and said, "De Morgan, my wife is often with me." I was astonished, not at the phenomenon, but at his being the recipient. "Often?" said I. "Every evening," said he, "and oftener." "Do you see her?" said I. "No," said he, "but I feel her presence." By these three words hangs a long tale.

With kind regards to your family, yours sincerely,

A. DE MORGAN.

WE have the choice of turning all the voices of Nature into one song of rejoicing, and all her lifeless creatures into a glad company, whereof the meanest shall be beautiful in our eyes by its kind message; or of quenching her sympathy into a fearful withdrawn silence of condemnation, or into a crying out of her stones and a shaking of her dust against us.—JOHN RUSKIN.

MRS. BESANT.

The profoundly interesting story of Mrs. Besant's psychological development continues. The "Weekly Sun" for June 18th contains another instalment. The dramatic episode of her passage through Atheism is graphically described. We may not all have passed through the phase of an absolute and reasoned Atheism, but many of us have done something nearly akin to it. Those of us who remember the struggle will also recollect how pleasantly we, too, reasoned with ourselves as Mrs. Besant does about the Beauty of Life, and such things. How ready we were with our utilitarian arguments to bolster up our imagined faith:—

With hot insistence I battled for the inspiration to be drawn from the beauty and grandeur of which human life was capable. "Will any one exclaim, 'You are taking all beauty out of human life, all hope, all warmth, all inspiration; you give us cold duty for filial obedience, and inexorable law in the place of God?' All beauty from life? Is there, then, no beauty in the idea of forming part of the great life of the universe, no beauty in conscious harmony with Nature, no beauty in faithful service, no beauty in ideals of every virtue? 'All hope'? Why, I give you more than hope, I give you certainty; if I bid you labour for this world, it is with the knowledge that this world will repay you a thousandfold, because society will grow purer, freedom more settled, law more honoured, life more full and glad. What is your heaven? A heaven in the clouds! I point to a heaven attainable on earth. 'All warmth'? What! you serve warmly a God unknown and invisible, in a sense the projected shadow of your own imaginings, and can only serve coldly your brother whom you see at your side? Is there no warmth in brightening the lot of the sad, in reforming abuses, in establishing equal justice for rich and poor? You find warmth in the church, but none in the home? Warmth in imagining the cloud glories of heaven, but none in creating substantial glories on earth? 'All inspiration'? If you want inspiration to feeling, to sentiment, perhaps you had better keep to your Bible and your creeds; if you want inspiration to work, go and walk through the East of London or the back streets of Manchester. You are inspired to tenderness as you gaze at the wounds of Jesus, dead in Judæa long ago, and find no inspiration in the wounds of men and women, dying in the England of to-day? You 'have tears to shed for Him,' but none for the sufferer at your doors? His passion arouses your sympathies, but you see no pathos in the passion of the poor? Duty is colder than 'filial obedience'? What do you mean by filial obedience? Obedience to your ideal of goodness and love—is it not so? Then how is duty cold? I offer you ideals for your homage: here is Truth for your Mistress, to whose exaltation you shall devote your intellect; here is Freedom for your General, for whose triumph you shall fight; here is Love for your Inspirer, who shall influence your every thought; here is Man for your Master—not in Heaven but on earth—to whose service you shall consecrate every faculty of your being. 'Inexorable law in the place of God'? Yes; a stern certainty that you shall not waste your life, yet gather a rich reward at the close; that you shall not sow misery, yet reap gladness; that you shall not be selfish, yet be crowned with love; nor shall you sin, yet find safety in repentance. True, our creed is a stern one, stern with the beautiful sternness of Nature. But if we be in the right, look to yourselves; laws do not check their action for your ignorance; fire will not cease to sear because you 'did not know.'"

The following passage is one of those that throw light on that unexpected change of thought by which Mrs. Besant so astonished people:—

