

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.

There can be no truer note of progress than the cry which is being raised against the multiplicity of phenomena. At the same time it must not be forgotten that the production of phenomena is still absolutely necessary for many people. Of the demoralisation that comes through the constant use (or rather abuse) of the séance we have no doubt; and this demoralisation, unhappily, is not confined to the sitters themselves, for it can hardly be supposed that the retention of unseen intelligences in this atmosphere can be of much benefit to those intelligences. It was a saying of the late Editor of "LIGHT" that he had never consciously attempted to bring back anyone who had passed over the border, and one felt that he was right. Nevertheless, phenomena are still important; the physicist will never give in to a psychological theory, he must see things to believe them. This is what made the Milan experiments so valuable. It was not that a band of scientific men gave their sanction to those experiments, and so encircled them with a halo of respectability, as some have meanly insinuated, but because those experiments were carried out with unusual care by a body of trained experts. There are many, we are glad to think, who no longer need phenomena, as there are some who have never needed them; but the majority of mankind are, as yet, unable to use any sense other than the recognised five. Intuition is to be won; it does not always come unsought.

The Rev. Edward White has been writing in the "Christian World" anent certain objections brought against his Merchant Lectures by Mr. R. J. Lees. Among other things he says:—

As to the severity of the Mosaic legislation on the side of penalties, whether against Israelitish or Canaanitish sinners, I have always thought that modern theoretical objections to such terrible elements as the death-penalties of sin, as presented in the Old and New Testaments—(founded on some men's notions of the universal "mercifulness" of the most High God)—must vanish before the spectacle of the physical universe, as now studied and understood. Butler's great argument of the "Analogy" requires to be supplemented by the wider knowledge of the "constitution and course of Nature" as now professed by modern science. The awfully destructive administration of physical law in every department of creation, and also the terrible reality of the System of Prey, on which the world of animated Nature rests for its very existence, in nearly every department of life reveals the existence of a Creative Power far indeed removed in character from the imaginary "God" of humanitarian dreamers and psalm-singers—a power, however, precisely in accord with those Old Testament attributes of the Jehovah of the Mosaic law whom it is the fashion of one-sided thinkers to describe as a mere phantom of ancient ferocious imaginations. It is no doubt true that "God is Love"; but love is itself the fiercest and most formidable of forces against those who contest its rule. "God is Love" and "Our God is a Consuming Fire" are—I take

it—but opposite sides of the One Everlasting Reality, as all Nature declares, and all Revelation confirms. And the history of Israel—as Bishop Butler conclusively shows in the second part of his "Analogy" and Dr. Macculloch confirms in his little known but most valuable treatise "On the Attributes of God as Revealed in the Physical Universe" (Duncan; three vols., 1837)—is one prolonged demonstration of the severe universality of moral conditions as determining physical results in the history of mankind. And with this Christ's teaching, I think, is in full accord.

It is not easy to conceive of anything more shocking than this. The only Love that is cruel is a thing which no honest man would entertain, only a Zola could talk of it; and this is the Love that our anti-necromancer attributes to his Deity. His God is a God of Prey. The value of Mr. White's asseverations vanishes utterly when we know that he is the mouthpiece of such a God as that.

A correspondent courteously draws attention to the second Note by the Way in our issue of July 1st. He takes exception to the expression "the small circumstances out of which attachments of any kind are generally supposed to grow." He says "that these small circumstances are incidental in so far as they are circumstantial. And that it is as easy to understand how all kinds of attachments arise, according to principles quite within the ken of ordinary knowledge, as to understand the *rationale* of attachments manifested in the world of chemistry, say, or in the realms of colour or music. The same principles of attraction and association govern all attachments everywhere." Assertion again. How does our correspondent know this?

Our correspondent further says that "LIGHT" has always been agnostic on the subject of Re-incarnation, and asks, "Is it agnostic no longer?" May we remind him that pre-existence, which is, to our mind, a necessary corollary of subsequent existence, and Re-incarnation are not the same thing? To have lived before does not necessarily mean to have been incarnated here; and what was intended by the Note was that attachments which are made apparent here are the presentations, under present conditions, of some affinities existent in anterior states. This does not necessitate, nor does it deny, Re-incarnation. It may seem vague to say, "Love has its roots in eternity," but the vagueness is only apparent. The dualism which is represented here by the two sexes possibly, probably has been a dualism of great duration; and perfect attachments occur only when that dualism is complete.

Devachan is a name which may or may not be the name of a thing; and the Higher Self, though probable, is not of absolutely certain demonstration; but there come welling up out of an indefinite past to some hazy recollections of things lost which are being partially restored, and these come neither from Devachan nor from the Higher Self. To ask for more Light on such a subject as this is to ask for illumination where none can be given; it is to demand the perfection that comes through suffering without experiencing the pain.

THE HYPNOTIC EXPERIMENTS IN VIENNA.

By DR. CARL OTT PÄHL.

(FROM THE SUPPLEMENT TO THE "ALLGEMEINE ZEITUNG,"
JUNE 22ND, 1897.)

The public experiments which Professor von Kraft-Ebing has conducted before the members of the Psychiatric and Neurological Union have excited so much attention and surprise that a few remarks on them will be in place. I think I can throw some light on them, which will not be unavailing, especially considering the diversity of opinions expressed by the learned audience.

The facts are these: Professor von Kraft-Ebing has, by suggestion, changed a woman of thirty-three years into a child of seven, then into a girl of fifteen and of nineteen years. The subject, Clementine P., was put into the hypnotic state, in which he suggested to her that after waking she should be what-ever he wished. When she woke, he gave her the required suggestion, and she carried out each one with remarkable perfection. A violent diversity of opinion hereupon arose, some thinking this was mere acting, others that Clementine was really put back by suggestion into those periods of her childhood. The audience saw only these alternatives, and overlooked a third possibility. Hence the discussion was quite superfluous, and could have been decided on the spot. It might easily surprise that such a thing should have occurred in a room full of doctors, did we not know that our official psychology and medical science deny the very phenomena which, admitted, might have settled the question—namely, thought-transmission without contact or speech.

If one says to a subject in words: "You are now seven years old," she will be able to play that part if she is a good actress. I do not say this was the case in Vienna—I do not think it was, but point to the contrary in not forthcoming. If, on the other hand, Professor von Kraft-Ebing had made the suggestion mentally, the audience would have been forced to the conclusion either that there had been previous collusion or that Clementine really was capable of receiving suggestions in this way. Truly, it is true, suggested the former explanation, but, to be logically complete, it must be mentioned. For an experiment to be scientific, however, it must derive its demonstrative force from itself and not from the confidence that may be reposed in the experimenter. If, to this end, the Professor had requested one of the spectators to make a suggestion in writing which he had then transmitted to the subject without words, then only one explanation would have remained feasible.

I, who have observed direct transmission of thought perhaps a hundred times, am naturally unable to bow to the decrees of the school psychology that the thing is impossible. At one of my own experiments, Dr. Karl Gerster, of Munich, will bear me out that such silent transmission of written suggestions from me have occurred in my own workshop, himself being the hypnotist. The command related to a post-hypnotic illusion, and was as follows: "On waking, Lisa shall see Dr. Gerster in a red dress-coat." When the subject woke, and her eyes fell on the hypnotist, she could not restrain her laughter. When asked the reason, she whispered at last to my wife that the red dress-coat was too ridiculous. When Dr. Gerster left the room, saying he was going to put on his usual coat, and then re-entered as before, the illusion disappeared. The same day I gave Dr. Gerster three numbers on a piece of paper with the suggestion written below: "Lisa after waking shall see these figures on the spot of clean note-paper that lies on my writing table, and shall add them up." When she woke I showed her the sheet of paper and asked her to spare me the trouble of adding them up. She made a stroke under the imaginary numbers and added them up correctly.

Had the experiments of Professor Kraft-Ebing been performed in this way, there could have been no diversity of opinion, and the possibility of acting and collusion would have been obviated.

Hence, then, is the third possibility, which the medical public in Vienna overlooked. Clementine was not put back into her seventh year, but was only changed into a seven-year old child. There was here no experiment in recollection, but only a hypnotic change of personality.

A right-judging spectator would have suspected this third alternative and might have put it to trial on the spot. Had he requested Professor Kraft-Ebing to change Clementine into a

70 years old woman, this part would have been just as perfectly performed as the others, yet surely the spectators would not then have assumed a prophetic clairvoyance on the part of the subject; they would have also granted that the acting of the child's part supposed no retrospect, no reconstruction of her memories, but only a change of personality. For further proof of this, had the judicious spectator requested the Professor to change Clementine into a man, into a servant of dragons, into a hen with chickens, into a tree shaken by the wind, &c., in every case would the dramatic perfection of the acting have raised the admiration of the beholders.

Professor Kraft-Ebing has also proved that a person can be changed into another by suggestion—which, by the bye, throws light on many cases of "Possession"—but more than this he has not proved. He has shown his audience the phenomenon which as early as 1894 Professor Ribot pointed out and named "*Objectivation des Types*," and described in his book, "*L'homme et l'Intelligence*." There was therefore no reason for the perplexity of the Viennese audience. The phenomenon is nowise new. Take an example from Dupotet's "*Magie Dévoilée*" (Paris 1892, p. 129), where he describes how, in presence of a large audience, he changed a vigorous youth into a broken-down old man. "At my command, his back bows, his limbs totter, his voice is enfeebled and loses its strength; his face becomes wrinkled, and his eyes dull. He props himself on the stick which I have given him. He is no more a strong youth; the years have accomplished their destructive task. His speech is that of an old man, his mouth gapes, a mopey drop hangs at his nose's end, he hawks up masses of phlegm, he laughs cunningly, takes a pinch of snuff and gives with measured steps. It is nature grown old, man near the grave."

Thus the Vienna experiments offer nothing new. But that which was not proved at Vienna is nevertheless a fact. A man hypnotised can be set back in his youth. Several instances occur in the "*Revue de l'Hypnotisme*," &c. But such experiments must be conducted otherwise than was done at Vienna. The subject must be not merely put back into an earlier period, but with a definite date, day and hour, in a definite situation, so that a comparison would be possible between his behaviour in that state and his previous behaviour. And to exclude the objection that this might be mere thought-transmission from the hypnotiser, or even from the spectators, the behaviour of the subject in the previous situation must be unknown to those present and known to some not present who can corroborate the agreement of the two.

