

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.

"Love has its roots in eternity, and those to whom on earth we are strongly drawn are the Egos we have loved in past earth-lives and dwelt with in Devachan; coming back to earth, these enduring bonds of love draw us together yet again, and add to the strength and beauty of the tie, and so on till all illusions are lived down, and the strong and perfected Egos stand side by side, sharing the experience of their well-nigh illimitable past."

These words are used by Mrs. Besant in the last chapter of her papers on "Death and After?" which have been appearing in "Lucifer." We are entirely at one with Mrs. Besant as to the general principle involved in her assertions—namely, that the occasionally strong bonds of love existing between people here are bonds that have been forged in some previous state of existence. Devachan and re-incarnation are, of course, necessary for the development of the underlying idea in the language of Theosophy, but that does not vitiate the possible, nay probable, truth of the principle involved. Undoubtedly there do exist attachments between persons sometimes of the same sex, oftener perhaps of opposite sexes, which are not apparently founded on the small circumstances out of which attachments of any kind are generally supposed to grow, and these can only be accounted for on the hypothesis of an affinity of higher principles than those which come within the ken of ordinary knowledge. Nevertheless a difficulty does come in. When and how were those affinities which eventually find their expression in the various forms of human affection first started? Or must we leave the "eternity" of the past to solve the question? That Mrs. Besant is right in her assertion of the "fact" we hold firmly; some people, indeed, "do" recognise the previous conscious double existence, though not necessarily in a past earth-life. And to those who do so recognise this not as a mere matter of words, or of religio-scientific philosophy, there come notions as to origins which lie deeper down than Devachan or even the Higher Self.

A correspondent, who is dissatisfied with "LIGHT," finds fault with the expression, "spiritual gravitation." Says our correspondent: "There is no gravitation of either spirit or matter. Newton gave scientists something that answered for a time, but man now should look deeper and find the laws governing these things." We are sorry to lose a subscriber, and should not have noticed the letter here, but that it represents a kind of discontent with which it is difficult to deal—that is, the discontent of the omniscient faddist. The writer of the above had evidently not read the article headed "Spiritual Gravitation," or he would, "perhaps" have not written as he has done. As to "spirit

and matter," we have pretty considerably argued against the distinction between them.

We have been asked what authorities were used by Lord Ronald Gower in his monograph on Joan of Arc, seeing that the fact of the martyrdom has been denied. Lord Ronald says: "The authors whose works I have chiefly used in writing this life of Joan of Arc are—first, Quicherat, who was the first to publish at length the minutes of the two trials concerning the Maid—that of her trial at Rouen in 1430, and of her rehabilitation in 1456—and who unearthed so many chronicles relating to her times; secondly, Wallon, whose "Life of Joan of Arc" is, of all, the fullest and most reliable; thirdly, Fabre, who has within the last few years published several most important books respecting the life and death of Joan. Fabre was the first to make a translation in full of the two trials, which Quicherat had first published in the original Latin text." The title of Fabre's work is "Procès de Condamnation de Jeanne d'Arc, d'après les textes authentiques des procès verbaux officiels. Traduction (du Latin) avec éclaircissements." (Paris, 1884.) It is not, however, with the "martyrdom" that we have to do so much as with the "voices," which seem to have been clearly established.

It is amusing to note the way in which fear is affecting those to whom the Unseen is a different place from what they thought it was, as well as those who will have none of it. Mr. Whites says the things "are," but that they proceed from the devil and his angels, while Mr. Ernest Hart says they "are" not at all. Mr. Hart, who understands perfectly the methods of publication, republication, and re-republication, has now brought together what he wrote during the winter and spring into one volume. We have not the book before us, but the following pleasing extracts from it are given in the "Agnostic Journal," and show how generous, as well as far-seeing, the author is. One hardly likes to use the term, "penny-a-liner," in connection with so eminent a member of the medical profession, but the jumble of words really suggests its use. Mr. Ernest Hart is speaking of the "so-called Spiritualists and Telepathists," the former of whom, the "so-called" ones, have attempted to introduce the element of the supernatural, and the others, presumably also "so-called," the element of a new force:—

Their pretensions are only a revival under a new form of the old follies and deceptions—often self-deceptions, and still more often impostures—which surrounded the earlier introductions of the errors of the magnetisers, the Spiritualists, and the mesmerists of the Middle Ages. The second-sight and clairvoyance of the witches and the demoniacs, of the mystics and the mesmerists, having been exposed and discredited, the same things are still from time to time revived under new names more suited to a generation which has got rid of some of the nomenclature of the past. Telepathy sounds better to modern ears than mesmeric trance or clairvoyance; but it has no more substantial foundation. It is an attempt to discover whether it is possible to see without eyes, to hear without ears, to receive or convey impressions without the aid of the special senses. The spirit-rappers, the Davenports, the Bishops, the

thought-readers, the animal magnetisers, have dropped into darkness, and are buried in oblivion. Telepathy is a silly attempt to revive in pseudo-scientific form, such as self-deception of this kind has always assumed, but in a very feeble form, and with very futile and manne results, the failures and impostures of the past. Happily, the belief in telepathy is confined to a few, and these, I am ashamed to say, chiefly in this country. It has had a feeble and lingering existence, and is undoubtedly destined to die a premature death.

These delusions, this miracle-mongering, these disordered visions and hysteric hallucinations, this exploitation of the love of the mysterious, these pseudo-magnetic attractions, these sham scientific floatings in the air or fixations of the body, these thought-readings and foretellings, these vague pronouncements concerning unseen worlds and invisible planes of beings, these playings on the fears, the hopes, the feeble senses, the eager imaginations, and the ill-balanced reason of the masses, are as old as—nay, apparently older than—history. Sometimes in this, as in other things, we are tempted to ask, "Does the world make any progress, or are we still moving in the same planes, in the same grooves of ignorance and superstition, knavery, folly, and self-deception?" I think we may find comfort, however, in the historical review. It is true that we have still with us the Spiritualists, the stage hypnotists, the living magnets, the Mahatmas, the belated psychical researchers, and the ghost seers. But they are only the stunted remnants, the vestigial and atrophied traces indicating the latter stages of ages of development, in which we have outgrown the period when such follies and fallacies were the almost universal heritage of mankind, and led to burnings, drownings, torture, and wholesale misery, when the cataleptics and hypnotics were counted by hundreds of thousands at a time, when imposture was widespread and high-placed, when philosophers were the dupes of their own self-deception, and when the mischiefs of hypnotic suggestion were extended over large districts, and sapped the reason and ruined the lives of thousands. There are still performances and publications which, in their follies and their capacities for mischief, rival some of those prevalent in the darkest periods of ignorance and superstition; but they are at the present time regarded as curiosities and eccentricities, and provoke laughter and derision, when formerly they would have led to insanity and persecution.

DR. CARL DU PREL ON THE MILAN SEANCES.

The following are the remaining points of interest in this distinguished *seant's* view of the experiments with Eusapia Paladino. He says that, naturally, a joint account can only express in a general way the opinion of the investigators without taking note of individual differences, and that it is not because of any important divergence on his part that he writes independently of the joint report which he signed, and which has already been printed, but merely for the conveyance of some of his personal impressions.

The most remarkable elevation of the whole table occurred in darkness, when one of those present securely held with his hands the medium's feet, while, in addition, these were bound together with a cord, the end of which was sealed to the floor. Under these conditions the elevation amounted to between twelve and sixteen inches and remained constant for about a second before the photographs were completed, whereupon the table fell down again—all four feet striking the floor simultaneously. Both the photographs and direct observation convinced us of the actual elevation of the table, which was even once kept up long enough under the electric light. For the production of this phenomenon the force—which might very well be muscular—appears to be borrowed, at least in part, from the medium—judging from her gestures. As soon as the swinging movement introductory to the subsequent spring-like elevation commenced she began to sigh, her arms and hands moved spasmodically, and her face became pinched. All this ceased on the instant the table fell down again.

It may thus be said that the fact of the table elevation without mechanical influence of the medium is verified in a way that excludes every objection. Many readers may be, perhaps, of opinion that the results to be deduced from these facts are too unimportant for Spiritualism to reward us for the time devoted to them. But that is certainly not the case. Let us take over so great a sceptic who has convinced himself by these experiments of the fact of a table having been elevated without

mechanical influence. He must, in the first place, affirmatively answer our question, Is there here a causative force?—for every effect has a cause. We then ask, Is this power which is capable of overcoming gravitation known to science? He must admit that it is not. When, however, he admits that there is a force—unknown to science—which is capable of controlling known and unknown forces in that relation he must at least admit the possibility of an absolutely limitless series of incomprehensible phenomena, and exactly such phenomena reveal themselves in Spiritualism. The sceptic must drop the *a priori* denial, which could only be maintained at the expense of logic.

With regard to the materialisation of hands, Dr. du Prel verifies these, remarking that the medium sat between the two curtains, while head, hands, knees, and feet, remained in view. "The cabinet—that is, the portion of the room separated by the curtains from the rest of the apartment—had, it is true, a door leading outwards. This was, however, closed and pasted. Having seen to that, the hands of the medium were continually held by those on each side of her, and they rested either resting on the table or, similarly held, on her own knees. The lanterns on the table around which we formed the circle shed light sufficient for observing the phenomena. They were partly of a kind that one could infer from them the presence of an invisible hand. For example, as when the curtain near the medium's side bulged out; when her neighbours were touched on the feet or on the shoulders, or were quite audibly patted or tapped; or when the curtain was violently shaken. The chairs of the adjoining sitters appeared to be grasped by a hand and vigorously upheaved. Schiaparelli and I experienced this. If a hand were laid against the curtain an opposition was felt like what would be caused by another hand. This became plain still when several gentlemen put their hands between the curtains. They were then vigorously shaken.