With equal vigour did I maintain that "virtue was its own reward," and that payment on the other side the grave was unnecessary as an incentive to right living. "What shall we say to Miss Cobbe's contention that duty will 'grow grey and cold' without God and immortality? Yes, for those with whom duty is a matter of selfish calculation, and who are virtuous only because they look for a 'golden crown' in payment on the other side the grave. Those of us who find joy in right-doing, who work because work is useful to our fellows, who live well because in such living we pay our contribution to the world's wealth, leaving earth richer than we found it—we need no

paltry payment after death for our life's labour, for in that labour is its own 'exceeding great reward.'" But did anyone yearn for immortality, that "not all ye shall die"? "Is it true that Atheism has no immortality? What is true immortality? Is Beethoven's true immortality in his continued personal consciousness or in his glorious music deathless while the world endures? Is Shelley's true life in his existence in some far-off heaven, or in the pulsing liberty his lyrics send through men's hearts, when they respond to the strains of his lyre? Music does not die, though one instrument be broken; thought does not die, though one brain be shivered; love does not die, though one heart's strings be rent; and no great thinker dies so long as his thought re-echoes through the ages, its melody the fuller-toned the more human brains send its music on. Not only to the hero and the sage is this immortality given; it belongs to each according to the measure of his deeds; world-wide life for world-wide service; straitened life for straitened work; each reaps as he sows, and the harvest is gathered by each in his rightful order."

The last paragraph is very striking—"world-wide life for world-wide service, straitened life for straitened work, each reaps as he sows." This seems to be almost out of touch with what precedes it. Surely there was not much difficulty for such a thinker to accept the doctrine of Karma.

SPIRITUALISM IN MAURITIUS.

The "Harbinger of Light" of Melbourne gives the following account of a controversy which has been going on in Mauritius. Once more we find the phenomena accepted, their origin also once more being claimed for the Devil:—

"Spiritualism and the Church" is the title of a brochure of 250 pages, published at Mauritius, and containing a series of controversial letters between the Roman Catholic Bishop of Port Louis and M. Victor Ducasse, on the subject of Spiritualism, which originally appeared in the "Journal de Maurice."

It is prefaced by a telling epistle from M. P. G. Leymarie, the well-known editor of the "Revue Spirite," and is highly interesting reading.

The Bishop belongs to the Order of the Jesuits, and ought to be a skilful dialectician, but his opponent leaves him without a shred of argument to cover his intellectual nakedness, and routs him completely, horse and foot, so that after silencing the prelate M. Ducasse remained the victor on the field of battle.

The Bishop was the assailant, for he delivered three lectures on Superstitions, among which he had the temerity to class Spiritualism. M. Ducasse immediately joined issue with him, and dissected the Jesuit's allegations with a merciless hand.

It should be mentioned that the churchman acknowledges the actuality of the phenomena, but declares that "the detestable facts of Spiritualism, hypnotism, and magnetism are the exclusive work of demons"! In that case, of course, all the spiritual manifestations recorded in the Old and New Testaments and in the "Lives of the Saints," must have had a diabolical origin; and it would follow that the theological devil must be a much more powerful being than the Creator of the Universe. But it is really astonishing to find a dignitary of the Church of Rome, in the last decade of the nineteenth century, writing such deplorable drivel as is to be found in these lectures of the Bishop of Port Louis.

Accustomed to preach to congregations composed for the most part of what Paul calls "silly women," the prelate had evidently no conception that his attack on Spiritualism would be taken up by a writer quite as conversant with the Scripture, with patristic divinity, and with theology and ecclesiastical history as himself; and who was prepared to demolish every adverse statement of the Bishop by quotations from writings acknowledged as authoritative by the Church of Rome. Such was the case, however, and great must have been the amazement and discomfiture of the rash controversialist at finding the whole of his armour battered to pieces by ammunition procured from ecclesiastical arsenals. It was bad enough to be put down by quotations from the Bible, the four Evangelists, and by Paul; but to be exposed to a withering fire from the Fathers of the Church and the great schoolmen, must have been humiliating in the extreme. There was nothing for it but to turn tail and run, which, figuratively speaking, the Bishop did most expeditiously and ignominiously, leaving the last word with M. Ducasse, whom we congratulate upon the unanswerable

array of facts and arguments with which he overwhelmed his episcopal adversary. In fact his letters furnish quite a storehouse of sharp edged weapons for the defence of Spiritualism from the attacks of its enemies; and these of course are not likely to relax their efforts. For superstition dies hard, and when the light penetrates into the darkest chambers of the human mind, it is astonishing to observe the wildly agitated movements of the bats and owls who are startled and bewildered by the sudden illumination.

MODERN SCIENCE AND OCCULTISM.