Suppose, now, such an experiment successful; what would it prove? Only once more what has long been known, and what, some thirty years ago, Wilkie Collins exemplified in fiction in "*The Moonstone*," in which the hero is made to come as a somnambulist into a lady's room and there take a large diamond out of a jewel case in order to put it in a safer place, in the interests of the lady herself. The lady, however, was awake, recognised this apparent thief and lost her former affection for him. The innocence of the somnambulist is brought to light by a clever doctor, who causes him to repeat his former action with perfect reproduction of all the details.

Such real experiments in putting back a person into an earlier time of life are thus possible, and the memory shows it them a heightening which has led many inquirers to say that all impressions which have been presented to a human brain may under favourable conditions be revived. Ludame (*Le Nerveux*) speaks of a girl, who, having seen one performance of the opera "*L'Africaine*," was able in the somnambulist state to sing through the whole second act without a mistake, as if her brain were an Edison's cylinder on which the opera had been photographed. In my "*Philosophie der Mystik*" I have given a number of similar examples, and I have no doubt that our whole life may be revived in memory in all its details. Many people who have been near drowning have declared that their lost consciousness of their position, but that their whole course of life flashed before them with dizzying swiftness. If, now, one takes the comparison with the phonograph literally, one might think this would lead to a very materialistic conception of the spiritual life. But the contrary is the case. This very increase of memory-power shows that we cannot accord with the materialistic definition of man; for if every one of the countless impressions which make up a material brain-cell, were retained by being impressed on a material brain-cell, we should all have to go about with heads as large as bathing tubs.

Thus what should have been proved at Vienna was not proved, but has, on the other hand, long been known as a fact.

Its value for experimental psychology is incontestably very great. Practical advantages may also be drawn from it—e.g., a criminal who denies his deed might be put back by suggestion into the past situation, and repeat his whole course of action intuitively before the judges. A judicial proof of his criminality would, indeed, not be attained by this unless his acting led to the discovery of a *corpus delicti*.

But that experimental psychology which we steer towards could be much quicker reached by us if, instead of repeating long-proved facts, we engaged in new researches. We do not wish hereby to advocate experimenting at random. In natural and artificial conditions of sleep most remarkable phenomena often occur spontaneously. If we look at them more closely we shall see that the lever that raises them is most often a deep-reaching auto-suggestion of the sleeper. It is then a task for experimental psychology to lay hold of these natural wonders and to replace the auto-suggestion therein by outer-suggestion. This programme for experimental psychology I have, by word and by pen—in my “Studies in the Occult Sciences,” in my “Hypnotic Criminality and its Discovery,” and various dissertations at various times—insisted on and partly supported by experiments, but as a voice calling in the wilderness. However, I can wait, because I am convinced that no better receipt for an experimental psychology exists than this—namely, to produce artificially by outward suggestion all that auto-suggestion accomplishes naturally.

A PREMONITORY VISION.

The “Religio-Philosophical Journal” prints this:—

Mr. C. W. Moses, of Garrett, Ind., who is the son of a Methodist minister and is himself a member of the Methodist Church and not a Spiritualist, relates a very remarkable incident which has been published in a number of the daily papers. The incident is substantially as follows:—

“It was in 1885,” said Mr. Moses, “and I was running from Garrett, Ind., to Chicago on the night run and pulling the ‘limited.’ I left Garrett at 1 a.m. for Chicago on the night in question. We left Garrett in good condition, but a few minutes late, and I endeavoured to ‘make up’ lost time on what is known as ‘Suman’s grade,’ which is some twenty miles long and terminates at Salt Creek. The last three miles is perfectly straight to the Salt Creek bridge. When my train reached this straight track I noticed a white pillar or cloud occupying the place of the bridge and reaching quite high. I took it to be fog, but neither above nor below the bridge was the same visible. I asked my fireman if he saw it and he said ‘Yes,’ but thought it was fog. About this time I felt as if someone were in the seat behind me, but on turning around no one was visible. I then felt a hand upon my right shoulder and then heard my mother say: ‘Charlie, that bridge is burned.’ I felt the fingers very very plainly upon my shoulder. I knew my mother’s voice—can anyone forget the voice of a mother? At once I applied the air, or at least as soon as I recovered my astonishment. The train came to a standstill about twenty feet from the east approach of the bridge. I told my fireman that I would take my torch and walk across the bridge and that he should not move the train until I signalled. I walked about fifteen feet when I came to the end of the bridge—found that thirty-seven feet had burned and dropped into the water and put the fire out. What I saw made me so weak that I did not have any strength to move, and sat down on the end of the remnant of the bridge. The conductor soon came to where I was and I related to him what I have now told you.”

Mr. Moses, in reply to a letter written to Mr. T. H. Moorehouse, Marengo, Ohio, says that the story given above is true. He says that he cannot understand nor explain the facts and does not attempt to, but adds: “I trust that in the future, when I can see as I am seen and know as I am known, that these things will be no mystery to me. Other and similar things have occurred to me in past life. I am now completing my thirty-seventh year as a locomotive engineer, am yet in active service and have never killed or crippled one human being, and hope by the blessing and help of the God I love that I may never have the blood of a fellow-mortal upon my hands. As I am about to go out upon my run, I will close. I run a mail train east from Garrett to Chicago Junction, Huron county, Ohio.”

This letter is dated Garrett, Ind., May 22nd, 1893. How do those who recognise nothing supernatural in life account for this experience of an engineer and for similar experiences of which there are well-attested reports?

RECORDS OF PRIVATE SEANCES.

FROM NOTES TAKEN AT THE TIME OF EACH SITTING

No. LXII.

FROM THE RECORDS OF MRS. S.

February 4th, 1871.—Present, usual circle, Mr. P. and Mr. S.M. After the circle had been harmonised by scent, Imperator controlled, saying: “We have difficulty in controlling the medium this evening, as his mind is full of troubled thoughts, and this operates against us. We cannot use him, and we are compelled to put aside the information we wished to give, in order that we may clear away what is troubling his mind. He is concerned in an attempt to put together relations of Spiritualism and what our friends have called Occultism, and it is not possible to do so with his present information. These relations cannot yet be established.”

The question was asked “As to the operation of spirit in the plane of matter, and its condition before incarnation?”

“Spirit is developed through various processes up to the time of its incarnation, and this development occurs at different periods and with different results. We cannot agree with that phase of the promulgation of spiritual truth about which the medium has lately distressed himself, as the views are erroneous and only partially true. Spirits are of various grades, and all interfere on your plane, but it is better to postpone questions regarding them, and how they operate on your world. You will in time wonder how it could have been believed that only human spirits have been working when you learn of the action of elementaries. We have impressed on the medium that to put forth truth largely mixed with error is not wise. These statements should not be put forward dogmatically, and for the present any promulgation of such facts and truths should be undertaken with a heavy sense of responsibility. But friends in America are in grave error, truth being mixed with their own ideas, and this has vitiated the truth, and given to it a false colour.”

This and much that followed referred to American information upon spiritual subjects that had troubled the medium’s mind. Imperator then added: “You are now passing through a great wave of spiritual power, and every act is fraught with serious significance. Throw the whole weight of your influence into the progressive movement, rather than into an unprogressive one which may seem safer and is sure to be followed by the majority. We stand at the top of the hill, you at the foot, and we see further than you can, having a higher standpoint of knowledge and a wider range of vision. A strife is going on in our world on the subject of suppression of the fact of Spirit Communion. The more darkness the better it is for the adversaries. The relationship between us and you always exists, mediumship is merely the consciousness of this relationship. By the exercise of will-power, the obstacles to intercourse with your guardians may be overcome. Consciousness of mediumship will in time become the normal state. It is only a question of the development of the spiritual body and senses.”

March 11th.—Our usual Sunday evening circle met this evening. Benjamin Franklin controlled, and spoke as follows: “I have been asked to come, and you must take down what I say, with regard to mediumship, and the reason for the change which is now taking place with your medium. There are many kinds of mediumship; a medium properly developed goes progressively through all its different stages, and ought not to go back. The first kind of mediumship belongs to the physical, such as rapping, tilting, light, musical sounds, and hands, or bodies manifest to the sense of touch. We pass to mental and internal mediumship inherently of a higher type. Impression of spirit on spirit, manifested first in automatic writing, and direct writing so-called, or what you are now hearing; control of the organs of speech, substitution of an external intelligence for the spirit of the medium; or control of a medium for the purpose of healing, or speaking to an audience. In these cases you have the control of the physical organs, and mental energy, by an external intelligence, which replaces the medium’s own. So far mediumship is usually developed. Besides this, there is the best and highest type, which uses the normal powers of a medium as a channel of inspiration. Mediumship progresses up to impressional mediumship, in which normal powers of spirit are exalted and the best communications given. This is what we have been asked to say. This medium, a pure

channel, has passed through forms of physical mediumship, through mental forms more or less, and now he is passing through another phase which you can see for yourselves. For the past what has been done is complete. For the future the developments must be of the impressional kind, and he will now be developed for missionary work. I have said this at the request of the Chief; he will add what I have left unsaid."

Imperator then controlled, saying: "You have heard what our friend has told you. The medium having passed through stages of development, is now entering on a new stage of his spiritual existence, the missionary phase; he will now become an inspirational writer for the purpose of extended work and public enlightenment, of which you have the earnest in his forthcoming publication; his objective power as a medium will become almost extinct. Phases of facts and phenomena will be given to the world, and automatic writing will be used occasionally. I shall be more and more absent from your world, absent and yet present, less and less mixed with the atmosphere of earth; less and less disturbed by its vanities and vexations; more and more removed to the serenity and calmness from which I came, and to which I return. So long as the medium remains in this present stage of life, I shall be less intimately associated with him, as the new phase will be one in which he will not need as much of my superintendence as heretofore."