In spite of the pretty complete darkness at other of these sittings materialised hands could be fully verified. The touchings occurred then very frequently, and even in response to mentally formed request, and at distances of over one and two yards from the medium. Raps of considerable power were audible in the table, and that they proceeded from a fist I can state from personal observation. We employed for the dark sittings paper covered with luminous paint, which either lay on the table or hung against the wall. By its glimmer, as well as by that of the windows, whose shutters were not closed, several objects were seen moved from their places. In this way I saw a hand with outspread fingers shadow itself on the luminous paper which lay on the table; and it was considerably larger than that of the medium's. In like manner I saw also a child's hand with fingers extended. Another time I saw relieved against the window frame the arm and fist which struck the table. The whole situation afforded proof that the medium was not the actor, for she sat at the narrow side of the table to my right, and with my right I held her left hand securely. The arm and fist, however, appeared at my left hand, at the long side of the table, so that she would have required an arm about two and a-quarter yards long with a double elbow-joint in order to get round my back and strike a blow on the table. Finally the hand became generally visible at the same sitting, and, indeed, very frequently, particularly in the opening between the curtains above the head of the medium where the hangings, parting from each side of her head, formed a pointed triangular space. On one of these occasions the closed fist of a child-hand appeared on the medium's head and afterwards opened with the fingers upraised so that we plainly saw the hollow palm. The medium was herself curious to see a hand and when she turned herself round with that object she was warned by a slap in the face that "John" did not wish it. When also Schiaparelli, the better to observe this hand on its reappearance, tried to widen a little the opening of the curtains a hand moved over his in scratching fashion.

Dealing with the experiments in clay, Dr. Carl du Prel states that "John" complained through the medium that it was too soft enough. He had really tried to give a profile impression, but the material had received only an imperfect and very light indication of an ear. He seems even to have lost his temper over the hardness of the clay, for instead of an imprint of a hand, we found in the lump deeply scratched traces of fingers and nails of which plaster casts were taken later. An effort to get a wax impression of a hand failed, but a good photograph was secured. With the accumulation of evidence it will be found that we have to do not with miracles but with unknown physics and physiology.

TWO GERMAN PAMPHLETS.

The two pamphlets noticed are (1) "The King of the Exorcists," by Charles de Thomassin, and (2) "Spiritual Religion," by the same writer. The latter is issued by the Theosophical Society of Germany.

1. As there appears a translation of a good deal of this in last week's "LIGHT" ("Some Modern Witchcraft"), it is not necessary to repeat it here, but simply to point out important omissions or errors. There are also various misprints. Angura of the "Figaro" should be *Anquier*; Madame Shibaut, Madame *Thibaut*; and Huysmans should be *Huysmans*.

Following the last paragraph quoted in "LIGHT" come in the original these words: "One will assume that much in this account has its origin in the imagination of M. Bianchon,* and the celebrated novelist† has in fact sent a denial to the 'Figaro.'" M. de Thomassin then proceeds to describe the experiments of Colonel de Rochas concerning the transmission of sensitive-ness from a hypnotised person to air, water, wax, &c., and to compare these with the spells exercised by the old magicians by means of wax effigies. De Rochas agrees with Reichenbach in attributing this sensitiveness to a fluid, "Od" which is transmitted. He made a wax figure and stuck pins into it; the hypnotised patient felt pain in the corresponding parts of the body when at a distance of from three to four yards, but seldom when farther removed from the figure. De Thomassin, however, considers that the later experiments of Dr. Hart, in which the patient felt the pain when the effigy was pricked without it having been made sensitive by any previous transmission of Od fluid, are more like the proceedings of the old magicians. Here the cause may be considered to be concentration of will acting possibly upon a universal magnetic fluid, and not, as by Rochas, on a personal one. The effigy would serve merely as a help to concentration. He considers this theory supported by the before mentioned essay of Bianchon's, but concludes by warning us that we should not be justified in believing the accusation against the Parisian Rosicrucians of having exercised Black Magic, especially against the Abbé Boulan. Anyone acquainted with their doctrines and character cannot think them capable of injuring their fellow creatures in so malicious a way. As he (Thomassin) expected, Stanislas de Guaita sent a vehement denial to the "Figaro," which hastened in its issue of January 11th to absolve him from the charge of the *Vice Suprême*. At the same time Guaita called upon the novelist Huysmans, through MM. Maurice Barrès and Emile Michelet, for an explanation. These gentlemen conferred with MM. Orsat and Gustave Guichés, and a report was drawn up, which stated that Huysmans would not endorse the article of Jules Bois, did not assume that Guaita had caused the death of the King of the Exorcists by Black Magic, nor would he, after the explanations which Guaita caused to be given him, persist in his opinion that he it was who assailed him and his cat every night with "fluidic Sats."

2.—"Spiritual Religion."—The spirit of free inquiry which had its source in the Reformation has led in our days to the multiplication of sects. This was a necessary step in evolution, but now the time has come for unity. The doctrines of the Christian Church become new truths in the light of esoteric interpretation. Esoteric Christianity, similar to what Mr. Maitland understands under that name, is what the writer takes to be the highest point of development at the present time, but he looks forward to further progress in the future, namely, the *founding of a Spiritual Universal Religion*. Spiritualists and Theosophists are the heralds of this new time. They must remember what mighty effects will follow a close and heartfelt union in a common work, and what difficulties spring up on the other hand from continued misunderstandings, which bar the view of what they have in common.

[In justice to ourselves, it must be noted that our account of "The King of the Exorcists" was taken from the "Literary Digest." We are very glad to have the matter put straight.—ED. "LIGHT."]

THE ST. GEORGE'S BENEVOLENT ASSOCIATION OF CHICAGO wish to notify that they have a British Reception Committee who will gladly welcome and give information to visitors to the World's Fair. Address: J. W. Dimsdale, St. George's Benevolent Association, 1,533 Masonic Temple, Chicago.

*The article in the "Figaro" was by Horace Bianchon, not by Huysmans, as stated in "LIGHT." Huysmans was his informant.—L'Envoitement, "Figaro," December 10th.

† Jules Bois was the author of the article in "Gil Blas."

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. LX.

FROM THE RECORDS OF MRS. S.

December 21st, 1875.—This evening Dr. S. was absent from the circle, which consisted of Mr. S. M., Mr. P., and Mrs. S. Mentor soon came and brought us musk, which had been asked for on a previous occasion. Musical sounds were abundant. When Mr. S. M. was entranced, he described a beautiful vision that appeared to unroll as he gazed. He said: "I see a lovely landscape, but it is dark. Now spirits are casting light over it. Such beautiful mountains and rivers!"

Magus controlled, and said the vision was symbolic of our world, and of the light the spirits were trying to cast over it through their spiritual manifestations and instruction. Imperator then spoke, saying:—"We have been prevented for a long time from conversing with you, and also from communicating with the medium, as his mind has been much disturbed by the incursion of the Adversaries. The present disturbance of the spiritual atmosphere is much exaggerated amongst you. Those who live in the midst of it are not able to estimate its extent and outcome. Friends, look backward as well as forward. Have you gauged the forces that are operating amongst you? The spiritual is now replacing the material, and can this be a time of peace? Men never passed from an inferior to a superior state without great and intense distress, without the throes and agony of a new birth. The fading embers of former spiritual fires are now being quickened by the angel ministers who have come amongst you. We knew not, until we came to instruct you, how the ignorance of man could cut him off from those who would open up spiritual truth to him,—ignorance wrapped in self-conceit, ignorance that we have no power to touch, ignorance that snatches from a fellow being the life that the Supreme has granted. Surely, if the life that on this day has been released from its earthly tabernacle can look on those through whose means it has been released, its feeling will be one of compassion for the ignorance that framed the laws. To punish, by the withdrawal of what you call life, is an act of senseless folly, the extent of which you will one day learn. It is a remnant of an age of blood belonging to the Jewish dispensation. Reform or seclude the criminal, but never kill the body, as you sever from the body a spirit that has not fulfilled its time in your sphere of being." Imperator then said that he could not tell, when he first entered our earth's sphere, what it was that so chilled and depressed him, until he learned that a murderer (Wainwright) had, on that day, been executed. The deed, with all its dreadful surroundings, had made the spiritual atmosphere dark, and caused great spiritual depression among those who entered the atmosphere. A question was then asked as to the good of studying occultism. Imperator said: "It is a natural step, and helps in the study of the phenomenal aspect of Spiritualism, in the spiritual communications of ideas, and is of assistance in diagnosing the nature of the communicating individualities. The occult helps in the gathering up of precious knowledge and evidence from the wisdom of previous ages; and it may help the medium to advanced experimental knowledge, but it depends upon his will-power, his faith, and his perseverance. It is the complement of our teaching, looking into the records of the past, and comparing them with those of the present. We wish every avenue of knowledge opened for him, and by so doing we shall have a more potent instrument for our work, and a stauncher advocate, as one who has looked at the question on every side, and is convinced that there is substantial truth in the cause that he undertakes to plead."

July 16th, 1876.—During dinner raps were heard on the table and the message was given: "Sit! Chief orders." We were greatly surprised, as no meetings had been allowed for six months, and Mr. S. M. had been writing under control in the morning, and nothing had then been written on the subject of sitting. We met as usual in our séance room at 9 o'clock. Soon the familiar voice of Imperator greeted us, saying: "Good evening, friends." After offering up a very solemn prayer he explained his reasons for meeting us so unexpectedly, without having mentioned it in the morning to the medium. He went on to say: "Although we can write through him with ease we cannot so entirely control him under present circumstances, as his mind will run on certain vexed questions, and tinge the

THEOSOPHY AND SPIRITUALISM.

communications with human thought. We have every desire to preserve intact our former means of communicating with you, which various circumstances have, for some time past, prevented our doing. Chief of them has been a special development of the medium which has rendered him unfit for control. Power has been drawn from him by spirits not in a high state of progression, and we have deemed it advisable to interfere as little as possible. But you must not think that our work is not progressing, for never have more complete manifestations of spiritual power been given than at this time, and men are beginning to take a view of Divine truth which has never been brought home to them since the days of Jesus of Nazareth. At first it was needful to remove error from the medium's mind, and convince him through physical manifestations. Having proved to him our separate individuality, we shall now adopt means of spreading the truth men are yearning to receive. For some time past we have been obliged to isolate the medium, as the conditions of the spiritual atmosphere have been so disturbed, and evil influences have been at work. The medium's mind has also been turned to the existence of a lower form of spirits, those amenable to invocation—elementaries, whom we prefer to call undeveloped spirits—and he has rather lost sight of one element, namely, that of fraud, the action of the unprogressed spirits of humanity. Spirits that have been incarnated, as well as spirits inferior to man, are at work in the world, and they are cunning, evil, and dangerous. These are now the spirits that are dominant; hence it is undesirable to seek for spirit communications at present. We speak from knowledge, and we urge upon you our solemn warning to beware of the adversaries in the near future. Our interest in the circle has been as great as ever, but we desire you now to dwell on the past, and to wait in patience for the time to come when the foes that endanger you will be driven back and vanquished for ever, as your world is now passing through a great crisis, and the last conflict will soon be fought. You are now living in its very throes, for your race has reached the age in which through dire conflict the truth will be solved. Henceforth we leave to others the phenomenal manifestations of spiritual power. Our mission is to publish the higher truths which alone can elevate the human race. We foresee much difficulty and opposition and may say in the words of our great Master, "We have a baptism to be baptised with, and how are we straightened until it is accomplished." Hence we urge upon you to help us by your prayers, as through them you can aid us, for as the slender wire conveys the message, so the prayers sent up to the Most High soon bring an answer back, and the stream of Divine potency flows down upon us and gives us help and courage. Only trust God and us. We work for Him and you. The work is the same and the end is the same. Trust Him and us.—Farewell."