That there is a subtle something filling the universe, permeating all matter and extending even to the remotest star, is the teaching of modern science. This conception of an all pervading ether has come with increased knowledge, especially in the domains of light and electricity, and is now practically accepted by most scientists. To the student of occultism such recognition, though slow and tardy, is both gratifying and helpful. It indicates that in one particular at any rate the teachings of occultism are being confirmed—ridiculed and scoffed at as they have been in the past—and it gives confidence to continue the study of the works left us by the old occultists, vague and mystical as many of them are, as containing much of value and importance to the seeker after truth. I am led to make these remarks after reading a letter of S. Tolver Preston which appeared in "Nature" of the 1st of June last. Mr. Tolver Preston is a great authority on matters relating to the ether, and has published a very remarkable book on the subject under the title of "The Physics of the Ether." In his letter on "The Velocity of Propagation of Gravitation Effects," he says:—

"It may be reasonable, then, to assume that the possibilities for the existence of a higher rate of intercommunication than this (that of luminous effects) may exist in nature, and that the bodily mass movements of the units of the universe may influence each other more quickly than their molecular movements, since gravitational disturbances or their measure appear to demand this. *It is so far certain that in addition to the luminiferous ether there may be plenty of room for finer, and therefore more mobile material, for no one, as far as I am aware, has urged a difficulty on this head, provided its presence were subservient to some great mechanical purpose.*" The italics are mine. Briefly it amounts to this. Slowly but surely science has to admit the existence of an ether. But no sooner is this conclusion reached than forward comes Tolver Preston with the suggestion—cautiously expressed, it is true—that there may be more than one ether, the second one of "finer and more mobile material" than the first. Now this is what occultists have all along taught. Truly the occultism of to-day is the science of to-morrow.

Again, there is Nikola Tesla, the greatest of living electricians. Here are some extracts from a lecture of his recently delivered in America. To occultists they cannot be otherwise than of the greatest significance. Already it seems to me the materialists have tapped the finer forces of nature and are beginning to experiment with subtle forms of matter hitherto known only to the occultist:—

"My experiments have been almost entirely confined to alternating currents of high potential. An alternating current is a current changed periodically in direction, and the word potential expresses the force and energy with which these currents are made to pass. In this particular case the force is very great. The fact that a current vibrates back and forth rapidly in this way tends to set up or create waves in the ether."

This setting up of etheric waves is, I think, not unknown to occultists. He continues: "There is a familiar phenomenon of sound termed resonance, by which a vibrating tuning fork will set into vibration another of the same pitch placed anywhere within reasonable distance. Now, if I set up these etheric vibrations that I speak of to a certain pitch, and my wire is within reach of these vibrations (not necessarily metallically connected), it will respond, provided its pitch corresponds with that of the etheric vibration. In this way I obtain energy in another conductor without any metallic connection whatever."

Who knows? Just in the same way the brain itself may be capable of setting up vibrations in the ether and consequently able to affect another brain of corresponding "pitch," so to speak, a considerable distance intervening. Otherwise how are we to account for the wonderful instances of thought transmission

that from time to time appear in the pages of "Light" and other journals?

Then Tesla made the startling announcement "that it can be quite safely concluded from present experimental evidence that an attempt to transmit intelligible sounds through the earth from here (St. Louis) to the European continent *without any cable* would succeed beyond a doubt." Again the italics are mine. Why not, then, from Thibet to London? After reading the above, are the statements of H. P. B. as to the transmission of messages altogether unworthy of belief?

But Tesla goes even further than this. "It now does not seem improbable that when by the power of thought an image is evoked, a distinct reflex action, no matter how weak, is exerted upon certain ends of the visual nerves and, therefore, upon the retina. Will it ever be within human power to analyse the condition of the retina when disturbed by thought (or reflex action), by the help of some optical or other means of sensitiveness, that a clear idea of its state may be gained at any time? If this were possible then the problem of reading one's thoughts with precision, like the characters in an open book, might be much easier than many scientific problems."

This is startling enough in all seriousness. It may be that the great electrician himself is working in this direction. We have only to learn next that "thoughts are things." The lecturer added "that for each external impression, that is, for each image produced upon the retina, the ends of the visual nerves concerned in the conveyance of the impression must be under a peculiar stress," and he pointed out "that when a sudden idea or image presents itself to the intellect, there is a distinct and sometimes painful sensation of luminosity produced in the eye, observable even in broad daylight." He quoted, too, from Helmholtz, "who has shown that the fundi of the eyes are themselves luminous, and who, upon one occasion, saw in total darkness the movement of his arm by the light of his own eye—a fluorescence of brain action, as it were."