March 25th (Palm Sunday).—This evening the usual Sunday evening circle met. We had been told to bring some rings that we had had made in order that the spirits might surround them with their influence. We arranged them in the middle of the table. Much scent was brought. We heard rapping and the musical sounds in the neighbourhood of the rings and circle. The rings were all made with gems that had been brought to the circle at different times. I also placed two crosses made of palm, that I had brought from church in the morning, in front of me on the table. After the séance was over we found the rings had been removed from the centre of the table, and had been placed before me in the shape of a cross. The palm crosses had been removed, and one was placed opposite to Dr. S., the other opposite to Mr. Percival.

We met two or three times after this séance, with the usual manifestations.

May 20th (Whitsunday).—This evening our two children were allowed to sit for the first time. We had not thought it wise to admit them before, though they were very desirous to join a circle that had met for five years in their house.

Imperator admitted it was inevitable, and told us it would do R. no harm, and might increase the founts of inspiration with Charlton. The spirits manifested very freely, making all their different musical sounds and bringing much exquisite scent.

Imperator controlled, saying it was a good day to admit the children for the first time to the circle, and compared our silent meeting in a closed room to the day when the few were gathered together waiting for the coming of the Holy Ghost.

After the séance was over we found direct writing placed on the table, "God bless the children.—PAULINE."

SPIRITUALISM IN SPAIN.

The "Review of Psychological Studies" of Barcelona, which is now in its twenty-fifth year, is probably, under the direction of Viscount Torres-Solanot, the most ably conducted and most representative of any journal of the sort published in the Peninsula. One cannot, of course, apply anything like an English standard in estimating the progress made in psychological matters in Spanish-speaking countries. In England liberty of conscience and freedom from State interference leave the coast clear for work along well-defined lines, but in a country like Spain any journal primarily devoted to Spiritualism, or, indeed, to any belief which brings it into antagonism with the ecclesiastical authorities seems inevitably largely taken up with Freemasonry, and with endless struggles with the civil power to obtain even a measure of social liberty, so that little space is left for psychological affairs proper. When we consider this, the review is clearly the result of unusual enthusiasm and much hard work. Month by month we are given fifty pages of matter, including a section devoted to mesmerism, and an instalment of some noteworthy book—the one now running is Delanne's "Spiritualistic Phenomena." Translations are given of the most up-to-date thought in every branch of the inquiry, and the one thing needed, more original research, will doubtless be supplied now that a new era of liberty has dawned in Spain.

CONCERNING ANALOGY AND PROOF.

The criticism of the "Religio-Philosophical Journal" attracted in the article of "LIGHT" of July 1st (on "Theosophy and Spiritualism"), on Mrs. Besant's account, the state of the soul after death doubtless represents a prevalent attitude in relation to the statements in question. "What is the source of information?" "How does Besant know?" &c. Now, though no one can answer for Besant nearly as well as that most able lady can answer herself, I should like to say something from my own point of view respecting the grounds of belief in matters transcending normal experience of our earth-life.

There is no principle to which verbal homage is more readily accorded than that of natural law—meaning thereby, constancy or regularity of nature in her forms and processes. But as soon as we begin to turn our thoughts to the extra-physical order—those of us who agree that it exists—we ignore altogether this principle of the unity of nature, and demand a "proof" of statements which are really only statements of the continuity, in the, to us, invisible sphere of nature, of the law already known to us in the visible. We assume that nothing can be known of the invisible order except by a *beginning* of experience, which is the proof we desiderate.

For instance: We die as to the body, but we nevertheless believe that this death is not the end of us, and it is as to the conditions of our survival that we seek for evidence. But strange to say, it never occurs to us to ask the really scientific question on the subject, viz., what, in this continuous life of the individual, is the natural meaning and significance of the phenomenon of physical death? In other words, we do not seek to co-ordinate the facts of physical death and psychical survival with the nature already known to us. And yet it is only if this cannot be done, if the question, *what is physical death?* in this relation of survival, in the *known* order of nature cannot be answered, that we are driven to the demand for *new* evidence to elucidate the mystery. We do not want extrinsic evidence to subsume a fact under a general law with which we are familiar, we have only to observe whether the fact, as far as we can trace it, conforms to the law. The principle of uniformity in nature demands a generalisation whereby the same law shall cover or include classes of phenomena not hitherto co-related, when we find the relation to subsist up to the point at which direct observation is arrested in the case of one of the classes.

The unity of nature is best demonstrated whenever physical and psychical phenomena are thus brought into line. The famous generalisation by which Mr. Herbert Spencer brought social phenomena under the law or formula of organic evolution is a case in point. Professor Drummond's book, "Natural Law in the Spiritual World," though too much directed by sectarian preconceptions, has philosophical value of a similar kind. In Swedenborg's conception of "the Grand Man," as in the Apostolic conception of our organic membership in the universal Christ-man, we have the same idea carried higher as divine-spiritual constitution. Finding unity through organic integration to be the highest process and attainment of nature in the physical and psycho-physical order, it is legitimately inferred that this process is universal, and that spiritual progress in the "discrete degree" (as distinguished from progress in the "continuous degree"), consists in higher integration, whereby the unit or integer of a lower order becomes, by surrender of self-centrality or separate "will," identified with and functionally participant in a more universal life, just as it had before established its own integral individuality by natural subjection of the substances which composed it, which it continually assimilated, and which assumed functions in its organic life. The question now before us, however, as to our posthumous life in self-centred individuality, is prior to that of the next stage of integration, with which religion is essentially concerned. The phenomenon of physical death and what follows have for religion only just so much interest as nightfall, we will say, may have for a man with a yet unfulfilled life-purpose, which has many days for its accomplishment. Only when the day has contributed nothing to the end in view, or has, maybe, retarded it, is night regrettable. Physical death we have to conceive as a natural point in the course of the individual life on its own plane, and before there is any immediate question of transference to a higher plane, that is, while we are still in the "continuous" degree of spiritual progress. Death has become for us a dolorous incident because we have failed so far

conceive it. And yet how naturally it is so conceivable, expressions we habitually use in relation to it disclose. We speak of our "rest," of the "weariness" of age, and so forth. Why should we consider these spontaneous phrases, common to all mankind everywhere and always, as figurative merely, rather than as telling the simple, natural truth of the matter? Does nature offer to our experience no law which fits our case, no law, that is, to which, as far as we can observe our case, we actually conform, and to which, therefore, we are philosophically constrained to infer that we conform altogether? Such a law, I submit, is that of periodicity, of the cycle of alternate states, the law by which nature, alike in the annual and in the diurnal course, passes from activity to rest, and from rest to activity, or rather from external and apparent (objective) activity, to the internal and non-apparent (subjective) activity (which is indeed rest from the former functions), and *vice versa*. This law, she expressly tells us, has cycle within cycle, repeating its process on the larger and the smaller scale (e.g., day, lunar month, and year, with corresponding divisions), as indeed the same is true also of material forms, as in the leaf with the same articulation and structure as the tree on which it grows. The periodicity of all nature we know to be represented in its smaller scale or cycle—the diurnal—in our own life—is it not so also on the larger? Given the fact of an individuality which does not de cease when it casts its physical integument and organism, we should first ask whether this means that it has gone out of our nature altogether, into a wholly other cosmos, or that it is undergoing a phase which is known to be according to the law, or uniform process of our nature; which we cannot, indeed, subject to direct observation on the larger scale of our life, seeing that we are as yet in another phase, but which the very phase in which we are represents for us on the smaller scale of the nightly alternation of condition. We are eloquent on the folly of materialists supposing that the observable phenomena of the physical world exhaust the phenomena of nature—that nature is coterminous with her physical manifestation. And yet we ourselves reason as if, given another mode of existence than the physical, there must be another nature, another law, another process. We do not track nature into the invisible, and seek the continuation of her rule over that which disappears from our vision—though it is just this disappearance which is her rule—by the simple and obvious application of the law of cyclic alternation of state which she has revealed to us. And by neglecting this law we miss the only possible scientific conception of those phenomena of physical existence, birth and death, for an enduring individuality.

What, in brief, is the proposition for which the "Religio-Philosophical Journal," representing on this occasion the anti-Theosophical Spiritualists generally, demands proof? It is that the law of our psycho-physical life, according to which there is a daily alternation of states, active and quiescent, repeats and represents the same law of the individuality which puts it forth, or (to beg no question) which is seen to act through an organism which in due course it drops. The question is, is there a true, as there is certainly an apparent analogy between this discarding of the known organs of action and the general retreat of nature into annual quiescence by a similar discarding, by all her products to which the law of the year (as a particular period) applies, of their renewable organs of manifestation and active functioning? Is the psycho-physical organism of man similarly renewable, and does it wear out because the law of periodicity, of alternation, is universal, and applies to a larger cycle of man's life as we know that it applies to a smaller. If so, we obtain a strictly scientific conception—that is, a conception agreeing with a known law of experience—of the fact of death, and, of course, similarly of the fact of birth. And then the statements of Mrs. Besant, as to posthumous communication with this world, are of strict general consequence. We have only to consult and apply our own experience as to the requirement and conditions of the nightly sleep. Is it not "an injury and unkindness" to a tired-out, or an over-excited person needing rest, to force or encourage him into conversation, to rouse him as he is, or ought to be, dropping into the blessed recuperative slumber of the night? So, again, we know that true rest will only come to the brain-life in due season, after due functioning, and so if the natural term of psycho-physical life is cut short, we are not, as Mr. Sinnett phrased it, "thoroughly and wholesomely dead." Thus, as Mrs. Besant says, "those who died a natural death will remain but a few hours, or at most a few years, on the earth plane," whereas "those whose death has been violent [or premature] remain within the sphere

of the earth's influence until the time when they would naturally have passed to spirit-life."*

Now, is it not the fact that the great majority of communications, especially of such as have extended over a long period, are from persons whose earth-life has not reached its normal term? Then, again, we know that sleep is retarded by any anxiety or excessive preoccupation which continues to stimulate consciousness when the brain should be at rest. This covers a large class of cases of which "hauntings" are the symptom, and which may go on for a very long time (although I think that there is, in occultism, an explanation from a deeper principle of much that passes for haunting by the disembodied personality).

