

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—*Paul.*

No. 863.—VOL. XVII.

[Registered as]

SATURDAY, JULY 24, 1897.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	349	Super-Psychical Research.....	357
After Death, What?.....	351	Telepathy and Survival.....	358
Thought-Transference.....	353	Latent Memory?	358
Is the Universe Moral?	354	Prophecy and its Fulfilment	358
Science and Dogmatic Spiritual-		Dr. Peebles and S. Vivekananda.....	358
ism	355	'The Penal Code'	358
Risen from the Dead!.....	356	Death during Insanity	359
Dr. Berillon on Suggestion	356	Life or Suspended Animation?	359

NOTES BY THE WAY.

Madame Voyer, who reads hands at 167, New Bond-street, has lately been visited by our commissioner, who reports that she is an evident (or admitted) blend of palmist and clairvoyant. She is a pleasant, keen and thoughtful little lady, who somehow manages to tell some very striking truths about one's past. As to the future, she rather shrinks. It is a great pity, and supplies one more argument in favour of Free-trade in this matter. 'The fear of man bringeth a snare,' said Solomon: and truly we may say, on this subject,—The fear of the police increases reticence; more's the pity. It is ridiculous to say that there is nothing in hand reading, and we hold that the musty old law which attempts to repress it should at least be allowed to be forgotten.

Our commissioner says that the gentleman, calling himself 'Saturn,' who practises palmistry at 75, New Bond-street, should by no means be passed over by those who are studying the subject: but he also professes to shrink from the future. He is very emphatic as to the strictly scientific nature of his work, and repudiates all suggestions of thought-reading and the like. He is apparently an educated gentleman, very pleasant to talk to, ready enough to speak and explain, but equally willing to listen and be questioned. His reading of an offered hand had many points of interest. We believe he gives lessons: and our commissioner's impression is that he might make an able teacher, and that he would be a very lucid and interesting lecturer.

Notwithstanding his disclaimer concerning the future, he told a story concerning his prediction of the death of Mr. Barnato which ought to be followed up and verified. It is something like this:—Reading the hand of a client, he observed lines which indicated probable loss of money invested abroad, which loss turned upon the death by water of the person most concerned. His client said 'Barnato,' upon which he asked his age, and then noted that the loss was impending at about that time; from which he drew the inference that Barnato would be coming to the Jubilee, and might be drowned on the way; 'as a suicide,' added 'Saturn'! A queer story, but a Cape newspaper prints it and says it is verified, and 'Saturn' protests that it is true.

'The Heart of It; A Series of Extracts from "The Power of Silence" and "The Perfect Whole,"' by Horatio W. Dresser (Boston: G. H. Ellis), is, of course, intended as a help to those who desire to understand or to habitually practise the new philosophy of mental and moral health. The little book is made up of five chapters, each one con-

taining about six sections on such subjects as Life, Growth, Will, Attention, Belief, Fear, Doubt, Atmospheres, Fate, Silence, Healing, Mastery, The Whole. All these suggest the central thought of the book;—Stand on the rock of self-possession; command and take what you want; *be* that which thou prayest to be!

Mr. D. Younger has printed a somewhat painful but yet necessary pamphlet on a case of curing by magnetism and diet, after some very horrible treatment in a London hospital. The pamphlet is published by Mr. J. D. Todd, of Sunderland. We ought to say that the larger half of the pamphlet is occupied by a narrative letter by the father of the sufferer. It is a remarkable story. We wish every doctor could be induced to read it.

We have received from Mr. Allen (White Post-lane, Manor Park, Essex) a list of names of members of a 'Spiritualists' International Corresponding Society,' the members of which simply pledge themselves to have 'proved,' to their own satisfaction, 'the truth of Spirit Communion,' and to assist inquirers by correspondence, &c. We welcome every such enterprise. The more the better.

Referring to the creed of Augustine, Mr. Silas Farrington has this thoughtful generalisation;—very good bread of life for us:—

Christian belief is to us both wider and simpler than to Augustine. It is for us summed up in this: God is our Father. He wills only good, both here and hereafter. Jesus is our brother and leader; and His law of life is the one we are to follow. It alone leads to our true peace and perfecting. We are children of God, sharing His life; and meant to share more and more of it. This is the essential and eternal meaning of Christianity to us; and it frees us from the endless doom overhanging this world; and the need of rigid definitions, to err from which, from Augustine's point of view, was to fall into perdition.