The lecture must have been a deeply interesting one, and I should like very much to see a full report of it published. To the thoughtful occultist it is pregnant with meaning.

TITUS.

EUSAPIA PALLADINO.

Save for her singularly brilliant eyes there is nothing out of the ordinary about Eusapia Palladino—nothing to suggest that she is one of the most wonderful of living mediums. She is of average height, buxom, and youthful looking, and has a particularly pleasant and sympathetic manner. She can neither read nor write, nor even count. Her mental attainments, indeed, consist in speaking her native Neapolitan tongue and in understanding a little Tuscan. She was left a poor orphan, and was compelled to gain her own living. At nine years of age she became servant to a Neapolitan family, but as the phenomena first made their appearance here she was driven into the street, as Satanic agency was suspected. Fame, however, soon came, for Eusapia's case was investigated by some University professors, and an English lady tried hard to persuade her to go to England. At this time she never seems to have thought of turning her gift into money, but was content to marry a humble artisan, and she herself helped to augment the scanty earnings of her husband by working as a seamstress. A manifestation is usually preceded by a variety of nervous disturbances—hiccoughs, yawning, sobs, tears, and piercing cries, every variety of contortion, convulsions, foaming at the mouth, clenching the teeth, the face drawn and deformed, the eyelids insensible, the nostrils dilated, all the senses so exalted that the least noise worries her, and it is necessary to bandage her eyes. If her fingers are touched, she complains that they feel as if they are being touched with a hot iron. After some or all of these symptoms the phenomena usually occur; if not, a deep lethargy sets in. In any case all these strange symptoms disappear so soon as the manifestation has taken place.—"LA IRRADIACION."

FAME is the reflection not of the deed itself, shining in us as inspired by the deepest conviction, but the reflection of the deed shining in the recognition of our fellow-men.—W. T. HARRIS.

It is the life in the corrupting thing that makes the suffering possible; it is the live part, not the corrupted part, that suffers; it is the redeemable, not the doomed thing, that is subjected to vanity; that subjection is the one hope against the supremacy of corruption.—GEO. MACDONALD.

REMARKABLE HYPNOTIC EXPERIMENTS.

A Reuter's telegram dated Vienna, June 14th, has the following:—

Great interest has been aroused here by some remarkable experiments in hypnotism and suggestion which Professor Baron Krafft Ebing, the eminent specialist in mental diseases, yesterday carried out before a meeting of psychological experts, with the object of showing that it is possible by hypnotic suggestion to transfer persons into a former period of their lives, their mental condition at the same time undergoing a corresponding change, and that while in this state nothing is lost to their memories which cannot by suitable influence be recalled. The subject of the experiments was a woman of thirty-three years of age. Baron Krafft Ebing hypnotised her, and transferred her successively back to the ages of seven, fifteen, and nineteen, restoring her after each experiment to her normal condition. In each case she behaved, spoke, and wrote in a way corresponding to the age which she imagined herself to be.

The experiments were received by the other doctors with much scepticism. They did not consider that Baron Ebing's theory had been proved, and thought that the experiments shown did not exclude the possibility of deception.

MOTIVE IN THE OCCULT.

Mr. W. R. Old has brought his papers in the "Theosophist" on "Sorcery, Mediæval and Modern," to a close with the following apt remarks:—

And, after all, it is the motive of the mind that distinguishes between good and evil in the use of occult forces. That which links the human will to its subject, and that which guides its line of direction, is *thought*. But the will has no such direct relations with motive, and hence may be used with equal power for evil as for good. Motive is that which determines the quality of a thought: being as it were the very soul of thought, inhering in, and tincturing with its subtle essence, every mental action. And the motive is a power in itself, apart from the act, as the soul is from the body, but expressing itself by means thereof. Thus causes brought about by occult forces, may differ in their ultimate effects by reason of the motive which ensouls them, though to the outward eye appearing in all respects identical. It is this working power of the motive which distinguishes at every moment between our righteous and unholy thoughts, our actions true and false. It is, then, at the initial stage of our investigations into these subtle forces in Nature and the magical powers of the human mind, that we have need to examine our *motives*, otherwise we shall be in danger of drifting rapidly from an unconscious to a conscious participation in all the horrors I have had occasion to speak of, and others still worse, and unspeakable, included in the practice of the sorcerer. But there is another and a higher possibility for the soul of man than to fall from the ground of neutrality and natural freedom into the slavery and soul-death of a conscious sorcery. Man may take up the vesture of a higher service, he may unite his mind to that of the universe, his will to the Great Law, his imagination to the archetypal form of the Grand Man, and thus, with all his soul at one with the Spirit of Nature, draw from the storehouse of the Divine Life and Mind such power and knowledge as he can use for the benefit of the human race. And the Divine Magician stands in no need of rites and ceremonies, nor signs and talisman, nor words to bless or curse, nor forms by which to conjure, bind, or loose: he needs *nothing* having that power, which he draws from the Infinite Ocean of Almighty Love, the power to serve in "that sweet bondage which is freedom's self." But this soul-union with the Divine Principle in Nature is not for any one a thing of immediate and complete accomplishment, while for all it is difficult of attainment. Those who have not consciously and irreversibly identified themselves with the principle of evil have this God-like power within them which stands only in need of waking up; and there is no limit to human perfectibility, and nothing which can be conceived of in the mind of man which cannot ultimately become realised in man himself.