A COMMON "COINCIDENCE."

W. J. Taylor, one of the porters at the Great Northern, is on the high road to a belief in anything of a supernatural nature. Two years ago he worked in Florida for a Mr. Arthur de Gray, who has since developed hypnotic and mind-reading powers, but neither had seen the other these two years. De Gray knew that Taylor had come to Chicago, but Taylor supposed that the other was still in the South. Yesterday Taylor was sent out to do some errand. He was waiting for a car at the corner of Jackson and Clark when for the first time for months the thought of De Gray came to him. He said to himself, "Well, I wonder what made me think of him." Then suddenly, without any special reason, he concluded to walk up Clark-street, and wait for the car at the corner of Adams. He overtook a man walking in the same direction as himself, whom he recognised as De Gray. They both expressed their surprise, and De Gray said that just as he passed the corner of Jackson he had thought of Taylor. They both believe that some mysterious magnetic or mind current made each feel the presence of the other, and that the superior will of the hypnotist, De Gray, made Taylor follow him up the street until they met.—"Daily Inter-Ocean."

TO KNOW.

RATHER consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without.—PARACELSUS.

We are deeply indebted to the "Religio-Philosophical Journal" for the following. It emphasises the views often expressed or implied in "LIGHT":—

In recent numbers of "Lucifer" Mrs. Besant gives an account of the state of the soul after death. She emphasises the evil which results to the souls upon the other side by the experiments of those who on this mundane sphere communicate with them. She repeats the statement that the lower part of the individual, the spirit intelligence which is clothed with the body of desire, which possesses more or less vigour or vitality, is what lingers upon the earth and communicates with spirits that are embodied. The disembodied spirits delight in such communications; but she says it is really an injury and unkindness to them, because it prevents their leaving the earth plane and ascending to higher conditions. It delays the evolution of the soul. Persons, she says, who have led an evil life, who have lived wholly in the world of the senses, remain for a long time denizens of what she calls "Kama Loka," and are filled with yearning for the earth life they have left, and for the animal pleasures which they can no longer, in the absence of the physical body, directly experience. These gather around a medium and a sensitive, endeavouring to utilise them for their own gratification; and these are among the most dangerous of the forces which assail mediums. Another class of disembodied entities includes those whose life has been cut short prematurely by their own act or by accident. Those who died a natural death will remain but a few hours, or at most a few years, on the earth plane. Those whose death has been violent remain within the sphere of the earth's influence until the time when they would naturally have passed to spirit life. Mrs. Besant says:—"Were the mediums and Spiritualists but to know, as I said, that with every new 'angel guide' they welcome with rapture they entice the latter into a Upadana, which will be productive of untold evils for the new ego that will be re-born under its nefarious shadow; and that with every seance, especially for materialisation, they multiply the causes of misery, causes that will make the unfortunate ego fail in his spiritual birth, or be re-born into a far worse existence than ever—they would, perhaps, be less lavish in their hospitality. Premature death brought on by vicious courses, by over-study, or by voluntary sacrifice for some great cause, will bring about delay in Kama Loka; but the state of the disembodied entity will depend on the motive that cut short the life."

We would like to ask Mrs. Besant in regard to her sources of information on this subject. How has she learned what she states respecting the character and position of spirits who communicate with mortals? She evidently has not received any such information as she gives from the spirits themselves. The concurrent testimony of the spirits is that they represent all the various degrees of intelligence and moral development which are represented in this life; and their communications, instead of indicating that they are miserable creatures who are suffering the results of their evil lives, or of sudden and violent death, show that they are persons, many of them of the highest moral standing and aspirations, and all of them representing about the same diversity of ability, views, &c., that are manifested in this life. Now, what sources of information are open to Mrs. Besant, which are inaccessible to Spiritualists generally, from which she learns what is contrary to the general testimony of communicating spirits, and the general belief of those who have for years been in communication with them? We are disposed to treat Mrs. Besant on this subject, as on every other, with respect, for we recognise her honesty as well as her ability; but we certainly have a right to call upon her for some evidence of statements for which she gives not the slightest proof, which seem to be, indeed, mere *a priori* speculations, neither verified nor admitting of verification by any method known to science or within the experience of men. If what she states is the teachings of mahatmas, will not the mahatmas only give the world evidence of the truth of what they have asserted in regard to the condition of life after death? At a time when Spiritualists are trying to sift the wheat from the chaff in Spiritualism, to verify phenomena, and to put their claim upon an impregnable basis, repudiating whatever is fraudulent and discrediting whatever is unsustained, it is strange that the representatives of Theosophy should come forward and make the most startling representations in regard to spirits, and not attempt to support these statements by one experiment or

argument, or even relate what appeals to the reasoning and investigating minds of men. We call upon Theosophists to prove what they assert. If they do not, their speculations will no more be entitled to consideration than are the speculations of mediæval theology, which the world is so rapidly outgrowing.

"BORDERLAND."

We get the following further information respecting Mr. Stead's new venture from the current number of the "Review of Reviews":—

In "Borderland" we shall take nothing for granted. Whether on one side or on the other, our experience of the immeasurable vastness of the universe, even of material things, and of the constant dogmatism and pharisaic intolerance of men of science when face to face with a new truth, compels us to refuse to rule out as manifestly incredible even the most incredible statements which are vouched for by trustworthy witnesses. All that we say is that the more incredible a phenomenon appears to be, the more exacting must we be that the facts shall be so well evidenced that no one can have any reason for doubting the record. The standpoint from which we investigate all phenomena is expressed by the familiar and very hackneyed quotation, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." We recognise that we are on the borderland, and that in front of us stretches a vast expanse which is to the phenomena we have already chronicled as the Atlantic Ocean is to the pools left on the shore by the receding tide. What we want to do is to push forward a little the outposts which mankind has been able to thrust into the great and illimitable expanse of the invisible world.

Working hypotheses are essential, and so long as they are not converted into cast-iron dogmas they are as useful as they are essential. If a working hypothesis is recognised as only a working hypothesis, which can only be accepted so far as it squares with facts which are real facts, it is a great help towards the discovery of truth. So far as we have gone at present, the theory of unembodied intelligences, invisible to mortal eyes, but capable of impressing the mind and sometimes of communicating through the senses, seems to supply the only hypothesis which will account for known facts, the reality of which cannot seriously be disputed by anyone who will bestow any attention on the subject. But while asserting this without hesitation, it must not be forgotten that in the early days of the world's history, when mankind had but imperfectly studied the laws of nature, it was the invariable practice to fall back upon spiritual agencies to account for phenomena, the natural, not to say material, origin of which is now universally recognised. The golden rule in all such investigations is never to fall back upon the hypothesis of a spirit until you have exhausted every possible explanation that is based upon what we ordinarily call natural laws. But when you have exhausted every natural law, and you are still face to face with facts which can only be explained on the supposition that we are in the presence of invisible intelligences, it seems to be a miserable kind of inverted superstition that would refuse to admit the possibility of such intelligences as at least a provisional working hypothesis.

The natural longing of the human mind and the craving of the human heart to discover proofs of the permanence of individual existence after death is so strong that we need to be on our guard against hastily leaping to the conclusions that seem to confirm a cherished desire of our race. The wish is so often father to the thought that it is necessary to scrutinise more closely the evidence that seems to tell in favour of a conclusion that we desire than the facts and arguments which point in the opposite direction. Our natural instinct is quick to discern gaps in the chain of reasoning that leads to a conclusion which we dislike, while sympathy and strong desire combine in favour of the demonstration of our favourite doctrine. This and much more of the same kind of reflection must be borne sedulously in mind if we have to introduce the scientific spirit into the study of occult subjects, and especially into the consideration of the most absorbing question which can command the attention of mankind, "If a man die, shall he live again?"

THE HOLIDAY SEASON.—We have received a new edition of "Walks in the Ardennes," by Percy Lindley. To those wishing for a cheap and pleasant holiday this guide-book will be very useful. Published at 30, Fleet-street, E.C.

ASTROLOGY IN IMPERIAL ROME.