But this is analogy, and it will be objected that analogy is not proof. In reasoning by analogy we assume the identity of law in the different orders or regions of things which we compare. This assumption is the very possibility of reasoning from the known to the unknown, and as it relies on the unity of nature it has a philosophical or scientific presumption in its favour. And when, as in the case we have been considering, it is fortified by the positive evidence of experience that we do really come under the law in question as far as we can observe, to reject the reasoning is to reject evidence. The reasoning is only applying the known consequences of the law in its total operation in things totally apparent, to things which are partially unapparent, but which, so far as apparent, show submission to the law.

C. C. M.

THE PHILOSOPHY OF SALVATION.

In the domain of the moral and religious activities of men there are but two alternatives—that they are subject to law and that they are not subject to law—and when the latter assumption carries with it such destructive consequences, rendering, if we but probe to the bottom, the teachings of the thousands of ministers of our own day, nay, of Jesus himself, as useless and inconsequent as the act of a dog in baying the moon,—when, I say we fully realise these consequences, we shall have no hesitation in affirming that all acts that make or mar those emotional states, held to constitute salvation, are governed by law. Strangely, as it will appear to many—though, as shown above, necessarily—the work of every minister, whatever be his sect, presupposes the reign of law. He will tell the inquirer to believe this, do that, walk in a particular way, or follow a specified method in order to be saved. Unless, however, he be able to say definitely to some, "You are saved," he cannot make converts; and the only means he has of doing this is by satisfying himself that the devotee fulfils certain conditions, and then, because all who fulfil those conditions are saved, *he* is saved. This is the logic of all proselytising. Whether the real conditions are known by the religious teacher, and the judgment as to their being satisfied in a particular instance is correct, are questions entirely distinct from the logical foundation upon which his labours rest. If, then, the attainment of those emotional states which constitute being saved is governed by law, it is thereby forever removed from the realm of magic! But many people who renounce magic do not see with equal clearness that the schemes of salvation largely current lie within this domain.—T. E. ALLEN in the "Arena."

QUESTIONS AND ANSWERS.

Under this heading, at the request of several subscribers, we give from time to time such questions as may reach us—provided we deem them of a profitable character—with a view to their being answered, not necessarily by the Editor, but preferably by our readers. Both questions and answers should be stated clearly and succinctly, and in the replies the questions should be indicated by the number.

QUESTION.

12.—Having recently read Hellenbach's "Birth and Death," and also C.C.M.'s able translation of Du Prel's "Philosophy of Mysticism," with its few but pointed footnotes, I am anxious to pursue this line of study. Can any of the readers of "LIGHT" inform me whether any other works of these authors are available for the English student?—L.

* About ten years ago, just before the appearance, in "LIGHT," of Mr. Sinnett's first set of letters (which caused me to abandon my independent speculations on a subject which seemed about to be more completely elucidated), I tried to work out this parallel in exact detail. My MS. is still, I believe, in existence.

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2, DUKE STREET,
ADELPHI, LONDON, W.C.

Light:

EDITED BY "M. A., LOND."

SATURDAY, JULY 15th, 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. R. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

THE POSITION.

It requires very little prescience to realise the fact that we are entering upon a period of considerable difficulty. There was a time when there were but two main streams of thought connected with the Unseen, those of belief and of unbelief; now we have a number of schools, all having something in common, but each differing from the rest in some way which seems to make for antagonism rather than for agreement. Of these schools of thought there are three which stand out pre-eminently. First, that which may broadly be called Spiritualistic; next, the Theosophic; and thirdly, that represented more or less by the Society for Psychical Research. Those who range themselves generally under the name of Spiritualists may again be divided into two main divisions; namely, those who have satisfied themselves of the reality of certain phenomena, and now are busying themselves with the investigation of the meaning of those phenomena—in fact, are endeavouring to frame a Spiritualistic philosophy—and those who are satisfied with what they believe they know, and desire nothing more than a constant repetition of the phenomena in which they find a certain semi-sensuous comfort. Generally, it may be said that neither class of Spiritualists (in England at any rate) recognises any authority, or accepts any book as authoritative and final as to their belief or opinions. In this the Spiritualist differs from the Theosophist, who—if evidence goes for anything—is already making something more of Madame Blavatsky than a mere leader. She is passing rapidly into the stage of the demi-god, and full deification does not seem very far off. "White Lotus day" is already the name given to the anniversary of her death, and the "Secret Doctrine" is becoming a new Bible to her followers. This is much to be regretted, as it must warp the endeavours of Theosophic students, and eventually destroy all freedom of thought on their part. And the imprisoning of the spirit leads to a kind of assumption which is of the nature of a not altogether thinly veiled arrogance.

It is this assertion of superior knowledge which constitutes one of the coming difficulties, for it renders the union between Spiritualists and Theosophists impossible. They have many points of agreement, such as the conviction of a life of some sort after death, and the necessity for holy living as a preparation for that life. Re-incarnation, too, is an article of faith common to many Spiritualists and all Theosophists. Nevertheless, Theosophy is of the earth, earthy. It seems incapable of expanding itself so as to take into its purview anything outside this earth, and the system of which this earth is a part. It is full of long words and prodigious numbers, but yet it is narrow and small, and naturally depends eventually upon authority.

Of course it may be said that Spiritualists are narrow and small in their beliefs. And if Spiritualism is judged, indeed, by the evidence which so many of its adherents

offer to a scoffing world, the judgment is just. The feeble utterances of common place moralities which delight the uneducated neophyte when those utterances proceed from the mouth of a medium inspired by a spirit of no higher intelligence than his own, and the readiness with which almost any story is accepted by some without the slightest investigation, but too readily warrant that judgment. Yet there is a different Spiritualism, a Spiritualism which is of the spirit and which desires nothing but what is spiritual, which seeks to cultivate communication as far as may be with the higher and holier intelligences—but with a perfect freedom of individual action.

These considerations lead up to another difficulty in the near future. We have no wish to precipitate matters, but there is little doubt that there soon will be plenty of phenomena of one kind and another—good, bad, and very indifferent—brought before an astonished world, and a double danger will arise, that of letting the stories of the phenomena swamp the philosophy, and so help the materialism to which true Spiritualism is properly antagonistic, and that which comes of the ordinary mind being but too ready to accept any theoretical interpretation which is heralded by the trumpet tongue of a self-constituted authority. It is for spiritual Spiritualism that we must take thought, and the danger is near and real.

The Society for Psychical Research has enriched, and doubtless will still enrich, the literature of the Unseen with those admirable series of tabulated facts to which we have been so long accustomed. From it we have nothing to fear. It may find some difficulty occasionally in squaring the facts with pre-conceived theories, but there is no crystallised formality about the theories propounded, and a gentler note is sounded now than that of the somewhat harsh music which announced the first approach of its very serious band of investigators.

The term, spiritual Spiritualists, has been used in this article—it has been used purposely—because it will include all those who not, perhaps, avowing themselves as Spiritualists, yet under the name of Christo-Theosophists and so forth, hold well the banner of the Higher Life in the fight against an aggressive Materialism.

"THE LAW OF PSYCHIC PHENOMENA".*

III.

The more one looks into the matter and methods of Mr. Hudson's book, the more one is struck by its inherent weakness. To arrange certain observed facts so as to illustrate an empirical law is not argument, even if these facts are indubitable. But when assertions are treated as facts and then made use of to bolster up an unfounded hypothesis, we are in the presence of something not quite worthy even of the known methods of pseudo-science.

In the chapter of Mr. Hudson's book called "Hypnotism and Crime," we get a very good illustration of this curious way of dealing with his subject. He is speaking of the ordinary platform exhibitions of hypnotism, especially those which are supposed to show how the hypnotised subject may become an instrument for carrying out criminal intention in the hands of a cunning and diabolical person. Quoting Moll, "that these laboratory experiments prove nothing, because some trace of consciousness always remains to tell the subject he is playing a comedy," Mr. Hudson continues in this way:

The subject knows that he is among his friends. He has confidence in the integrity of the hypnotiser. He is most likely aware of the nature of the proposed experiments. He enters into the spirit of the occasion, resolved to accept every suggestion offered, and to carry out his part of the programme in the best style, knowing that no possible harm can befall him. Moreover, he knows that if he performs his part to the satis-

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

faction of the audience, he will receive their applause; and applause to the subjective mind is as sweet incense. For, be it known, the average hypnotic subject is inordinately vain of his accomplishments.

Now, all of these propositions are simply assertions which are suggested by Moll's remark, and are given without the shadow of proof, yet Mr. Hudson calmly says of them: "All these considerations are, however, merely negative evidence against the supposition that the innocent hypnotic subject can be made the instrument of crimes or the victim of criminal assault against his will." There is no evidence at all either way; we have simply a string of unsupported assertions. Again, such expressions as "thousands of experiments are daily being made," are far too lax to be admitted into a work which has even the very moderate scientific claims which Mr. Hudson's book possesses.

With regard to another phase of hypnotism in connection with crime, Mr. Hudson asserts what we hope is true, that "no virtuous woman was, or ever can be, successfully assaulted while in a hypnotic condition." "This is a corollary," he goes on to say, "of the demonstrated propositions, which precede it, and it admits of no exception or qualification." As no proposition has been demonstrated, we fear the "no exception or qualification" depending on such demonstration is not as decided as could be wished. Mr. Hudson then becomes poetic, and says:—

There is, indeed, an ineffable and indescribable something which overspreads the countenance of the virtuous woman while she is in the hypnotic state, which disarms passion, and affects the beholder with a feeling that he has something seen of heaven. He knows that the physical senses are asleep, and he feels that the soul is shining forth in its majesty and purity, untainted by any thought that is gross, any emotion that is impure.

An impressive and eloquent passage truly, yet a passage which proves nothing. But what is to be said of this, which follows almost immediately: "It will not be disputed that the attribute of the subjective mind, which is known as intuition when applied to man, corresponds exactly with what we call instinct when applied to animals." And this "intuition" consists mainly in the "instinct" of self-preservation, of reproduction, and of the preservation of human life generally. Surely no grosser perversion of the meaning of words was ever made. Mr. Hudson means by "intuition" subjective activity, and says so a little further on, while "intuition" means to others, perhaps to most, communication with something higher than that subjective mind. To say that under the influence of "intuition"—that is, of the subjective mind—the "veriest coward will, under circumstances of unavoidable danger, act with the same coolness, and evince the same presence of mind as the bravest man," is to assert what requires considerable proof. But this is a book of unproven assertions. "It may safely be set down that such and such things cannot be, and therefore that the conclusions derived from them cannot be either," is not a very conclusive way of "reasoning"! And this is Mr. Hudson's way. He says:—

It may be safely set down, therefore, as a fundamental truth of hypnotic science that the auto-suggestion most difficult to overcome is that which originates in the normal action of the subjective mind—otherwise, intuitive auto-suggestion.