Gentleness, Virtue, Wisdom and Endurance,
These are the seals of that most firm assurance,
Which bars the pit over destruction's strength;

and if I am addressing any who, having at any time fallen under the spell of the world's many subtle enchantments, are now dis-

posed to look reproachfully upon themselves or upon others, to such I would, in conclusion, commend the spirit of these words:—

Reproach not thine own soul, but know thyself,
Nor hate another's crime, nor loathe thine own.
It is the dark idolatry of self
Which, when our thoughts and actions once are gone,
Demands that man should weep, and bleed and groan.
Oh vacant expiation! Be at rest.
The past is Death's, the future is thine own;
And love and joy can make the foulest breast
A paradise of flowers where Peace might build her nest.

LETTERS TO THE EDITOR.

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

Astrology.

SIR,—In reply to your correspondent "Corona Borealis," I am not aware that I mentioned any "astrological authorities" other than self-constituted ones, and, further, your correspondent can see by the letter quoted that I am sufficiently heretical to doubt any so-called authority, and that I am an agnostic (using that term in the sense given to it by Professor Huxley) in regard to the whole subject.

CHARLES STRANGE.

Obsession and Possession.

SIR,—The term obsession is applied by Spiritualists to a state in which a person is supposed by them to be subject to the persistent attacks of a spirit of the so-called dead, whilst possession, of which obsession is the predecessor, refers to cases in which the supposititious spirit has apparently obtained complete dominion over the patient, whose individuality seems to be lost in this second personality.

In former times, when the spirits of deceased persons were unfashionable, obsession and possession were supposed to be due to the agency of demons. To find the cause of these phenomena I do not think that we need take a flight over the borderland of life and death or call into existence a race of extra-mundane beings, for it is far more likely that the pent-up and suppressed passions break through their bonds and for a time obtain complete control over the governing faculties, and so the patient gives way to unbridled licence and indulgence. This is apparently the prime mover in the case mentioned by your correspondent, while in others suggestion and hysteria play the chief rôle.

CHARLES STRANGE.

[We print the above letter because it is a striking example of the way in which the Agnostic likes to disprove his right to that title. "Charles Strange" "knows" what "pent up passions" are, and "how for a time they can break their bonds." Our correspondent is quite right in supposing that a letter of his which was not printed trespassed on the forbidden ground of theological controversy. But that was not all, the language in which the letter was couched was not of a kind to which our readers are accustomed. One who does not know ought to beware of violence.—ED. "LIGHT."]

Exoteric and Esoteric Catholicism.

SIR,—*Apropos* of Mr. Edward Maitland's letter to last week's "LIGHT," as is well known to the initiates of the Catholic Church, there is an esoteric side to Christianity as well as an exoteric side: our Bible and Creeds thus showing forth the doctrine of the Two in One, the One in Two. Father Clarke sees the exoteric side, Mr. Maitland the esoteric side only, and on the lower plane. Mr. Maitland's letter leaves one most thankful, for the sake of suffering, sinning humanity, that, through the Catholic Church in her early Councils, a Gospel has been given to us so easy of comprehension that the wayfaring men, though fools, shall not err therein, though so deep that the angels unceasingly desire to look into it. At any rate, the Christian priesthood has not darkened counsel with words of too much knowledge to be of the smallest practical use to any living soul not to the manner born. And how few these are!