Of the divine Augustus, the historian Suetonius relates the following:—"In his retirement at Apollonia, he went with his friend Agrippa to visit Theogenes, the astrologer, in his gallery on the roof. Agrippa, who first consulted the fates, having great, almost incredible, fortunes predicted of him, Augustus did not choose to make known his nativity, and persisted for some time in the refusal, from a mixture of shame and fear, lest his fortunes should be predicted inferior to those of Agrippa. Being persuaded, however, after much importunity to declare it, Theogenes started up from his seat and paid him adoration. Not long afterwards, Augustus was so confident of the greatness of his destiny that he published his horoscope, and struck a silver coin, bearing upon it the sign of Capricornus under the influence of which he was born." Besides Theogenes, Scribonius, the astrologer, predicted great things of him when he was a mere child. "He will come in time to be even a king, but without the usual badge of royal dignity," said the prophet; the rule of the Cæsars being as yet unknown. Thraseyllus is also mentioned by Suetonius, who says of him: "He (Tiberius) then likewise had a remarkable proof of the skill of Thraseyllus, the astrologer, whom for his proficiency in philosophical researches he had taken into his family." Perhaps it was that "two of a trade never agree," as the English proverb says, or that he was so disgusted with the qualifications of the every-day run of astrologers at Rome; at all events Suetonius tells us: "He (Tiberius) also expelled the astrologers; but upon their asking for pardon, and promising to renounce their profession, he revoked his decree." In spite of his proficiency in astrology and other philosophies, Tiberius was nicknamed by his Roman subjects, "Biberius Caldius Mero," on account of his drinking habits, his real title being, of course, Tiberius Claudius Nero; and, again, "Caprineus," partly from his residence at Capri, and partly from his propensities which resembled those of a he-goat; though, perhaps, he too, like the divine Augustus, may have been born under the sign, Capricorn; which, perhaps, was a more fortunate sign, two thousand years ago, than it is now. There is one more prediction of Tiberius related by Tacitus, which we may quote: "At the same time, embracing the younger of his grandsons, not without many tears, while the countenance of Caligula assumed a stern and angry aspect, he said to him, 'Thou shalt slay him, and another shall slay thee.'" The grandson referred to here was the son of Drusus (who had been cut off by Sejanus) and was afterwards put to death by Caligula, who himself died by the assassin's dagger.—"The Theosophist."

"WHY SHOULD WE WEEP FOR THOSE WHO DIE?" *

BY ALFRED TENNYSON.

Why should we weep for those who die?
They fall—their dust returns to dust;
Their souls shall live eternally
Within the mansions of the just.

They die to live—they sink to rise,
They leave this wretched mortal shore;
But brighter suns and bluer skies
Shall smile on them for evermore.

Why should we sorrow for the dead?
Our life on earth is but a span;
They tread the path that all must tread,
They die the common death of man.

The noblest songster of the dale
Must cease when Winter's frowns appear;
The reddest rose is wan and pale
When Autumn tints the changing year.

The fairest flower on earth must fade,
The brightest hopes on earth must die;
Why should we mourn that man was made
To droop on earth, but dwell on high?

The soul, th' eternal soul, must reign
In worlds devoid of pain and strife;
Then why should mortal man complain
Of death, which leads to happier life?

HALF the noblest passages in poetry are founded on truisms, but these truisms are the great truths of humanity; and he is the real poet who draws them from their fountains in elemental purity, and gives us to drink.

* From "Poems by Two Brothers." (Macmillan.)

July 1, 1893.

OFFICE OF "LIGHT,"
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NOTICE TO SUBSCRIBERS.

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Light:

EDITED BY "M.A.L. LOND."

SATURDAY, JULY 1st, 1893.

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.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE LAW OF PSYCHIC PHENOMENA.*

I.

A great deal may be done by a Working Hypothesis. It is not of very much consequence what that hypothesis is as long as it has a semblance of justification: grant but that semblance, and the semblance will be taken for the reality, and the justification of the hypothesis is only a work of time, and that but a short time. To square facts with the hypothesis is quite as easy as to make the hypothesis fit the facts. How readily this may be done is seen whenever a serious crime is perpetrated. The police soon have their hypothesis ready, and the facts are so beautifully worked round to fit the hypothesis that the criminal as often as not escapes. Mr. Hudson, at the outset, places himself in the position of the detective who starts with a hypothesis, and has to fit his facts to suit that hypothesis.

Mr. Hudson starts with a supposition, and that supposition consists of two propositions: First, that "man has two minds"; second, that one of them, the subjective mind, "is constantly amenable to control by suggestion." There is a third or subsidiary proposition, that "the subjective mind is incapable of inductive reasoning." That there has been a general consensus of belief as to the existence of these two minds, Mr. Hudson asserts, is proved by the "trinity" idea of existence common to all philosophies and religions. "Plato's idea of terrestrial man was that he is a trinity of soul, soul-body, and earth-body. The mystic jargon of the Hermetic philosophers discloses the same general idea. The 'salt, sulphur, and mercury' of the ancient alchemists doubtless refers to man as being composed of a trinity of elements. The early Christian Fathers confidently proclaimed the same doctrine, as is shown in the writings of Clement, Origen, Tatian, and other early exponents of Christian doctrine."

That there was this general opinion as to the existence of a duality is doubtless true, but whether or not Mr. Hudson's interpretation of that belief is the right one is quite another matter. Instead of assuming a soul and a spirit, Mr. Hudson hypothecates two kinds of mind, which he terms the "subjective" and the "objective." Of these he says:—

The objective mind takes cognisance of the objective world. Its media of observation are the five physical senses. It is the

* "The Law of Psychic Phenomena: a working Hypothesis for the Systematic Study of Hypnotism, Spiritism, &c. By THOMSON JAY HUDSON. (London: G. P. Putnam's Sons.)

outgrowth of man's physical necessities. It is his guide in his struggle with his material environment. Its highest function is that of reasoning.

The subjective mind takes cognisance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions, and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism.

This latter is in fact the "soul." The former is the proper "mind," the reasoning faculty. Further to distinguish between these, it is propounded that—

1. The objective mind, or, let us say, man in his natural condition, is not controllable against reason, positive knowledge, or the evidence of his senses, by the suggestions of another.
2. The subjective mind, or man in the hypnotic state, is unqualifiedly and constantly amenable to the power of suggestion.

And in the general term "suggestion" Mr. Hudson includes the principle known as "auto-suggestion."

Moreover, of these two minds it is asserted that while the objective mind is "capable of reasoning by all methods—inductive and deductive, analytic and synthetic"—the subjective mind is "incapable of inductive reasoning." There is then given an account of a young man who, being put into the hypnotic state, and having been told that Socrates was present, at once proceeded to argue as though Socrates really was there. The same young man, being told that a pig was present (the pig being the re-incarnation of a Hindoo priest), also argued with the pig, the said pig giving an "eminently satisfactory exposition of the doctrine of re-incarnation and of Hindoo philosophy in general." All of which Mr. Hudson appears to think shows that the "subjective" mind is devoid of the power of "inductive" reasoning. Possibly, but this is on the supposition that the hypnotic state is a state of the "subjective" mind, which it must be remembered is a gratuitous assumption on the part of Mr. Hudson.

And in this connection it is curious to note how calmly the author carries on this assumption. He propounds the idea of the "subjective" mind and talks about that mind as if it were a real thing, while, after all, it is only Mr. Hudson's way of looking at certain phenomena. It is, indeed, the method of ordinary life, in which A assumes that B is a liar, and shapes all his dealings with and conversation about B on that assumption, and forgets after a while that it is an assumption, and only an assumption.

To go on and to describe the perfect memory of the "subjective mind" is an easy task. Having got your "subjective" mind, not much trouble is needed for attributing to it any and every property that comes normally, or even abnormally, within the scope of the proposition regarding that subjective mind which has been given above. A reference to that proposition will show how wide and far reaching it is. Yet we cannot ignore the fact that to give a whole series of phenomena a generic name is not the same thing as showing that the phenomena themselves are the proper outcome of the principle involved in the meaning of that generic name. And that is the confusion into which Mr. Hudson seems to have got.

PIONEER CLUB.—July 6th. Subject of debate: "Can we reasonably believe in Ghosts?" Miss Green will open the discussion.

EVERY world is built up according to a certain order, and this order was eternally in God, the First Cause, and known to Him and intended by Him; and as this order includes an appropriate order for all creatures, therefore God has in Him not only the type of the world as a whole, but also the type of every creature in it. There must be in God as many types as there are planes of existence in creation, and therefore there is one type for the roses, one for the violets, types for men, angels, and for everything.—MASTER ECKHART (from "Lucifer").

THE PHILOSOPHER'S STONE.

The above is the "motif" of an alchemist's book which has been translated into English from the German by Mr. A. E. Waite. The full title of the book occupies much space in its various types, but that given on the publisher's page is "A Golden and Blessed Casket of Nature's Marvels, by Benedictus Figulus."* The book was published at Strasburg in 1606, and its interest is principally because in it an initiate, one Alexander von Suchten, M.D., explains the writings of Figulus, who does not seem to have been an initiate himself. Of the book Mr. Waite says:—"Taken altogether, there is much in this little volume which will be rightly regarded as of moment during the present revived interest in Hermetic Wisdom." In this connection Mr. Waite calls attention to the following, from p. 17:—

Now, there are two bodies in man, one formed from the elements and the other from the stars. Through death the elementary body, with its spirit, is brought to the grave, and the ethereal body and spirit are consumed in their firmament. But the spirit of the Image goes to Him in whose image it is. Thus each one dies in that of which he is, and is buried in the same. Thus, also, does death divide from each other the three spirits of man. Therefore, the wise man is he who lives in the wisdom given him by God: lives in the image of the Lord, the same ruling over his planetary and elementary body.

The following extract will show, to some extent, the way in which the alchemists wrap up their mystic meaning. The writer is speaking of the One Thing which will enable people to prolong their lives. This One Thing is said to be—

Neither hot and dry like fire, nor cold and moist like water, nor warm and moist like air, nor dry and cold like earth. But it is a skilful, perfect equation of all the elements, a right commingling of natural forces, a most particular union of spiritual virtues, an indissoluble uniting of body and soul. It is the purest and noblest substance of an indestructible body, which cannot be destroyed nor harmed by the elements, and is produced by Art. This spiritual Essence, or One Thing, was revealed from above to Adam, and was greatly desired by the Holy Fathers; this also Hermes and Aristotle call the Truth without Lies, the most sure of all things certain, the Secret of all Secrets. It is the Last and the Highest Thing to be sought under the Heavens, a wondrous closing and finish of philosophical work, by which are discovered the dews of Heaven and the fastnesses of Earth. What the mouth of man cannot utter is all found in this spirit. . . . This is the Spirit of Truth, which the world cannot comprehend without the interposition of the Holy Ghost, or without the instruction of those who know it. The same is of a mysterious nature, wondrous strength, boundless power. The saints from the beginning of the world have desired to behold its face. By Avicenna this Spirit is named the Soul of the World. For, as the Soul moves all the limbs of the Body, so also does this Spirit move all bodies. And as the Soul is in all the limits of the Body, so also is this Spirit in all elementary created things. It is sought by many and found by few. It is beheld from afar and found near; for it exists in every thing, in every place, and at all times. It has the powers of all creatures; its action is found in all elements, and the qualities of all things are therein, even in the highest perfection.