For this, which is set down as a conclusion, not a scrap of evidence is adduced. It is founded on the conjectural assertions of Mr. Hudson. But the book is full of this kind of thing. Another good illustration is the way in which the failure of his "daemon" to prevent Socrates from taking the hemlock is made to square with the "working hypothesis." Socrates is said to have been "clairaudient," and to construe the silence of the daemon into an approval of his conduct, the daemon failed him at the critical moment:—

The explanation of this failure may be found in the experience of all mankind. This instinctive clinging to life weakens

with advancing years, and appears to cease altogether the moment a man's career of usefulness in life has ended. This is the experience of every-day life. Men grow rich, and in the full vigour of a green old age retire from business, hoping to enjoy many years of rest. The result is, generally, death in a very short time. An old man thrown out of employment, with nothing to hope for in the future, lies down and dies. Another, losing his aged companion, follows within a few days or weeks. Another lives only to see his children married and settled, and when this is accomplished, cheerfully lets go his hold on life. In fact, it seems to be as much an instinct to die, when one's usefulness is ended, as to cling to life as long as there is something to do to contribute to the general welfare.

So Socrates, finding life's stream exhausted, preferred death, his "daemon," "subjective mind," therefore not warning him against taking the hemlock! But on what a tissue of gratuitous assumptions the whole is based. Some men retire from business, and *do* die, but what about those who retire from business and *do not* die? And what authority has Mr. Hudson for saying that men's clinging to life weakens as their usefulness decreases? Do ninety men out of a hundred know or care whether they are useful or not? An old man thrown out of employment, with nothing to hope for, will probably die—but not because he "does" not cling to life, but because he "cannot," and his energy has gone. And then the absurdity of using the rare occurrence of the inseparability of two persons who have lived long lives together, and cannot be divided in their death! Have not young lives been as inseparable? And so, after stringing together a number of foundationless platitudes, the author of the "Working Hypothesis" once again says, "In fact it seems to be," and triumphantly enunciates the proposition up to which his baseless premises have apparently led.

THE CHICAGO CONGRESS.

(FROM THE "RELIGIO-PHILOSOPHICAL JOURNAL.")

The "Religio-Philosophical Journal" is able to announce that it will soon give its readers an account of the progress made by the Committee on the Psychical Science Congress, which is preparing the programme for the sessions that commence August 21st, 1893. There is every prospect of a large attendance of thoughtful men and women to hear the subject of psychic science discussed in all its bearings by many of the ablest and most distinguished psychical researchers of the world. The list of those already slated for the occasion is a long and strong one, which will certainly occupy all the time that can reasonably be devoted to this Congress.

The "Notes" on this Congress which the "Religio-Philosophical Journal" has hitherto published from week to week, have invariably been prepared from official information and have proved correct in every particular. From the very beginning of this important movement, the "Religio-Philosophical Journal" has been the recognised organ of the Psychical Science Congress. At a meeting of the Committee held last October, the "Religio-Philosophical Journal" was formally made the semi-official medium of publication of the proceedings of the executive committees and of other information in regard to the Psychical Science Congress. Articles which appear in the "Notes" published in the "Religio-Philosophical Journal" may therefore be regarded as authoritative, published with the official sanction of the World's Fair Congress Auxiliary and by the direction of the Executive Committee.

MAN is a fallen divinity, still conscious of the skies. The remembrance is also a hope; for the lost Paradise points, through redemption, to the Paradise regained. Such is the Christian dogma, the only answer to our modern pessimism, with its blasphemy and its despair. But we cannot forget that, in the view of God's justice as of man's, transgression is essentially and exclusively personal; we shall teach no longer the arbitrary imputation of the sin of one man to all men; we shall no longer insist that these first pages of Genesis are a strictly historical narrative. We shall see in them rather a beautiful symbol by which God would make us understand the moral deterioration of the primitive generations of mankind, the heredity which reproduces the parent in his offspring, and the solidarity which makes of a multitude of individuals one collective being, with common responsibilities and a common destiny.—HYACINTHE LOYSON (PERE HYACINTHE).

PROFESSOR LOMBROSO AND EUSAPIA PALLADINO.

An analysis of Dr. Lombroso's opinions in regard to the phenomena associated with Eusapia Palladino and other mediums has just been published at the office of the "Reformador" of Rio Janeiro. The distinguished psychologist's "views" are in one respect plain enough. He admits that he denied the reality of the phenomena without knowing anything about them; that he published a book on the subject with the title of "Fools and Anomalists," and that he even went so far as to "insult the spirits" in his "Studies in Hypnotism," but, in response to Professor Chiari's urgent representations, he was present at the latter's experiments. What he observed on that occasion is summed up as follows: The raising of a table, and also chairs on which the investigators were seated; raps in the interior of the table replying with scrupulous accuracy, by signs agreed upon, to questions regarding the ages of persons present; announcing what was about to occur, and which, in fact, did occur; a bell ringing backwards and forwards over the heads of those present, and descending on the table at a distance of over two yards from the medium; a small, cold hand plucking the beard of Professor Vizioli, or putting him on the knees; a heavy carpet coming from an alcove as if impelled by a wind and so completely shrouding Professor Lombroso in its folds that he had considerable difficulty in freeing himself; small yellow flames visible about four inches above the head of Professor Tamburini, and also, as he was informed, above his own head; a plate of flour placed in the alcove was transported into the room, when the contents were found to be coagulated like gelatine in place of having been dusted over those present, as had been announced by the medium; a large piece of furniture more than two yards away slowly approached the circle as if it had been led by someone, and having the appearance of a gigantic pachyderm in the act of walking; a chair sprang from the floor to the table and from the latter back to the floor; two dynamometers, which indicated eighty pounds to eighty-two pounds as the force exerted by Madame Eusapia, marked over ninety-three pounds when away from her at a distance of over half a yard; one person present, wishing to speak with a dead friend, saw his image and heard him speak in his native language—French; another person present saw his deceased father, and was twice kissed by him; finally, every one of the sitters saw little flames on Madame Eusapia's head. These are the phenomena which Professor Lombroso verified, and the following is his explanation of them:—

"None of these facts—which must, nevertheless, be admitted, because no one may deny facts which he has seen—is such as to induce, for its explanation, belief in a world different from that acknowledged by neuro pathologists. In the first place we must not lose sight of the fact that Madame Eusapia is neuropathic; that in infancy she received on the left parietal bone a blow which caused a hole deep enough to let a finger be inserted; that afterwards she remained subject to epileptic fits, to catalepsy, to hysteria, which occur especially during the mediumistic phenomena, and that finally she displays a sense of touch which is remarkably obtuse. Those admirable mediums Home, Slade, &c., were also neuropathic.

"Now, I see nothing inadmissible in the supposition that, in hysterical and hypnotic subjects, the excitation of certain centres which, because of the paralysis of all the others, become powerful and provoke a transposition and a transmission of psychic forces, may also induce a transformation into luminous or motive force. We can thus conceive how the power of a medium, which I will call cortical or cerebral, may, for instance, raise a table, pull someone's beard, strike him, caress him—phenomena frequent enough in this case.

"During the transposition of the senses due to hysteria—when, for example, the nose and the chin perceive (and this is a fact which I have observed with my own eyes), while, during some moments, all the other senses are paralysed—the cortical centre of vision, which has its seat in the brain, acquires such energy that it becomes a substitute for the eye. With the lens and prism Ottolenghi and I have been able to verify this with three hypnotics.

"When a subject under the influence of suggestion sees a suggested object, and especially when he does not see an existing thing which it has been suggested to him he does not see (negative suggestion), although it may be before his eyes, the cortical visual centre then becomes a substitute for the eye, and he sees when the eye itself does not see what it ought to see.

"Images arising from interior excitations, such as suggested hallucinations (as, for example, when the subject is made to see an imaginary fly on white paper), behave with some hypnosis as if they were real. It must therefore be admitted that they proceed from the brain to the periphery—that is to say, in a manner contrary to that of true images, which travel from the periphery to the centre. Actually they undergo the modifications which may arise from intervening conditions.

"In this way we have tried to show an imaginary fly to a hypnotic subject. We caused the image to advance and recede in space, and the iris varied as if the image were real. Further, the imaginary fly was enlarged or diminished according to the movement of a lens. We even succeeded in inducing the movement of an imaginary prism as if it really existed. But before that can happen the cerebral centre of vision must be a substitute for the usual organ of sight—that is to say, the brain sees as the eye sees.

"Let us, then, examine what occurs when there is a transmission of thought. In certain conditions—very rare—the cerebral movement which we call thought is transmitted to a short or a great distance. Now, in the same way as this force is transmitted it may also be transformed, and psychic force becomes motive force. There are in the cerebral cortex deposits of grey nerve matter (motor centres) which specially preside over movement, and which, being irritated, as in the case of epileptics, induce very violent movements in the motor organs.

"It will be objected that these Spiritualistic movements have not as intermediary the muscle which is most commonly used in the transmission of motion; but neither does thought in the case of transmission employ the ordinary means of communication, which are the hand and the larynx. In this case, however, the means of communication is that which serves for all the energies, and which may be called—employing a hypothesis constantly allowed—the ether, by which light, electricity, &c., are transmitted. Do we not see the loadstone make the iron to move without any visible intermediary? In the Spiritualistic phenomena the movement takes a form more allied to an act of volition because it comes from a motor which is at the same time a psychic centre—the cerebral cortex. The great difficulty consists in admitting that the brain is the organ of thought, and that thought is a movement. For the rest, in physics, there is no difficulty in admitting that energies are transformed, and that, say, mechanical force becomes transformed into light or heat.