As regards the miracle at Lourdes, the Blessed Virgin, of course, as the Catholic Church has ever held, represents the Motherhood of God, the human personality being Her highest possible created representative. The Heart of Isis, Jerusalem, the Mother of all creation, beats in every breath of the ubiquitous life through which the spheres have their being. Then, surely, this so-called miracle at Lourdes was only a fulfilment of "natural law in the

spiritual world." A child cried to the Great Mother through Her representative. Spirit is in itself creative, and the creative atmosphere around her instantly took the natural form of all blessing and healing, that of "The Holy Ghost, the Comforter." "As one whom his mother comforts, so will I comfort you, and ye shall be comforted in Jerusalem."

"He could do no mighty works there because of their unbelief." "According to your faith be it unto you," and the faith of the Catholic Church in Omnipotence, and in the higher spiritualism with all its blessed results, has throughout the ages received its just reward. To a Catholic these things seem so natural as to require no explanation. Y.Z.

Conditional Immortality.

SIR.—At a meeting of the Christo-Theosophical Society held at 33, Bloomsbury square, on the 8th inst., the Rev. C. W. Allen occupying the chair, a paper was read by the Rev. R. W. Corbet on the startling question of the duty of God to man. I gathered from the lecture, and from the chairman's reply to my inquiry on the subject, that Mr. Corbet believes in universal salvation. This question has been exhaustively dealt with in a work lately written by the Rev. Dr. Petavel, entitled "The Problem of Immortality," in which he proves conclusively, to my thinking, that it depends entirely upon ourselves whether we become immortal or not; and I for my part go one step further, and say that I do not believe we shall ever become so absolutely; rather do I think that so long as by "patient continuance in well-doing we seek for immortality," we shall live, but should we ever turn away from righteousness, whether now or in the ages to come, that moment we shall enter on a downward movement, which, if persisted in, will end in annihilation; and this I think is what is meant by "losing your own soul."

It seems to me, sir, that this doctrine of conditional immortality covers the whole requirements of humanity, and at the same time fully justifies the ways of God to man. Judging from my own experience the belief in unconditional immortality, and Christ's atonement, operating, as the Churches teach, up to the last moment of earthly existence, tends to make us careless in regard to our daily life, and neutralises the good effect of that—to me—far more truthful teaching—"Whatsoever a man soweth that shall he also reap."

In your extracts from what appears to have been a most interesting lecture on "Death," by "Sapere Aude," you quote as follows:—

"Ancient Hebrews knew naught of immortality in joy, or in punishment; Rabbinic Judaism taught the doctrine of successive lives; so did the Mysteries of Ancient Egypt; so did the Greek Aporrheta, and Roman cultus; and so did and so do the great Indian Religions."

You then ask, "Why should these renewed lives be on this earth only?" I see no reason why this should be so. Why may not a portion of these renewals take place here, and the remainder in some higher sphere? Surely this earth is quite good enough at present for the spiritual development of most of us, and if so, why change it for another? Take the lowest type of humanity at the present moment, and say how many renewals are needed in order to produce a Dean Stanley or a Cardinal Manning, for instance; that lowest type may some day shine a glorious archangel in the courts of heaven, and yet this earth was good enough for the other two, so far.

You say, "Continuous existence, both before and after this earth life, seems to be a necessity." Yes, if unconditional immortality be true, but not otherwise; and you then say, "But is the existence of the individual equally a necessity?" Well, sir, so far as human beings are concerned I fail to see how existence can be, apart from individuality.

Dr. Petavel still believes in salvation through Christ's atonement, so that orthodox believers need have no fear of his writings on that score, and on page 138 he states as follows:—

"From the first to the last of its pages, the Bible sets clearly before our eyes life and immortality, but it is never the unconditional and impious immortality of the pantheistic religions. The soul is indeed spoken of as many as sixteen hundred times; but in the whole range of Scripture there is not to be found the expression 'immortal soul,' that favourite term of ecclesiastical phraseology."

If this be true—and Dr. Petavel would hardly have made the statement if it were not so—the sooner the Churches make it known and thereby lift their respective congregations out of a foul's paradise, the better. Dr. Petavel points out that there are some four or five verses in the Old Testament which appear to contradict his teaching, but that they do not really do so, and even were it otherwise, he declares that it would be like "five ounces in one scale against five hundredweight in the other." Surely, sir, if anything will help to bring about a union of religions, this doctrine of conditional immortality will do so to a very great extent, and the aspirations of Jesus for "one fold and one shepherd" will come nearer realisation than has ever been before, owing to the substitution of an impossible belief for

so many amongst us, in place of that simple teaching of the Prophet Micah:—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God." All religious worth calling such agree so far; if this is all that the Lord requires of us, why introduce other matter that produces nothing but discord? T. L. HENRI.