It is difficult not to feel that underneath all this something more is intended than what is usually understood as the meaning of the alchemist's work. Also, in a chapter which consists of a dialogue between two people called respectively Alexander and Bernhardus, the dialogue being mostly concerning the medicine of Paracelsus, we find this: Bernhardus is speaking to his pupil Alexander:—

Hence I would beg every reasonable man not to attempt to discover the mysteries of Medicine with such vain and mechanical work, but to reflect on the names of the mysteries, what Oil of Mercury, Juice of Coral, Resin of Gold, really mean, for they must not be taken literally.

Alexander von Suchten says distinctly in the Book of the Three Faculties—Theology, Astronomy, and Medicine

* "A Golden and Blessed Casket of Nature's Marvels." By Benedictus FIGULUS. (London: James Elliott and Co., Temple Chambers, Falcon-court, Fleet-street. E.C.)

—that those who would be professors in these faculties "should learn Magic before going to Bologna or Paris: that is, the Art of finding the Lord in his Creatures." The book altogether is very instructive, though its esoteric meanings may seem rather hard to grasp. Mr. Waite has done his work well, and the publication is opportune.

THE NEW EVOLUTION.

It is a very striking sign of this period of change that men are beginning very much to feel that there are latent within themselves powers which may be developed, but which the teachings of a materialistic theology and its necessary result, the glorification of materialistic success, have hitherto taught them to ignore. In various ways this idea presents itself; but wherever it is found, the same end is seen to be in view, namely, that of a new and regenerated life, not the paltry regeneration of the paid religionist, who has mistaken the teaching of the Christ he professes to adore, but that real regeneration which must lead to a higher and more perfect existence, the obtaining of a true and worthy salvation. The "Arena" for June contains a criticism of certain books by Dr. J. H. Dewey, notably of that called "The Pathway of the Spirit."* The remarks of the critic are so apposite that we are glad to reproduce them here. Of course this does not mean absolute agreement with Dr. Dewey's theories. As to the struggle he speaks of, there we are at one with him, though we might probably disagree with him as to its origin:—

Highly advanced students of to-day know that man, the highest expression of God's thought, and all the various natural phenomena of the universe, are subject to omnipresent, omnipotent, and undeviating law, hence the perfect cosmos, and also the inborn desire of man for harmony. The material world and all the lower forms of organic life are swayed by laws less high than those to which the human being is amenable. Since man has been evolved from that which is beneath him, and since, as Dr. Dewey quotes, his "spirit sleeps in the mineral, breathes in the vegetable, dreams in the animal, and comes to consciousness in man," he has still within his organism earthly tendencies to be eliminated ere he can attain the exalted stature yet to be achieved.

Through æons of ceaseless struggle, oft bathed in blood and tears, man has mastered and survived past natural environment until the height is scaled where the sunlight of understanding floods brain and heart, and he stands revealed, a soul hungering for peace and cognisant at last that this little earth is not his final goal. As the soul now pauses in this upward journey of unfoldment, he sees he has reached a milestone that marks for him a critical turning point. Far up through the vista of futurity is visible the pathway of the spirit, and the inner voice urges him to mount higher, ever higher. This call is to many a mournful and unheeded strain, but to others a clarion ring, echoing with promises of deeper and fuller joy.

To the latter spirits these books will strongly appeal. The author demonstrates that the spiritual pathway can only be ascended with a competent guide, and that guide must be each individual's own growing spirit. To ascertain the powers of this leader, pride must be set aside, and the searchlight of truth flashed full upon the interior self, and, when thus laid bare, dissected, and earnestly studied through a purely analytical process. Man must learn to know himself and the potency and potentiality of his endowed, inherent, transcendent attributes, which pursuit Socrates affirms to be the end of wisdom. It is a recognised fact to the deepest thinkers that man as a soul is of double nature—that within him are dual, combative, contending material and spiritual forces. Like the nebulae whirling through space in travail, that new worlds may be born, so now at this period of evolution the battle fiercely rages between the etherealised and earthly energies in man, between the two minds of his double self, that *he may be born anew*. The mighty centrifugal force of our mortal, material mind would compel our worship of this dream-world of effect, which like a bubble is doomed to vanish in air, concentrating every effort to draw us away from the true centre.

* "The Pathway of the Spirit." By J. H. Dewey, M.D. New York: Frank F. Lovell and Co.

July 1, 1890.

But that mightier contripetal magnet, our spiritual mind, so newly sensed and so weak, will yet gain in strength and power to open our eyes to the central, real world of course, when each soul shall swing in its appointed orbit in rhythmic accord with the heavenly musical spheres.

Out of this hourly, and often to men unconscious, warfare arises all so called evil, sin, and disease, "growing pains," and seemingly sad afflictions, the origin of which men, until now, has sought ages in vain to discover.

Like John the Baptist of old, Dr. Dewey comes heralding the new kingdom of God, to be on earth when man, by self-examination and self-culture, will learn the means of escape from the above ever menacing fetters that have so long retarded his spiritual awakening.

The author positively asserts that

Man, as a son of God and brother of Christ, is through this higher evolution to be enthroned in power over all earthly conditions, and the absolute master of the world.

We believe such supremacy to be attainable, and among various methods the one advanced by the author impresses us as being more thoroughly rational than any yet given to mankind. The writer declares to this effect:—that if each individual fashions his own life through exalted purity and goodness, in likeness of the pattern designed and woven by the Master into his own God-like personality, he will forthwith find in his hands the key to the new kingdom.

He further states

Our appeal is confidently made to the prophetic instinct and spiritual intuition of the reader. Responses from the divine instinct of the soul, the "still, small voice" of the spirit, can be fully trusted. No other authority is needed. Let but the sensitive mind and the chamber of tradition be hushed to silence, the voice of God in a living inspiration will be heard in the soul.

The world is in spiritual torpor, bound in the chains of materiality and tradition. It needs awakening to the full recognition of the Christ message, which opens the true and only door to its emancipation and absolute redemption.

"BOOK NOTES." *

"Book Notes" for June makes some interesting announcements. Among the notes of the Editor, Mr. John M. Watkins, are the following:—

"Re-incarnation," a study of the Human Soul in its relation to Re-birth, Evolution, Post Mortem States, the Compound Nature of Man, Hypnotism, &c. By Jerome A. Anderson, M.D. Contains an outline of certain phenomena in Nature, together with logical and philosophical deductions therefrom, which go to prove, first, the existence of a soul; and second, the repeated incarnation of this soul in physical bodies. Establishes the fact of the existence and repeated re-birth of the soul by an appeal to logic and reason alone, based upon phenomena of such universal and everyday experience that all who choose may verify each successive step taken. Cloth, 8vo, pp. 250.

Amongst recent publications the following will be of interest to alchemical and Hermetic students. "Collectanea Chemica," containing: The Secret of the Immortal Liquor Alkahest, Aurum Potabile; The Stone of the Philosophers, &c., by Eugenius Philalethes, George Starkey, and others. Cloth, 8vo, price 7s. 6d. net.

The Theosophical Publishing Society have in the press a new work by Dr. Franz Hartmann, treating of the Art of Healing from an Occult Standpoint. The book will be a very valuable and useful one, and will be published at a popular price.

"An Exposition of Theosophy," by Annie Besant, is a reprint in pamphlet form of an interview which appeared in the New York "World" in February last. Among the points of interest touched upon are Evolution after Death; Astral Body; how to use it; a clear statement of the Ethics and Philosophy of the Wisdom Religion; Points of Agreement and Collision with Modern Theology. Wrappers, pp. 36, price 6d. net.

THE GHOSTS OF REIDERS.—A story current in the neighbourhood of Baschurch, Shropshire, tells how the ghost of a man who hanged himself at Neschiff is to be seen "riding about in his trap without a head." A similar belief prevails among the Sioux, who affirm that suicide is punished in the land of spirits by the ghosts being doomed for ever to drag the tree on which they hang themselves; hence they generally suspend themselves to as small a tree as can sustain their weight.

* Theosophical Publishing Company, Duke-street, Adelphi, W.C.

MRS. BESANT.

In this week's instalment of the story of her life Mrs. Besant again recalls from out of our memory what some of us have passed through. We get the usual eloquence, the usual becoming convinced of the theory of evolution, the satisfaction that evolution existed, at least biologically, yet it was only through Clifford and writers of his school that she became convinced that evolution was also the way that could unlock the door to the understanding of others. Hence she became satisfied as to her creed, and worked out her own ethical system. Mrs. Besant's words in favour of the best kind of Atheism are worth quoting. They are what she wrote in 1875:

This joyous self-reliant facing of the world with the full late determination to improve it is characteristic of the modern Atheism of our day. And it is thus a distinctly elevating factor in the midst of the selfishness, luxury, and greed of modern civilisation. It is a splendid school for training in unselfishness and in virile virtues in the midst of the calculating and selfish spirit which too often veils itself under the pretence of religion. It will have no putting off of justice to a far off day of reckoning, and it is ever spurred on by the feeling, "The right now, when no man can work." Bereft of all hope of a personal future, it binds up its hopes with that of the race, believing in any aid from Deity, it struggles the more strenuously to work out man's salvation by his own strength. If there is but small comfort in Miss Cobbe's assurance that 'earth's wrongs and agonies' will be righted hereafter. Granting for a moment that man survives death, what certainty have we that 'the next world' will be any improvement on this? Miss Cobbe assures us that this is 'God's world'; where will the next be if not also His? Will He be stronger there? better, that He should set right in that world the wrongs He has permitted here? Will He have changed His mind, or become weary of the contemplation of suffering? To me the thought that the world was in the hands of a God who permitted all the present wrongs and pains to exist would be intolerably maddening in its hopelessness. There is every hope of righting earth's wrongs and of curing earth's pains if the reason and skill of man which have already done so much are free to do the rest; but if they are to strive against omnipotence, hopeless indeed is the future of the world. It is in this sense that the Atheist looks on good as 'the final goal of ill,' and believing that that goal will be reached the sooner the more strenuous the efforts of each individual, he works in the glad certainty that he is aiding the world's progress thitherward. Not dreaming of a personal reward hereafter, not craving a personal payment from a heavenly treasury, he works and loves, content that he is building a future fairer than his present, joyous that he is creating a new earth for a happier race."