We see, in a way that nobody 1,300 years ago could see, how much divergence is possible to men who hold these fundamental truths; and how wide is the range for our individual feelings and opinions to take while holding them. We see how much flexibility—how much room for variety and development on many sides—belong to Christianity. *Then*, the main concern of the Christian leader was to fence off: to discriminate Christian faith and practice from heathen faith and practice. *Now*, it is rather to unfold Christian faith and practice;—to make it inclusive rather than exclusive. The great vine has many branches. The sheep of the true shepherd are in many pastures, and sheltered, for the present, in many folds. This, for us, is the real catholicity. Not that all hold to exactly the same formulas, or practise exactly the same rites, but that we can share the same trust in a heavenly Father, look up to the same Lord and Leader, receive the same Divine Spirit, live the same life of love and service. Now this is simpler than even Augustine's creed—wider, and more enduring. This is the point of view to which we more and more tend. The experiments of thirteen centuries are teaching us this: That where God's spirit is, there is the Church;—and that the dangerous heresy is—shutting our hearts against His Spirit.

'Mallerton,' by A. B. Louis (Bliss Sands and Co.) is an entertaining story, with a rather liberal allowance of

character sketches, a complication of love passages, a murder, and just enough of Spiritualism to show how much the subject is in vogue. We cannot profess to get much enjoyment out of these novels, but are told that to some people they are meat and drink and medicine. To such we may say,—You might go further and fare worse.

Recent investigations and experiences are rapidly helping us to comprehend the rationale of prayer. The old notion of prayer, both Pagan and Christian, was, that God or the gods needed to be told or persuaded. The modern revelation is disclosing law in this sphere as elsewhere. True prayer is great self-help; it unseals and leads forth the spiritual imprisoned forces; it enlists the help and endorsement of conscience; but, far beyond that, it projects and sends forth potential energy which operates in the ethereal world. Thus understood, prayer takes its place as an orderly method of the divine working, and is not so much an instrument for moving God as an instrument by which God moves. A writer in 'The Forum' puts this clearly:—

The records of the Society for Psychical Research abound in fully verified instances of communications sped from friend to friend, in a moment, across hundreds of miles, in some supreme crisis which called into momentary action some previously latent energy of the spirit. Such cases suggest the yet undiscovered possibilities and limits of prayer, considered simply as a mode of psychical force moving upon an unseen psychical environment, through which, as through the physical, divine forces are ever energising in the interplay of action and reaction. That religious enthusiasm dwells closer to the springs of this mysterious force than our present science or philosophy is thoroughly credible. The saying attributed to Jesus, that, if he chose, he could by prayer summon myriads of spirits to his aid, is not to be thought the idle fantasy of one unique in spiritual insight and energy. Much more reasonable is it to suppose that men in an embryonic stage of moral and spiritual development are as incapable of employing such a force intelligently as are savages of using mathematical instruments.)

'The Journal of Practical Metaphysics' (Boston: The Philosophical Publishing Company) continues its useful work, the emphasis being just now on 'Practical,' its second title, 'Devoted to the unification of scientific and spiritual thought and the new philosophy of health,' being well earned. Horatio W. Dresser, the editor, is, as usual, well to the front with his philosophy of spiritual poise and self-control. There ought to be a central publishing office in London for such things.

'The Open Court' is another of America's thoughtful monthlies, and, this time, with a London office (17, Johnson's-court, Fleet-street). Its series of papers on great thinkers, with portraits, are distinctly noticeable. The print of the Schopenhauer bust, in the May issue, is remarkably fine, worth the price of the whole number, 6d.

The report of the proceedings of the seventh annual convention of The Theosophical Society of Europe does not enable us to think more hopefully of the future of Theosophy. It was never much more than a blend of belated Eastern survivals and unripe Western speculations—'a mixture of old rags and new paper,' as one has said—and now it appears to be drifting away on a choppy sea of dissonances. The only element of life in it is that which it shares with us—a keen realisation of the intense reality of unseen things. At the same time, we rejoice to believe that it has had its uses, especially on the ethical side of character and life, let its opponents say what they will about 'fraud.'

One of the great causes that cannot fail to be dear to the heart of every true Spiritualist is the cause of peace;

for peace belongs to the realm of the spirit just as strife belongs to the realm of the brute. 'Concord' strongly reminds us of this, in sharply drawing attention to an Article in 'that sedate and courtly journal, the "Standard."' The 'Standard' says:—

When the Queen succeeded to the Throne on June 20th, 1837, there was general peace throughout the British Empire. But into the succeeding sixty years are crowded wars and military achievements which in number, variety and important consequences have never been equalled in any other Sovereign's reign.

'Concord' thus takes it to task:—

Not a word of lingering regret is said as to the fading away of halcyon peace at the date of accession. The writer plunges with eager zest into the often dark and sanguinary story, the true history of which is smothered out of sight in glorification of the military prowess recorded—even the few reverses that have occurred being turned to account as victories of the Queen. In a tone of unabashed barbaric exultation we are told that 'it would be possible to name sixty nations or races over whom the Queen's arms have triumphed.' No doubt, such is the harsh brutal fact; but this only recalls the reflection that by far the larger portion of those triumphs of our superior force have been gained over half-civilised States or aboriginal races, who have no historians who can state their case. 'Woe to the vanquished' might befit ancient Rome, but is a legend that excites misgivings in the mind and heart of modern Christian civilisation.