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM LANE, STRATFORD, E. Meetings each Sunday at 7 p.m. Speaker for Sunday, June 25th, Mr. Jeffery. RAINBOW, Hon. Sec.

99, CALEDONIAN-ROAD, N. The Spiritualists of the North and East of London are holding an outing to Epping Forest on Sunday next. Friends are invited to join. "Tessie Riggs" Retired at 4 o'clock. Meeting outside. E. F. BATTELL.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S. E. Meeting on Sunday, at 11.30 a.m.; Lyceum at 3 p.m.; circle at 7 p.m. On July 3rd a séance will be held on arrival home at 311, Camberwell New-road, at 8.30 p.m. We earnestly invite those who cannot take the trip to Epping oaks to join us there. Mr. Long's control, on Sunday, gave us a splendid address.—J. PERRY.

23, DEVONSHIRE-ROAD, FOREST HILL. On Thursday, Mr. Cootes gave satisfactory illustrations of psychometry. On Sunday Dr. Reynolds gave a very interesting address, taking for his subject a passage from the Bible, "Though I walk through the valley of the shadow of death," explaining that death was only a shadow, and that life eternal was beyond the home prepared for us by our own daily life. Many strangers were present and several questions were put and answered Sunday next, at 7 p.m., address by Mr. Munns. J. B., Secretary.

SPIRITUAL HALL, 86, HIGH STREET, MARYLEBONE, W. On Sunday evening last, Mr. Carlyle Petersilea gave a reading from his book, "Mary Anne Carew," which afforded much food for thought. Mr. Petersilea's pianoforte playing and singing were much appreciated. Next Sunday, at 7 p.m., Miss Rose Vincent, on "What must I do to be saved?" July 2nd, annual meeting. Well-known speakers. July 9th, Mr. J. J. Morse.—L. L.

PECKHAM.—IMPORTANT NOTICE.—The president of the Peckham Society of Spiritualists regrets having to announce the discontinuance of meetings at Winchester Hall, as the same cannot be had separately, and he does not feel it would be able to again take upon himself the heavy responsibility of the whole premises. It is encouraging, however, to know that many strangers have been brought to realise the truth of spirit life; therefore the work has not been in vain. He takes the opportunity to thank the Editor of "LIGHT" for kindly inserting reports, and also the friends who have generously given their services for the good of the cause.—JNO. THEO. AUST, 30, Cockspur-street, S. W.

PECKHAM RYE.—On Sunday Mr. R. J. Lees took as the subject of his afternoon lecture the "Passages to be found in the Old Testament as to the Coming and Office of Christ." This being a suggestion from a constant attendant at the Sunday meetings and a friendly opponent, Mr. Lees desired him to send on a list of the texts which he considered relevant to the idea that the coming of Christ had been a subject of prophecy throughout the ages. In dealing with the question Mr. Lees laid down the lines on which he proposed to treat it, and took as his basis the literal reading of the passages, which were taken principally from Isaiah. Great interest was evinced by the audience, which was a large one, but unfortunately the usual disturbers succeeded in causing serious friction during the course, but a feeling is growing that it is absurd that a large number of people assembled to listen to a discourse should be thwarted by a caucus of five or six, who come simply to upset the meeting. Next Sunday the minister of the "New Jerusalem Church," Walworth-road, will occupy the platform. J. C.

THE SPIRITUALISTS' INTERNATIONAL CORRESPONDING SOCIETY.—Information and assistance given to inquirers into Spiritualism. Literature on the subject and list of members will be sent on receipt of stamped envelope by any of the following International Committee:—America, Mrs. M. R. Palmer, 3101, North Broad-street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville-street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chalanca, Paris; Germany, E. Schloebauer, 1, Monbijou-place, Berlin; Holland, F. W. H. Van Straaten, Apeldoorn, Middelburg; India, Mr. T. Hutton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grande, Belozerski, No. 7, Led. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 166, Ry Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m. prompt, for Spiritualists only, the study of Spiritualism. And at 1, Windfred-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., inquirers' meeting.—J. A.