Such noble unselfishness is, after all, not Atheism, but that pure Theism which recognises the interdependence of every member of the indwelling Deity. The other point which is dwelt upon in the "Weekly Sun" by Mrs. Besant is the aspersions that were cast upon her character at one time. These aspersions were disgraceful and groundless, and Mrs. Besant repels them very properly with all the energy of her nature.

We are only just learning the A.B.C. of Spiritualism as a science, and a great deal of harm is done to its cause as a philosophy by the indiscreet publication or promulgation of communications concerning the origin of which the recipients are by no means perfectly assured. Sometimes, on the other hand, those which are most authentic may emanate from the uncultivated and relatively undeveloped spirits, who will speak or write just as they did in life, thereby giving most convincing tests, and yet the dissemination of their messages, in print or otherwise, may be quite uncalled for, and may prejudice Spiritualism in public estimation. For it must be remembered that the old theological idea of the human soul undergoing a miraculous transformation after "death," and springing at once into an angelic state of being, is still rife in millions of minds, and when John Jones in the other world talks to his relations and friends in this one, precisely as John Jones did while on earth, the orthodox are shocked, and sceptics and scoffers find plenty of occasion for sneering.—"Harbinger of Light."

THE BREATH CURE.

The "Review of Reviews" gives the following *resumé* of Major-General Drayson's article on the Breath Cure:—

Of all the cures which have emerged into public notice from time to time the simplest and the most easy is that which Major-General Drayson describes in the "Nineteenth Century." He calls it the art of breathing, and he seems to have hit upon it by mere accident when he was climbing a very high mountain. The rarefaction of the air at that altitude rendered it necessary for him to breathe twice as fast as he would have done at a lower level. All inconvenience caused by the rarefaction of the air disappeared when he doubled the rate of his breathing. Reflecting upon this, he stumbled upon the great discovery which should immortalise him if there is anything in it. Breathing in the ordinary way he pumps fourteen pints of air into his lungs per minute, containing three pints of oxygen, with which he can sufficiently oxygenate his blood. But on ascending 7,000 feet, the pumping of fourteen pints of air into his lungs per minute would only take in a pint and a half of oxygen, which does half the work of three pints, and as it requires three pints to oxygenate the blood he became almost suffocated. His heart palpitated and he was in danger of his life, but by suddenly doubling the rate at which he had been breathing he found instant relief. He has tried it under a great many circumstances. Whenever he was in a vitiated atmosphere he was able to get rid of his headache and incipient palpitation of the heart by taking long breaths twice as rapidly as he would on ordinary occasions. He maintains that in a very great many cases pain, sleeplessness, headache, and many other ills which flesh is heir to could be almost instantly be relieved by this simple process. Moderate exercise in the open air, upon which all doctors insist, he asserts is quite unnecessary; all that you need to do is to breathe as rapidly as if you were taking moderate exercise:—

What does moderate exercise do? It increases the rate of breathing, and hence gives a larger supply of oxygen to the blood than is given when a person is sitting still. But why take the walk to increase the rate of breathing? By the action of the will the rate of breathing can be increased up to fifty breaths a minute whilst reposing in an arm chair; and I can state that I have driven away headache, toothache, and other aches by breathing rapidly during several minutes.

Another effect I have experienced from rapid breathing is the cure of restlessness and sleeplessness, from which those who use the brain much not infrequently suffer. In order to avoid breathing secondhand air, it is advisable to get out of bed and walk about the room, breathing very quickly during one or two minutes.

During the summer of 1877 I was in Central India; during the winter of 1878 I was in Nova Scotia, where the temperature is frequently below zero. In spite of the hard work, I can claim a record which is at least unusual—viz., that during upwards of thirty years I have not been sufficiently ill to take a breakfast in bed, and, except for a severe cut on my shin, have during thirty years never been on the sick list. Colds, coughs, sore throats, and other ailments, from which I used to suffer as a young man, I am now free from.

This astonishing immunity from ill-health he attributes almost entirely to the effects of breathing quickly. Breathe pure air, sleep and live as far as possible in an atmosphere which contains the proper amount of oxygen, and whenever the atmosphere is vitiated, breathe quickly so as to maintain the normal supply of oxygen. There is a great deal of common sense in this, and the next time my readers have got a headache, or a toothache, or a sleepless attack, let them take long breaths and many of them, and see what will be the result.

ORDERLY LOVE.

Set love in order, thou that lovest Me;
Never was Virtue out of order found,
And though I fill thy heart desirously
By thine own virtue, I must keep my ground;
When to My Love thou dost bring charity,
Even she must come with order girt and gown'd.
All earthly things I had the making of
Were numbered and were measured then by Me;
And each was ordered to its end by Love,
Each kept, through order, clean for ministry.
Charity most of all when known enough
Is of her very nature orderly.

—SAINT FRANCIS OF ASSISI.

(Translated by D. G. Rossetti.)

THE TWO SELFS.

The following extracts from a reprint of an article by the late H. P. Blavatsky, which appeared in "Lucifer" for June, 1890, may be found interesting, as they present very clearly the notion of that Higher Self which, with Reincarnation, forms the very basis of the Theosophic system. Especially is what is said of interest when we remember the new doctrine of physiological life—that the cells of the human body have each a separate existence, their aggregate making up the human frame:—

"No good ground exists for speaking of any special organ, or seat of memory," writes Professor J. T. Ladd. "Every organ indeed, every area, and every limit of the nervous system has its own memory."

The seat of memory, then, is assuredly neither here nor there, but everywhere throughout the human body. To locate its organ in the brain is to limit and dwarf the Universal Mind and its countless Rays (the *Manas putra*) which inform every rational mortal. As we write for Theosophists, first of all, we care little for the psychophobian prejudices of the Materialists who may read this and sniff contemptuous at the mention of "Universal Mind," and the Higher *noëtic* souls of men. But what is memory? we ask. "Both presentation of sense and image of memory are transitory phases of consciousness," we are answered. But what is Consciousness itself?—we ask again. "We cannot define Consciousness," Professor Ladd tells us. Thus that which we are asked to do by physiological psychology is to content ourselves with controverting the various states of Consciousness by other people's private and unverifiable hypotheses; and this, on "questions of cerebral physiology where experts and novices are alike ignorant," to use the pointed remark of the said author. Hypothesis for hypothesis, then, we may as well hold to the teachings of our Seers as to the conjectures of those who deny both such Seers and their wisdom. The more so, as we are told by the same honest man of science that "if metaphysics and ethics cannot properly dictate their facts and conclusions to the science of physiological psychology . . . in turn this science cannot properly dictate to metaphysics and ethics the conclusions which they shall draw from facts of Consciousness, by giving out its myths and fables in the garb of well ascertained history of the cerebral processes."

Now, since the metaphysics of Occult physiology and psychology postulate within mortal man an immortal entity, "divine Mind," or *Nous*, whose pale and too often distorted reflection is that which we call "Mind" and intellect in men—virtually an entity apart from the former during the period of every incarnation—we say that the *two* sources of "memory" are in these two "principles." These two we distinguish as the Higher *Manas* (Mind or Ego), and the *Kama-Manas*, i.e., the rational, but earthly or physical intellect of man, incased in, and bound by, matter, therefore subject to the influence of the latter: the all-conscious SELF, that which reincarnates periodically—verily the Word made flesh!—and which is always the same, while its reflected "Double," changing with every new incarnation and personality, is, therefore, conscious but for a life-period. The latter "principle" is the Lower Self, or that which, manifesting through our *organic* system, acting on this plane of illusion, imagines itself the *Ego Sum*, and thus falls into what Buddhist philosophy brands as the "heresy of separateness." The former we term INDIVIDUALITY, the latter *Personality*. From the first proceeds all the *noëtic* element, from the second, the *psychic*, i.e., "terrestrial wisdom" at best, as it is influenced by all the chaotic stimuli of the human or rather *animal* passions of the living body.

The "Higher Ego" cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation: the "lower" Self does: and its action and behaviour depend on its *freewill* and choice as to whether it will gravitate more towards its parent ("the Father in Heaven") or the "animal" which it informs, the man of flesh. The "Higher Ego," as part of the essence of the UNIVERSAL MIND, is unconditionally omniscient on its own plane, and only potentially so in our terrestrial sphere, as it has to act solely through its *alter ego*—the Personal Self. Now, although the former is the vehicle of all knowledge of the past, the present, and the future, and although it is from this fountain head that its "double" catches occasional glimpses of that which is beyond the senses of man, and transmits them to certain brain cells (unknown to science in their functions), thus making of *mana* a *Seer*,

a soothsayer, and a prophet; yet the memory of bygone events—especially of the earth earthy—has its seat in the Personal Ego alone. No memory of a purely daily-life function, of a physical, egotistical, or of a lower mental nature—such as, e.g., eating and drinking, enjoying personal sensual pleasures, transacting business to the detriment of one's neighbour, &c., has aught to do with the "Higher" Mind or Ego. Nor has it any direct dealings on this physical plane with either our brain or our heart—for these two are the organs of a power higher than the *Personality*—but only with our *passional* organs, such as the liver, the stomach, the spleen, &c. Thus it only stands to reason that the memory of such-like events must be first awakened in that organ which was the first to induce the action remembered afterwards and conveyed it to our "sense-thought," which is entirely distinct from the "supersensuous" thought. It is only the higher forms of the latter, the *superconscious* mental experiences, that can correlate with the cerebral and cardiac centres. The memories of physical and selfish (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the "dynamical associations" of the elements of the nervous system in each particular organ.