"According to M. Janet's work on Unconscious Automatism, there is no further need to explain the case of writing mediums. The medium who believes that he writes at the dictation of Tasso or Ariosto, and who writes verses unworthy of a school-boy, acts in a semi-somnambulic condition, when, thanks to the preponderating action of the right, during the inactivity of the left hemisphere, he has no consciousness of what he is doing, and believes he is writing at the dictation of another.

"This condition of unconscious activity explains the movements and gestures which a hand may make without the rest of the body and the individual participating in them, and which appear to be the result of foreign intervention.

"A large number of the Spiritualistic phenomena are merely the result of the transmission of thought among the sitters placed near the medium around the so-called Spiritualistic table, which, up to a certain point, favours this transmission, because as I have formerly observed, the transmissions arrive more easily through short distances from the person hypnotised, and better with those who are in contact with him. The table around which a circle is formed is an easy means of contact, and a certain one of conjunction. Thus, I have always noticed the Spiritualistic phenomena (pulling the beard, touching the hands) occur more frequently with persons who were nearest to the medium. When the table gives an accurate reply, for example, when it tells a sitter his age, which is known only to himself, when it repeats a verse in a language unknown to the medium—which astonishes the profane amazingly—these occur because some one of the sitters knows this age, or this name, or this verse, fixes his thought, keenly concentrated for the occasion of the seance, and afterwards transmits his thought to the medium, who expresses it by his acts, and sometimes reflects it on one of the sitters.

"Exactly because thought is a movement it is not only transmitted, but is also reflected. I have observed cases of hypnotism where the thought was not merely transmitted, but was also reflected, bounding, so to speak, on a third person who was

"What does this mean?—Ed. "LIGHT."

[July 16, 1894.]

neither agent nor subject, and who had not been hypnotised. It is what happens with light and sound waves. If in the meeting around the mysterious table there is no one who knows Latin, the table does not speak Latin. But the great public who do not notice this at once believe that the medium speaks Latin by inspiration of the spirits, and they believe also that he can converse with the dead.

"In this way are explained the cases of Mrs. Hirsch and Barth, who saw their departed relatives and heard their voices. The women's thought, having been transmitted to the medium, rebounded on them, and, as thought takes with all mankind the form of a fugitive image, because of the rapidity with which ideas are associated, they saw the image of their relatives, of whom they were thinking and whose memory was extremely vivid with them.

"As for the spirit photographs, I have seen several, but of not one of them am I sure. Until I obtain one myself I cannot express any opinion.

"The objection made by the majority of people is this: Why should the medium—Madame Eusapia for example—possess a power which others lack? Because of this distinction, suspicion of fraud arises—a natural suspicion (especially with ordinary minds) and which is the most simple explanation, and more to the taste of the multitude who evade reflection and study. But suspicion disappears from the mind of the psychologist grown grey in the examination of hysteria and its simulators. It concerns, moreover, very simple and common enough phenomena (pulling the beard, raising the table) almost always the same, and which are repeated with unvarying monotony, while an impostor would be able to change them, inventing phenomena more amusing and more marvellous. Besides, charlatans are very numerous and mediums very rare. In Italy I have only known two, while I have found there, and cured, more than a hundred hysterical frauds. If Spiritualistic phenomena were always simulated they would need to be very numerous, and not exceptions. I repeat, the causes of these phenomena should be sought in the pathological conditions of the mediums, just as I have demonstrated they should be in the case of hypnotic phenomena. The great error of the majority of observers is studying the hypnotic phenomena and not the soil from which they spring. Now the medium Madame Eusapia presents very grave cerebral anomalies, whence arise, doubtless, the interruption of the functions of some cerebral centres while the activity of other centres increases, especially that of the motor centres. That is the cause of these singular mediumistic phenomena. Sometimes, it is true, phenomena peculiar to hypnotics and mediums occur with normal people, but at the moment of some profound emotion, among the dying, for example, who think of the one dear to them with all the energy of the period preceding death. Thought is then transmitted in the form of an image, and we have the phantasm which we call at present genuine or telepathic hallucination. And precisely because the phenomenon is pathologic and extraordinary do we meet it only in grave circumstances, and with individuals who do not display great intelligence, at least at the moment of the mediumistic fit.

"It is probable that in very remote times, when language was in an embryonic state, the transmission of thought was much more frequent, and that the mediumistic phenomena which we call magic and prophecy were also much more frequent. But with progress, with the perfecting of writing and language, the mode of direct thought transferences was destined to disappear completely, having become useless and even noxious, and inconvenient, seeing that it betrayed secrets, and communicated ideas with insufficient exactitude. When we finally understand that these neuropathic phases had not the importance which was attributed to them, and that they were pathologic and not divine we shall see diminish and disappear the magic, the phantasms, the so-called miracles, which were almost all real but mediumistic phenomena. All these manifestations, except in very rare cases, will no longer be met with among civilised peoples, while they continue on a vast scale among savage nations and with neuropathic individuals.

"Let us study, let us observe, then, as in hysteria, convulsions, hypnotism, the subject more than the phenomena, and we shall find the explanation of the latter more complete and less marvellous than they seemed to be at first. For the present let us distrust that pretentious acumen which consists in finding impostors everywhere, and believing ourselves the only wise ones, seeing that such a pretention is precisely what may plunge us into error."

These were the opinions of Professor Lombroso up to March, 1892. Apart from the "views" of this eminent psychologist, his statement that "if among the sitters there is no one who knows Latin, the table does not speak Latin," and the implication that mediumistic phenomena are only found "with individuals who do not display great intelligence" show on his part such a complete lack of knowledge of his subject that it can only be paralleled by the ignorance he previously displayed with regard to the identical phenomena which he has now verified. It seems difficult for some eminent scientific people to realise that the very latest fact with which they may have made themselves acquainted may not be absolutely the last one that nature or history has in store for them.

FREE WILL AND KARMA.

The following extract from a paper on "Free Will and Karma," which appears in the current number of "Lucifer," with the signature, "W. Kingsland," "seems" to militate against what is, at any rate, the popular idea of the Karmic doctrine:—

Let us suppose, for instance, that some act in one incarnation, say the act of wilful murder, has thrown a man back by its Karmic effect into an environment of cruelty and violence. Let us suppose that it has thrown him back into a savage community, where it is the right thing to kill and eat your neighbour. In due time, perhaps, the man himself is killed and eaten by a stronger neighbour. But there the Karmic effect ends. Like produces like; the man by the murderous thought which he cherished in the previous incarnation has been attracted in the next to a corresponding environment. For remember that it was not the *act* of murder that produced the Karmic effect, but the *thought* of murder which the man cherished, which produced the dynamic effect on the higher plane, and was therefore carried forward to another incarnation. But in this new incarnation the act of killing is not associated with a dynamic mental effect, with a choice between right and wrong. It is the law of the community to kill, the savage knows no better, unless you succeed in awakening within him the dormant moral faculty; therefore the same act in this incarnation, the act of killing, does not carry forward a Karmic effect. Or take as another illustration the case of the hereditary criminal, the man born with the "criminal brain." It may be impossible for us to determine in any particular case to what extent, if at all, the man is responsible for his criminal acts; but we cannot postulate the same Karmic effects from any particular criminal act of such a man as we should for one who had a normal brain, and whose associations were not criminal. The criminal himself is the Karmic effect of some previous act on the part of the Ego. The Ego is punished by being forced into an environment of criminal heredity for one or more incarnations; but in so far as it has now only a criminal brain to work through on this plane, it is to that extent irresponsible on the higher plane for the criminal acts, though it may suffer on the lower plane during a long series of Karmic effects.

It is impossible for us to apportion the Karmic merit or demerit which may attach to the acts of any individual, or even to our own acts. It may be that in many cases, even where there appears to be a deliberate choice, there is in reality a reference to any particular action, the greater and more far-reaching will be the Karmic effects. We all admit that an irresponsible action does not merit the same reward or punishment as one done with deliberate intention. Further, we make deeper necessity governing that action. But we can at least postulate that the retributive action of Karma will only extend to that circle, however limited it may be, where there is really freedom of action. Nor will it avail us to excuse our actions on the plea of necessity. We may deceive ourselves, but we cannot deceive the immutable Law.

It is possibly a mistaken notion as to Karma, but the impression with most is that any given re-incarnation is in its nature the result of the actions done in the last or previous incarnations. Yet if a murderer is put back into a condition where bloodshed is the rule, and therefore where he presumably more or less enjoys himself, the moral meaning of Karma is gone.

EVERY man has a paradise around him until he sins, and the angel of an accusing conscience drives him from his Eden.—LONGFELLOW.

A NORTH LONDON GHOST.

The "Sun" of July 3rd is responsible for this:—

I have not seen a ghost, writes a "Sun" representative. But as I unfold my tale you will find that I have been brought face to face with as much evidence of the existence of a ghost as is usually granted to persons of a lower spiritual organisation.

Leybourne-road, where the ghost is said to be holding high revel by night, is certainly a dingy, commonplace region. The "haunted house" itself is one of the usual three-storeyed, dull, bare brick and plaster edifices that make miles of London streets so ugly and dreary.

If there be no ghost in Leybourne-road I should be very glad to have an explanation of all I saw. The occupier of the house that may yet become famous is a decent looking average type of a workman, shaven on the upper lip, with rather a hard face, and a thick brick coloured beard. His wife is a quiet, inoffensive woman, whose chief care in life is evidently her domestic concerns. When I arrived she was beating the dust out of some well worn mats on the door-step.

The first thing that struck my attention was that several window panes in the front window had been broken, and apparently not from the outside, nor could I gain an explanation, save on the ghostly theory, as to how this damage had occurred. Not long ago a large portion of the ceiling in the passage fell down "at the stroke of midnight," and next morning the hole so produced was found to have the exact shape of a coffin. Miracles are, I was told, continually being thrown about in the house by some unseen agency, but the intention in these manifestations seems to be less that of injury than of warning. The stones, or whatever they may be, are so cast as to pass close to the faces of the children of the house without hurting them. The tenant himself, however, received a severe blow from a stone which couldn't possibly have been hurled at him by anyone in the street. Naturally he and his family are very much perturbed in mind over these matters, and though he will not commit himself to any guess as to the meaning of the mystery, Mr. Parker—for that, I believe, is his name—by no means relishes the scepticism of some of his visitors. Naturally the news of these manifestations has caused a certain excitement in the spiritual world, and numbers of mediums have hastened to the scene with the intention of gaining some striking evidence of the existence of the ghost, or possibly some form of message. One of the neighbours, indeed, offered the opinion that it was not a ghost at all, but a "spirit."