Therefore, when Professor Ladd, after showing that every element of the nervous system has a memory of its own, adds: "This view belongs to the very essence of every theory which considers conscious mental reproduction as only one form or phase of the biological fact of organic memory"—he must include among such theories the Occult teaching. For no Occultist could express such teaching more correctly than the Professor, who says, in winding up his argument: "We might properly speak, then, of the memory of the end-organ of vision or of hearing, of the memory of the spinal cord and of the different so-called 'centres' of reflex action belonging to the cords of the memory of the medulla oblongata, the cerebellum, &c." This is the essence of Occult teaching—even in the Tantra works. Indeed, every organ in our body has its own memory. For if it is endowed with a consciousness "of its own kind," every cell must of necessity have also a memory of its own kind, as likewise its own *psychic* and *noetic* action. Responding to the touch of both a physical and a *metaphysical* Force, the impulse given by the *psychic* (or psycho-molecular) Force will act from *without within*; while that of the *noetic* (shall we call it Spiritual-dynamical?) Force works from *within without*. For, as our body is the covering of the inner "principles," soul, mind, life, &c., so the molecule or the cell is the body in which dwells its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noetic or the psychic Force, the former having no relation to the physical cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, not physical units—act under laws of their own, just as Professor Ladd's "Unit-Being," which is our "Mind-Ego," does, in his very philosophical and scientific hypothesis. Every human organ and each cell in the latter has a key-board of its own, like that of a piano, only that it registers and emits sensations instead of sounds. Every key contains the potentiality of good or bad, of producing harmony or disharmony. This depends on the impulse given and the combinations produced; on the force of the touch of the artist at work, a "double-faced Unity," indeed. And it is the action of this or the other "Face" of the Unity that determines the nature and the dynamical character of the manifested phenomena as a resulting action, and this whether they be physical or mental. For the whole life of man is guided by this double-faced Entity. If the impulse comes from the "Wisdom above," the Force applied being noetic or spiritual, the results will be actions worthy of the divine propeller: if from the "terrestrial, devilish wisdom" (psychic power), man's activities will be selfish, based solely on the exigencies of his physical, hence animal, nature. The above may sound to the average reader as pure nonsense; but every Theosophist must understand when told that there are *Manasic* as well as *Kamic* organs in him, although the cells of his body answer to both physical and spiritual impulses.

Verily that body, so desecrated by Materialism and man himself, is the temple of the Holy Grail, the *Adytum* of the grandest, nay, of all the mysteries of nature in our solar universe. That body is an *Æolian* harp, chorded with two sets of

strings, one made of pure silver, the other of catgut. When the breath from the divine Fiat brushes softly over the former, man becomes like unto his God—but the other set feels it not. It needs the breeze of a strong terrestrial wind, impregnated with animal effluvia, to set its animal chords vibrating. It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind alone which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" out*, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and a higher plane, working through something less substantial than the moving molecules of the brain. They cannot be explained as the simple resultant of the cerebral physiological process, as indeed the latter only condition them or give them a final form for purposes of concrete manifestation. Occultism teaches that the liver and the spleen-cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the "Higher Ego" acts—through the Lower Self.

JAPAN AND SHINTOISM.

We take the following extracts from a delightful article called "In a Shinto Temple," which appears in the current number of the "Pall Mall Magazine." No country has assuredly ever passed through such rapid changes as has Japan within the last thirty or forty years. It is interesting, therefore, to get all the records we can of Old Japan before it completely passes away:—

Japan, be it known, is the real centre of creation, the first bud of the human world, kissed by the Heaven that created Man, the first man, father of the Japanese race. The fact has been recorded in documents for at least two thousand years, and no doubt can enter the mind of the faithful, that the present Mikado is a direct descendant of the gods. We learn from the ancient Japanese writers that, many centuries before the epoch when our own little island arose, at Heaven's command, from out the azure main, the gods were wont to make Japan their place of residence, or at least that they paid very frequent visits to that country, and that the first Emperor was himself a god. The worship of these deities or *kami* (*kami no michi*) is the basis of the primeval religion of Japan. The name of the heavenly host is more than "legion." It is somewhat difficult to make anything like an accurate estimate of the number of these gods, but according to Japanese authorities there are about eight millions of them.

During the last two or three thousand years, the intercourse between the deities of the universe and the Emperor or Mikado of Japan has somehow declined. The intimacy is not so close now as it was in the good old times; but the kinship has never been lost sight of, and the custodians of the ancient religion have preserved the connection by the occasional deification of a deceased Mikado. It is easy to realise the closeness of the alliance between Church and State, before the comparatively recent introduction of Buddhism.

Such was the old national faith, which is named the *Shinto* religion of the Japanese.

I am now at the entrance of the temple. Old legends seem to hover about its threshold. The stone trabected erection called a *torii*, under which one passes from the outer world, was in its origin a wooden beam, erected (as the name signifies) for the fowls to perch upon when they announced, as was their wont, the coming down to the priests whose duty it was to do honour to the rising sun. That these erections were formerly made of wood is indicated by certain wedges, frequently to be observed in those built of stone, which are of no practical value to the structure in the latter material. To the lower cross-piece of the *torii* is suspended a straw rope called *shime* or *shimenawa*, which is supposed to ward off all diseases and harmful things. It is also, as I am told, a symbol of the legend of the luring of Sun Goddess from her cavern by a straw rope which *Futodama* stretched behind her, after the hero *Tajikarao*, or Great Strength, had pulled her out. The gods who control the lives of men are also termed *Shime*. From this *shime* there dangle strips of cut paper called the *gohei*. These were originally supposed to attract the gods. They now represent the *kami*, and with the *shime* and *torii* are the common characteristic emblems of Shintoism.

GLAMOUR, CONJURING, OR ——— P

In the "Theosophist" for April and also in the current number we get some very strange stories concerning one Hassan Khan, a "sorcerer" from Hyderabad. The narrator is Mr. C. P. Hogan, F.T.S. Unfortunately dates are not given, but Mr. Hogan asserts that he knew the man, and tells the stories as being one of those present during the exploits. We give three of them :—

One day, when we had a few friends over at our place, Hassan Khan, who was in the habit of calling at all hours, unexpectedly made his appearance. We were all but too glad of his visit, as it presented to some of the guests who had heard a great deal about him a chance of personally testing for themselves the reality of his magic powers. In course of conversation, which grew warm on the subject of the Occult, I suggested to Hassan Khan that an exhibition of one or two instances of Occult phenomena would suffice to silence all argument and dispel scepticism. He agreed with me, and expressed his willingness to satisfy the natural curiosity of those present.

Accordingly, Hassan Khan asked a gentleman if he had a gold watch—a valuable one, with which he was not prepared to part without a struggle! On being answered in the affirmative, the owner was requested to place the watch on the floor. Hassan Khan looked about for something heavy, and discovering the lower portion of a stone grinding-mill, such as is used by the natives of India in making flour, lying in a corner of the compound, he desired it to be brought. He then asked another of the guests to lift the stone, and carrying it to where the watch was lying, hold it raised several feet from the ground, right above the watch. This done, Hassan Khan called aloud, "Now drop the stone"; and in an instant the stone fell with a crash, and smashed the watch, glass, works and all into a thousand fragments! It needs no words to depict the state of mind of the owner of the watch, which could have been more easily imagined than described: his consternation at what seemed to all his irreparable loss, and his feelings at Hassan Khan's utter *smug froil* during the whole course of the proceedings, were but too visible on his countenance. To still further harrow his feelings, after all this, Hassan Khan entered into general conversation; and, for more than an hour, appeared oblivious of the practical joke, as the event proved it to be, which he had played on the sceptic, who had become quite moody, and could no more join in the conversation than fly. Hassan Khan, then, as if suddenly rousing himself, turned to the watch proprietor, saying, "Well, I forgot all about your watch—would you be very vexed with me if I failed to reproduce it? Let me see whether Hazrat (his attendant spirit) is handy and can put the pieces together." In a few minutes he again called to the gentleman and said that the watch had been restored, and would be found on the side table in one of the rooms which he pointed out. Indeed, the watch was found in the place indicated, whole and entire, and in perfect working order, to the great joy and relief of the owner, to whom it was made over with many thanks for his part in the exhibition.

I am well aware that similar watch-tricks form the staple of a conjurer's performance, but I am sure that under the test condition—that the watch never passed into Hassan Khan's hands—no number of Maskelynes or Houdins could rival the brilliancy of this exhibition.

One day Hassan Khan, who was in the habit of calling at most unconventional hours, made his appearance whilst we were at dinner. We asked him in; and he took his seat at the table, and joined in the conversation. After the usual courses and when dessert was served, Hassan Khan noticed some guavas on a plate. In his usual brusque manner he asked, "Do you eat such common fruits?" Someone at the table replied: "Why not get us something nice and uncommon?" "Certainly I will," said he, and asked for a napkin. He took the napkin handed to him, and spreading it on the table, placed the guavas on it. Then, taking it by the corners with the guavas in it, he gave it to one of the boys, whom he desired to go with it to one of the doors of the dining-room leading to the verandah, and closing one of the panels, to put the hand in which he held the parcel outside beyond the gaze of the persons at the table. Meanwhile, Hassan Khan continued to talk on different subjects. In about ten minutes or so, he desired the boy to bring back the parcel and, on opening it, we were surprised to find the guavas replaced by mangosteens, a fruit indigenous to the Straits, which seemed to have been freshly plucked from the tree as the stems

were still moist with the juice. The fruit, of which we all partook, was delicious in flavour and very enjoyable.

This phenomenon might be said to be the result of *Maya* or glamour; but how to account for the sequel? I planted some of the seeds; and after two or three weeks, or longer, one of them germinated. Despite all the care that was taken, the shoot could not be got to grow above a couple of inches in height, nor to give out more than two leaves; it eventually withered in about a month.

On another occasion Hassan Khan dropped in when we had a few friends over. The visitors, who had known Hassan Khan by reputation, expressed their eagerness to witness some phenomenon. On being apprised of this desire, Hassan Khan, who was always obliging, readily assented to gratify their curiosity, and desired that one of the party present should express a wish for something. One of the ladies accordingly asked for a garland of *bel* flower: this request was made to test his powers, as the lady well knew that the flower was not in season at that time of the year. Hassan Khan made it appear as if he was much perplexed at the request, which seemed to all utterly impossible of fulfilment. After much cogitation, as it were, he said—"Well, I will try what can be done." He took a bit of paper, and with a pencil drew thereon some characters, which he said was a message he was sending to his *Hazrat*, who happened to be away at the time; and then asking for a lighted candle, burnt the paper. This done, he entered into general conversation, apparently oblivious of the anxiety of the guests. The drawing-room in which the party was assembled opened on a verandah on the south; and, in a few minutes, the breeze wafted in the sweet scent of the *bel*, which was clearly perceptible to all. At first, the scent was very faint, but gradually kept increasing in intensity, as if the flower from which it emanated was being brought nearer. One of the party went to the verandah, and, on looking up, saw a parcel in a plantain leaf, like those in which flowers are usually sold in India, slowly descending from the ceiling. As it descended below the lintel of the door, it was violently thrown inside the room. On being opened, it was found to contain a magnificent garland of the largest and most perfect specimens of the freshest of *bel* flowers, such as could, under ordinary circumstances, be procured only when in season. It is needless to say that such a display of his marvellous powers by Hassan Khan filled even the most sceptical with astonishment and awe; and, as is usual with the vulgar in such cases, the phenomenon was at once attributed to diabolical agency!

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.]

Mr. White's Lectures.

SIR,—It would be very interesting to know whether the Rev. Edward White has any knowledge of the phenomena and ascertained facts of modern Spiritualism. From the thoughts to which he has given expression in his lectures it seems to me to be apparent that his view of the subject is an extremely one-sided one, and that it is, moreover, highly coloured by the bias of dogmatic and ecclesiastical prejudice. It is the old, time-worn cry of Danger! Danger! The devil everywhere and God nowhere! Snarers and pitfalls on every side for weak and helpless man, and no light and help whatever to guide him in the darkness!

One would have thought that the time had gone by for these cries to find response in any human heart, and that the Christian of the nineteenth century had better and nobler ideas respecting God and His dealings with mankind. It seems to me to be a very great pity that, in matters of this character, the clergy either assume a position of supreme indifference and ignorance, or sound the war cry and enter upon a course of fierce opposition. The history of scientific thought bears ample testimony to the truth of this statement, and to the fact that those who should be the foremost in the effort to disperse ignorance and to help man to a better knowledge of himself often (no doubt with the best of motives) become the greatest hindrance in the cause of human progress and enlightenment.

In any case, considering the marvellous facts which Spiritualism is in the present day bringing to light, would it not be a safer and more scientific attitude for the most prejudiced inquirer to suspend his judgment and to wait for the results of fuller research? It is, as all thoughtful men know,

a most fatal thing, by the use of certain scriptural or primitive Christian statements (for the most part only clearly understood when studied in the context and in the light of the ideas of a particular time and age) to alarm the sensitive conscience and to effectually close the path of research and inquiry. Scripture itself is, as we know, continually undergoing a sifting process, and is made to stand at the bar of enlightened thought and of the educated and sanctified conscience of mankind. Why should this supremely important field of inquiry be allowed to pass out of sight on account of a few antiquated and mediæval conclusions, based upon a partial and extremely one-sided knowledge?

From the standpoint of Mr. White's own conclusions, and admitting that the manifesting power is exclusively evil, it would surely be in the interests and for the happiness of mankind to seek to ascertain the laws which underlie the phenomena and over which it may be possible to gain control. For it is surely a well-established fact that certain individuals are subject to external and undesirable influences which were not induced by Spiritualistic practices.

But I maintain that this conclusion is both immoral and irrational, and entirely inconsistent with the character of God as revealed in Jesus Christ.

We know that most thoughtful men have a craving after some knowledge of the world beyond, and that, with the larger number of them, one scrap or fragment of objective evidence is of infinitely more value than all the dogmatic statements of the Churches. The craving after certainty of another life is part of human nature. It is reasonable to suppose that God has not created a longing which He cannot or will not satisfy, and that thousands of human souls, who cannot believe, must be content to despair.

It is admitted that the link between the two worlds exists, and that certain peculiarly organised persons become the means by which intercourse can be established, and the so-called dead can communicate with the living. It is also most fully admitted by those intimately acquainted with the subject (and indeed we could not conceive it to be otherwise) that evil is mixed up with good, and that the ignorant and frivolous communicate as well as the true and good. It is further admitted that the laws governing the intercourse are only partially known, and that our ignorance introduces all manner of mistakes and confusion.

But is it moral or rational to conclude that the mediumistic gift is but another snare for the weak and unwary, that the earnest seeker in attempting to open the door imperils his life, and that, although the connecting link is naturally and organically provided, the evil element alone of the other world, under a thousand cunning disguises, is let loose upon the searching soul? Can there be a conclusion more monstrous? Could the old Paganism of which Mr. White speaks so contemptuously have conceived a doctrine more dark and deterrent?

Again, what grounds has Mr. White for stating that Spiritualism has brought none to repentance, &c.? Does he know anything of the definite spiritual results which the truths of Spiritualism have exercised upon certain minds? It would be a thing fatal to Christianity were we to test the truth of any particular dogma by its practical result in the moral life!

I know personally of numbers of people to whom the truth of spirit intercourse and the evidence of continued life beyond the grave has brought unspeakable comfort and consolation, who, confused and perplexed by the clamour of conflicting Christian creeds and religious beliefs, have found rest in the objective and clear evidence offered to the reason, and who by it have risen to a higher and nobler faith in God and human duty. I know of several hard-headed sceptics to whom Spiritualism has brought the full assurance of a life beyond, and with it the increased sense of a higher responsibility. These things unhappily are not often brought to the notice of the public. "The world," to use the words of the late Mr. Stainton Moses, "knows nothing of the consolation of the family circle: nothing of the light that has beamed there on many a mind that had come to despair of a future existence and was driven well nigh to distraction by the problems of the present. It knows little of Spiritualism as a religion, nor of the extent to which its teachings are permeating modern thought, leavening the churches, and giving a truer and nobler faith to many a soul that sorely needed it."

Let us be careful lest we put a stumbling block in the way of some of our brethren, and, in the spirit of a mistaken conscientiousness, bar the way to fuller knowledge and progress, leaving many a troubled, sorrowful soul in the darkness of unnecessary doubt and despair.

"A CLERGYMAN OF THE CHURCH OF ENGLAND."

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 next, Mr. J. T. Dales. Subject: "Dreams."—J. RAINBOW, Hon. Sec.

23, DEVONSHIRE-ROAD, FOREST HILL.—On Thursday, Mrs. Bliss gave very successful experiments in clairvoyance. On Sunday Mr. Munns gave a very interesting discourse upon how he first became a Spiritualist. Sunday next, at 7 p.m., Mr. Savage, clairvoyance; Thursday, at 8 p.m., circle; Mrs. Bliss. Admission by ticket only.—J.B., Sec.

EPHING FOREST.—A very successful meeting was held last Sunday at Epping Forest, largely attended by Spiritualists from all parts of London. After tea, which was taken at Rigg's Retreat, a meeting was held outside, at which numerous friends spoke. Next Sunday there will be an outdoor meeting at Tottenham, at the corner of Seven Sisters-road. Friends invited to join. Time, 3 and 6 p.m.—E. F. BATTELL.

MR. H. BODDINGTON, 25, HIGH-STREET, PECKHAM, writes:—Mr. Veitch will lecture at the Mansfield House, University Settlement, on Sunday, July 16th, at 8 p.m.; subject, "Spiritualism and Christianity." Any friends who can take part in the discussion which follows will be welcome. Mr. H. Boddington, 25, High-street, Peckham, or Mr. Weedemeyer, 2, Bradley-street, Canning Town, will be glad to receive any post-paid parcels of Spiritual literature for distribution.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening Miss Rowan Vincent's lecture upon the question: "What must I do to be saved?" was much appreciated. The subject, as dealt with by the lecturer, opened up to many of her hearers new avenues of thought. Next Sunday, July 2nd, at 7 p.m., annual meeting; many well-known speakers. T. Everitt, Esq. (president), in the chair. July 9th, Mr. J. J. Morse. Subscriptions in aid of the new piano are still urgently needed, and will be thankfully received by Mrs. Bradley, 18, Albion-road, Belsize-road, N.W., and acknowledged in "LIGHT."

PECKHAM RYE.—On Sunday afternoon the Rev. — Potter, minister of the "New Jerusalem Church," occupied the platform, and took for his discourse the subject, "The Purposes of Life." He delivered an able and eloquent address, showing that this life is the vestibule to still higher developments. The audience was a large and attentive one. At the end of his discourse Mr. Potter invited questions, to which he replied. Mr. Potter being obliged to leave, having to take a service in the evening, Mr. Lees took up the replies to questions, and in his most trenchant style continued the debate.—P. C.

NEWCASTLE-ON-TYNE.—Surely our friendly opponent must have been spirit-guided in the assistance he gave us in presenting our out-door workers so unexpectedly with a substantial portable platform, raising the speakers two feet from the ground, and affording seats for half-a-dozen. The surprise was very great, as the gentleman had so persistently followed us up with his opposition for several Sundays. Surely a "good work" is begun in him which this liberality evidences. It is hardly needful to say that the platform was gratefully acknowledged, and used to disseminate our principles. I wish Mr. R. J. Lees had just such a one.—BEVAN HARRIS.

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 Chabanais, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin, N.; Holland, F. W. H. Van Straaten, Apeldoorn, Middelhaan, 682; India, Mr. T. Hatton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grande, Belozerski, No. 7, Lod. 6, St. Petersburg; England, J. Allen, Hon. Sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or, W. C. Robson, French correspondent, 106, Ryehill, 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, Winifred-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.

MR. BEVAN HARRIS, Newcastle-on-Tyne, offers gratis to Spiritual workers in or out-of-doors, on receipt of a halfpenny stamp or addressed stamped wrapper, a blue printed bill, size 14in. by 18in., as under: "Spiritualism meets the difficulties, and strengthens the faith of the doubting, giving the best if not the only satisfactory evidence of immortality, or life after death. Its phenomena, being all based upon immutable principles of law and its revelations being founded upon facts, tend to place true religion on the basis of science and vitalise science with all that is true and practical in religion."