Mr. Boodle, the vergor of Holy Trinity Church, Kentish Town, is said to have prayed in the house for some explanation, but the opinions as to the results of his seekings are very contradictory.

The inhabitants of the entire district have had their keenest interest aroused by the mysterious occurrences, and night after night thousands congregate in and about Leybourne-road looking for a "sign" and seeking an explanation. The most wild, absurd, and contradictory theories are afloat, but my own mind is very far from being decided. At any rate, come weal or woe, I am determined, says the "Sun" representative, to "tear the heart out of the mystery," and in the hope of a better opportunity for spiritual and apparitional manifestations being afforded in the stillness of the night have resolved to visit Leybourne-road unaccompanied, and as quietly as possible, this evening.

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.]

Soul v. Spirit.

SIR,—To define these two terms (soul and spirit) is somewhat hazardous, owing to the fact that they have been regarded by many as synonyms and also from the want of agreement between writers on the subject.

Roughly speaking, "soul" may be taken to mean the mind and personality, i.e., the self which is in evidence during life. While "spirit" relates to the immortal atom within us which is supposed to animate the soul and to be the source of life. It is also supposed to have an individuality which, according to many writers, cannot be expressed in black and white. Though spirit is assumed to be immortal, the soul is not so, it gradually fading with the decay of the body until the change called death takes place, and then it ceases to exist other than in the memory of the living.

CHARLES STRANGE.

"Genius" Solved (?)

SIR,—Genius is simply the natural action of an extra sized phrenological sub-division of the human head, which, like any other shaped instrument in engineering form with metals, gives capability and power; the same results are seen in animal and vegetable substances. Genius is not the "uprush from the subliminal consciousness"—whatever that may mean.

The say thirty-seven sub-divisional powers of the human brain for detail purposes have each its allotted task, as the toe and the thumb have, and can be brought into use when required. In the event of any one division being in excess in size, that divisional power can produce extra divisional results as easily as a twenty horse power engine can beyond that of a ten horse power; hence the aptitude shown by men and women for special duties and not for others—in other words, an enlarged size of that special division of the forehead perceives know as number, or weight, or form, or time, or tune, can produce extra results naturally and as easily as a small sized division produces its capabilities; in like manner the intellectual powers division, which include the sub-divisions of ideality, veneration, imitation, and other powers; as also those of the animal functions.

A mother under sudden special excitement on a given subject before the birth of her child, gives the special pulp sub-division substance an enlargement of the size beyond the ordinary; this is illustrated by the image mark of things on some children's bodies, produced by the impulsive longings of the expectant mother, and also by her unsatisfied cravings being absorbed by her child, which cravings continue in the child after birth till satisfied. I could give many physical and mental illustrations of this law of transference.

If a sensitive, expectant mother is suddenly extra delighted with a given division of music, or poetry, or of religious ideas, the sudden excitement acts on the pulp counterpart of the child, and that subdivision, receiving in excess, expands, and so the child after birth develops naturally the excess power, as in floral life under a given chemical stimulant; but as on the withdrawal of that stimulant the future plant life returns to its natural species condition, so the children of the genius are of the ordinary type, and the brothers and sisters of the genius as a rule are also of the ordinary family type.

By an occasional fever state of the body, the nerves in the head become extra active, and extra physical and mental results are produced; on the abatement of the fever state, say in scarlet fever and also in mesmeric and clairvoyant conditions, often the person completely forgets all he has said and done when he returns to his ordinary condition. We have no need for the fancy theory, "That Genius is a sublime uprushing from consciousness." J. ENMORE JONES.

Exoteric and Esoteric Catholicism.

SIR,—The letter of Henry Burny is very positive in its statements, but it is not so plain a matter to me. The opinion of "the highest authority of the Church of Rome in this land" is after all his own opinion. Nothing but a decision of the Catholic Church from the mouth of the Holy Pontiff can be held as infallibly true, and I do not know that any such decision has been given any more than in the case of eternal torture, which has also been taught by some of the highest in position in the Church.

As to the B.V.M. representing the Motherhood of God, who can read the books of devotion of the Catholic Church, and not see that it is so! The Bible is acknowledged by the Catholic Church to contain in it all the germs of dogmas that can be defined in the future. Now, in the very first page, Gen. i. 26, we are told that "the Elohim made man in their (or its) own image, male and female," in the "image of Elohim." What Original, then, can this be after which man is created male and female? Here we have not only the germ but positive intimation of the doctrine of the feminine nature in God. The Immaculate Conception is grounded on infinitely weaker and less distinct intimations of Scripture. Then, is not the Church the "Catholic" Church? If so, how can the truth be excluded because "it is simply Asiatic"?

Do not the Missal and Breviary of the Church teach that Mary is the Daughter of the Eternal Father, the Mother of the Blessed Son, and the Bride of the Holy Ghost the spouse. What more can we have need of than this to show that the Holy Catholic Church has ever held the doctrine of the Feminine in the Godhead? Could the Feminine exist upon earth unless it had first subsisted in the Divine Mind?

* ED. "LIGHT."

I would recommend Mr. Burny to read "New Light on Old Truths," a book very easily obtainable at the office of "LIGHT," and also its companion "Basket of Fragments," and he will there see the doctrine set forth in all its completeness by two who, if not Catholics, then I am at a loss to know what other community they belong to.

A CATHOLIC BORN AND BRED IN SPAIN.

P.S.—Mr. Maitland has explained by whom the miracles of Lourdes are *not* done; will he kindly explain by whom they are done?

Conditional Immortality.

SIR,—The letter of your correspondent T. L. Henly, on "Conditional Immortality," is a very interesting one, touching so well on the all-important topic of immortality.

The work referred to, by the Rev. Dr. Petavel, is doubtless most valuable. I should be glad to read it, for the problem of immortality with which he deals is, to my thinking, the great problem of all; also, I believe it to be the underlying reason of all revelation.

I quite agree with what Mr. Henly says when he asserts that the exoteric doctrine of Christ's atonement, as taught unhappily by the priests of the Church, does neutralise the good effect of the solemn words, "Whatsoever a man soweth that shall he also reap."

In a few words, it appears to me that man must gain immortality while in the flesh, that he cannot gain it otherwise. This body is meant for action and for sowing: if a man sows to the body, he reaps in the body; which means, he remains imprisoned in a body until he frees himself from it.

When an unregenerated man dies, he simply lays aside his outer shell, this body; he is otherwise just the same man in all his thoughts and desires. He is not, however, a shell or a spook, a Theosophical doctrine to which I do not attach truth, but simply a man *minus* his body, that is, his physical body, but he has his astral or planetary body, which is quite as real and objective on its own plane, even more so than the outer one on the sense plane! He has, however, sown to the body, and to the body he is doomed to return, until such time as by continued re-incarnation he has given such heed to the revelation given to man in various ways, in order to teach him how to gain immortality (Nirvana), how not to sow to the body, so that he no longer reaps to the body; he becomes a regenerated man and steps aside out of the Circle of Necessity, freed from his Karma, an immortal man! Until such period, he has not obtained immortality, he is simply a man without individuality, merely a series of personalities from one incarnation to another. In one personality the man sows less to the body than in another, so that the period of time spent between each incarnation will vary in condition, from the lowest Purgatorial period suited to the animal man to a period in Devachan, or heaven of intense happiness, nevertheless not immortality. There is no action nor progress in these periods, and return to a body for progress (either way) is a necessity. Man, as animal man, knows no way out of this condition; he is, however, tormented sooner or later with the internal friction which is bound to develop in all men; and this friction is caused by the spirit of man warring against the flesh. Animals have no such friction, and therefore they are happy in their animal life and free from responsibility. We, however, are not free from responsibility towards them.

It would be an impossible and a terrible thing in grim earnest, if man awoke to this sense of longing to know if he be an immortal being or not, if there were no absolute means of answering that question.

But the question is started because the answer is really existent, and the answer, I infer, is that man is immortal if he will, not against his will; but that there is no way of finding out how to become immortal save by revelation, which teaches man how to become, while in this life, an immortal and regenerate being.

This reads, I feel, very much like an Evangelical sermon; but take out the unreality and phantasmal combination of words and phrases, so empty in Evangelicalism, and substitute the most vital reality, and it is the all-important truth; the one truth that it is all-essential to man to learn if he wishes to become really a man, and not to remain only an undeveloped creature.

No wonder, when this truth is fully grasped in all its terrible significance, that prophets, fiery souls, such as the Brunos, the Wesleys, &c., have felt compelled to forsake all things out of

love to mankind, to beg and entreat them to consider their ways and to urge them to learn to live the true life, and to seek for immortal life; for this life must be sought; it is freely given when sought, but it is not found without seeking. The error into which such men commonly fall, however, is that of thinking that there is only one form of revelation, that which was given to his country or people, and it is giving way to this false thinking that has produced the terrible conflicts of creeds, so that religion has brought war instead of peace, and the men of this world have scorned it. When, however, the inner meaning of all revelations is discovered, it is found to be but the same thing, and lies in explaining to man how he is to become immortal, how to finish for ever with earthly life and the animal man, and become a regenerated or Christ man. This is the whole drift of all revelation, and we may attend to it, or we may leave it, this is our free will, or what we "call" our free will; at all events we have finally no one to blame and no one to thank but ourselves if we will not or if we will become immortal.

Outer religion has taught too much in words, laid too much stress on attitudes of thought, that is, thought relying on the opinion of others; it has made religion an unreal, fanciful, gaseous thing, the next world or condition a confusing dream; in fact it has done its best to take out all the life and intellect in religion; it has made an impossible thing out of it by trying to force men to believe things about which they know nothing, their belief then being either superstition or of a kind powerless to move them to action, and such dead, lifeless, dreaming discourse will not awaken men.

The sole reason for all the mysteries in ancient times, and for researches of the alchemists and mystics and others in historically modern times, was the belief that man's regeneration and his becoming "really" a new man was the object of our being in the flesh. Man comes to earth for this purpose, and he comes of his own will to desire and work for immortality. He is never forced into it. He obtains it. There may be to some, doubtless, a shade of arrogance in this, many like to think of man as a crawling being, who now and then is kindly picked up by "God" and then made into a good man through a belief in certain doctrines! Alas, man may crawl for ever before such an inversion of deity can happen. The deity in man recognises God. He is not meant to crawl but to aspire, and the goal of his aspiration must be immortality, which fact he must "learn in the flesh" before he puts it off, or he must return and return until he does. I quite agree with Dr. Petavel and Mr. Henly that the sooner "congregations are lifted out of their fool's paradise that all men are saved" the better.

You ask, why should these renewed lives be on this earth only? I can't say, but in these matters simplicity and directness seem most useful, so why should they not? Moreover, we only know of this life, and the mass of people who give up their earthly bodies at the first death (that we know of) only know of this world. They live in it still, but without their bodies. It is more likely they come back to the place of their affections, than go elsewhere; as they have sown to this planet they probably reap to this planet. What other lives pass on other planets is unknown to me, I should say unknown to all except to a few, but those few in all probability are not known to the world. We shall all know when our knowledge is gained. It is not given gratis.

At present all man has to do is to learn and acquire one thing only, his own immortality as regards this planet and the completion of himself, and not the distribution and endless continuance of himself in repeated personalities. When once his manhood is gained the true knowledge of all "curious questions" will be his, not before.

I can but look at the appearance of Mr. Stead's new periodical, "Borderland," as a sign of the time. You have wisely and truly suggested caution; but you may suggest this vainly. The work is begun with the fundamental error that no one has been capable of dealing with these matters before; that the new inquirers are the only ones qualified really to say yes or no? Well, so be it, there is nothing like experience which each must gain for himself and herself. This is said to be the Kali Yug period, when all things move quickly. A man or woman may gain immortality in one life now!

Mr. Stead's "Borderland" may be a fulcrum in the future to bring the masses to immortality or death. Hitherto this extreme has been to the few, the many have simply gone on in the Circle of Necessity, and the "Immortals" having seen how few had the power to gain immortality, the truth has been withheld for fear of the responsibility being too great for the mass of

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people. But now things are changed. Men want to know, and they have a right to know for their own good or their own evil, and therefore "Borderland" is, I consider, one of the signs of the times, that must be whether we like it or not.

The knowledge how to gain immortality has been always with us through revelation, but the knowledge of "spiritual evil in high places" and magical knowledge has not always been preached, as has white magic, that is regeneration; for this is the danger, knowing too much evil before the good which alone can master it is attained. In this lies the danger of occult study, in no other.

One cannot but feel that there will be a tremendous upheaval of popular thought as soon as the mists of ignorance begin to disperse in masses; when once people realise what we really are, what we have been, and what we intend to be.

ISABEL DE STEIGER, F.T.S.

SIR.—The following extracts from Dr. Petavel's work on the above-named subject is the best answer I can give to "J.W.F.'s" interesting letter. I do not know what the Rev. Edward White's opinions are, nor do I entertain the "absurd idea of Divine favouritism": I look upon existence, meaning thereby individuality as a human being, as a gift of God that will be continued so long as we live in accordance with Divine Law, and not as an inalienable right for everyone born into the world. The gift is freely offered to all—to take or to reject. God does not deprive the "wicked man" of it, the latter throws it away, will not accept it. If "as the offspring of the Eternal, everyone without exception inherits immortality," then other animals must do so, for they share the same life that we do, and "the good Lord, who loveth us, hath made, and loves them all." I, for my part, look upon Humanity as the highest development mentally and physically of animal, vegetable, and mineral life, believing that each of these kingdoms is endowed with Life and Spirit, and that these are ever striving upwards towards perfection. I dare not trespass farther on your space, although tempted sorely to do so, for I love these discussions, believing that light comes to us through them in more ways than one, whether the subject dealt with be that of "spiritual gravitation," or "conditional immortality."

T. L. HENLY.

Our correspondent encloses the following:—

"We have asserted that every being exists only under a definite condition; that for every human soul this condition is personal communion with the personal and living God; that this, too, is the condition of immortality; that as a consequence of sin man finds himself outside of that communion; that he is invited to return into it. Neither science nor conscience can contradict these assertions.

"Science says: Conform to the condition of your existence; reject every element that is contrary to your physical or moral constitution. The Gospel says: Be ye holy.

"Science says: Aspire after indefinite progress. The Gospel says: Be ye perfect. Science demands the abandonment of every prejudice: the Gospel requires the docility of the little child.

"The Gospel teaches that no man should live for himself alone; that we must live, and if needful die, for each other. Science responds with the cry: Solidarity, mutual trust; all for each, each for all. The object of social economy is attained when fraternity tends freely towards equality by the multiplication of the relations of all to each.

"The Gospel tells us that many are called but few chosen, and that many of those who are invited will refuse to sit down at the banquet of eternal life. Observation convinces us that in nature only a limited number of choice germs are developed and perpetuated. So, too, the Gospel and universal analogy teach us, as by a common accord, that the gift of life is conditional, that progress is effected by a process of elimination, or, to vary the expression, that it is needful to "strive to enter in by the narrow door . . . for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby; for narrow is the gate and straitened the way that leadeth unto life, and few be they that find it."

"In the words of a profound historian, Ranke: 'The time is approaching when God's eternal light, meeting at last with man's reason and experience, will chase from the face of the nations that night in which no man can work. As St. Paul said: 'The night is far spent, the day is at hand.' Humanity is reaching adult age, and the dictates of wisdom, patiently inculcated in our childhood by the heavenly Father, ought now, in the light of experience, to display before our eyes the immensity of their truth."

"These are the first dawns of the promised day in which all from the least to the greatest shall comprehend religious truth, when 'they shall teach no more every man his neighbour, saying, Know the Lord, for the law of the Lord shall be written in their heart.' In the crisis through which we are now passing an imperfect science is shaking the faith of many; a ripper science will change faith into sight.

"To this glorious picture there is a dark shadow. It is the void left behind them by the voluntary victims of evil. We have seen that the wish to remove this shadow would be an interference with the principle of individual freedom. The number of the victims is not fatally fixed; the believers in labour to reduce that number; a sublime belief in the thought brings us back at last to the practical vocation, the great problem. The prospect of a more consoling future, deeper love for a God better understood; a fear, in view of its inevitable consequences, that is more salutary because more rational and exempt from superstition; and lastly, an enlightened zeal for the present and future interests of mankind: such will be in every honest and good heart the fruits of the true Biblical teaching in relation to immortality."

SOCIETY WORK.

THE STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN HALL, WEST HAM-LANE, STRATFORD, E.—Meetings each Sunday at 7 p.m., also at 26, Keogh-road, Maryland Point; for inquiries 7.30 p.m.; members 8.30 p.m. Several speakers will address the meeting on July 16th.—J. RAINBOW, Hon. Sec.

SPIRITUAL HALL, 86, HIGH-STREET, MARYLEBONE, W.—On Sunday evening last, Mr. J. J. Morse's controls lectured on "The Hells of the Hereafter." The masterly manner in which this subject was dealt with gave very great satisfaction. Mr. Morse will again lecture for us on the 23rd inst. Sunday evening next at 7, Lecture.—H.R.

SOUTH LONDON SPIRITUALISTS' SOCIETY, 311, CAMBERWELL NEW-ROAD, S.E.—On Sunday last morning and evening meetings were well attended. After the evening service, the half-yearly meeting was held, when reports of the various branches of our work showed that in all ways the South London Spiritualist Society is in a flourishing condition. The meeting was adjourned until Sunday evening next. All members should attend. Wednesday, séance for inquirers, 8.30 p.m.; members 10th, séance, 11.30 a.m.; Lyceum, 3 p.m.; spiritual gatherings, 7 p.m.—CHARLES M. PAYNE, Corres. Sec.

FOREST HILL, 23, DEVONSHIRE-ROAD.—On Thursday last Mr. Bliss took the circle with her usual success; there was a large attendance and many excellent tests, also an enlightening address by one of the guides respecting the sad position of spirits so ignored by so-called Christians when inhabiting a haunting. We greatly desire mediums. Will anyone come to the fore to occasionally take the circle? On Sunday last, Mr. E. N. Lucas, of Croydon (a well-known musical man), gave his experiences of life and the excellency of God's love to man, as proved by the talents each one possesses. Mr. Lucas has offered his services with a few earnest friends in giving an evening of music (selected) on the 20th inst (Thursday). We therefore trust for the weal of the cause to have our rooms full. Taken 6d. each, in aid of the Society's funds. On Sunday next Mr. Allen.—J.B., Sec.

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, 3161, North Broad street, Philadelphia; Australia, Mr. J. Webster, 5, Peckville-street, North, Melbourne; France, P. G. Leymarie, 1, Rue Chateaubault, Paris; Germany, E. Schlochau, 1, Monbijou-place, Berlin; Holland, F. W. H. Van Straaten, Apeldoorn, Middlesex; India, Mr. T. Hutton, State Cotton Mills, Baroda; New Zealand, Mr. Graham, Huntley, Waikato; Sweden, B. Fortenson, Ade, Christiania; Russia, Etienne, Geispitz Grub, 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, Ry Hill, Newcastle-on-Tyne.—The Manor Park branch will hold the following meetings at 14, Berkley-terrace, White Post-lane, Manor Park:—The last Sunday in each month, at 7 p.m., reception for inquirers. Also each Friday, at 8 p.m., prompt Spiritualists only, the study of Spiritualism. And at 1, White-road, Manor Park, the first Sunday in each month, at 7 p.m., reception for inquirers. Also each Tuesday, at 7.30 p.m., Spiritualists' meeting.—J. A.

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

NOTICE TO CORRESPONDENTS.

SEVERAL communications have been unavoidably crowded out this week.

No recreation is real which does not recreate. He never has a good time who lives only that he may have a good time.—LYMAN ABBOT.