We repeat it, that every true Spiritualist will agree with 'Concord,' and with Tennyson, too, when he says:—

Move upward! working out the beast,
And let the ape and tiger die.

'Bidston' writes to convict us of inconsistency with regard to our notices of M. Sardou's play. It is really not worth discussing this hot weather, and with such pressure upon our limited space, too. The point is, we admit, a fine one,—turning upon the difference between 'unsuited for the stage, especially as the great French playwright presents it,' and 'not fitted for the stage.' 'Bidston' thinks the two statements are identical: we see a difference. A rascal, for instance, is outright 'unfit' for the post of rural dean; but a young curate would be 'unsuitable.' But we are quite willing to admit that we are far from being infallible.

Mr. George H. Hepworth continues his delicious little Lay Sermons in the 'New York Herald.' One of his latest is on 'Two Strange Things.' These two things are thus set forth:—

There are two peculiarities in the religious life of to-day which demand respectful attention. They are very startling peculiarities, and, though we may repudiate them both as nothing more than vagaries, the fact that myriads find comfort in them cannot escape our notice.

We are told, in the first place, that there is no such place as a bourne from whence no traveller returns, but that, on the contrary, the two worlds are so close to one another that a message can be sent either way.

One thing is certain—that men and women who had laid aside the doctrine of immortality have had their interest in it revived; and for this reason, if for no other, the movement should be welcomed. We may even tremble at some of the incidents which are related as authentic, and feel that we are on the threshold of a wonder world, but if a quarter of Christendom are thinking of this matter very eagerly it constitutes a conspicuous sign of the times.

Then, again, we are told that physical health is the rule of righteousness, and that disease is an anomaly in God's universe. A second time we are astounded, and once more our prejudices begin to bristle.

For myself, I think I am beyond the reach of surprise. When science tells of telegraphy without wires, and pronounces the transference of thought an undeniable fact, and assures us

that the psychologic territory is as yet practically unexplored, and that the future will disclose unspeakable marvels, I simply close my eyes and wait.

And when we think of God as our Father, Who will help us over the rough places of life and put His everlasting arms beneath us in time of great distress, it seems entirely natural that He should make us feel His presence and speak in such tones that we can hear. And, again, when I turn the pages of the Book and find that He has actually done these things in times past, my soul cries out that His arm has not been shortened and that He can do them again.

The subject is one of intense and absorbing interest, and its contemplation kindles enthusiasm within us. It makes God and Christ so real, and brings them so close to us! The heart beats quickly as our eyes behold the possibilities that are presented, and the realisation of them would make the desert blossom like the rose.

We are delighted with 'Intelligence' with its new name, new dress, and new price (10 cents in America: 9d. here). It is published in England by Gay and Bird, Bedford-street, Strand. Here is a hint of its line and tone, from the first Article, by A. W. Cross, on 'The Unseen World':—

'Where is your Omnipresent Eternal God?' sneers the sceptic, 'Who hath heard the music of your invisible angelic choirs? Who hath ever photographed your much-vaunted soul?'

Yet that same interrogator unblushingly believes that all material things are finally reducible to something which he calls Energy—*unseen, impalpable, omnipresent* energy. He tells us we are surrounded by triumphal orchestras and invisible choirs of Nature; that we are in intimate contact with inconceivable panoramas of colour; things which neither he nor any other mortal has ever seen or heard.

Not only is the scientist a believer in the unseen world but, moreover, 'molecules change and pass away, energy alone lasteth for aye.' 'The things which are seen are temporal, the things which are not seen are eternal.'

Should we begrudge science our belief in the miraculous, if it opens up such stupendous mysteries of God's Universe to our view; if it seeks to gain our faith in unexplored worlds and undreamed of beauties lying around us like a cloud?

How near the choirs invisible may be, how close we may be to the Beauty of the Lord, and yet neither see nor hear, science is busy demonstrating to us. Says Sir Edwin Arnold: 'A turn, a change as slight as when the light pebble lying on the thin ice feels it melt and falls to the bottom, may be all that is necessary to lift the curtain of another and utterly transformed universe which is yet really not another, but this same which we see imperfectly with present eyes and think of timidly with present thoughts.'

When science has done its little all it has scarce touched the fringe of the Great Mystery of Existence, and it has taught us unbounded faith in the unfelt and the unseen.

Defend thy castle of faith, O faltering Christian! The very cohorts of scepticism are filling thy magazines with irresistible powder and placing in thy hands the weapons of victory. In every blade of grass, in every grain of sand, there are unseen potentialities that whisper of God; but only the trained spiritual ear can hear the murmurings of the message from that world which wraps us around.

Now and again we touch the psychic chords which communicate with the Infinite. Once in a while, when our ears are peculiarly sensitive, when our spiritual perceptions are especially keen, we can catch the refrain of those invisible choirs resounding through the sanctuaries of our souls. Time and again we decipher through the mist the flutter of those white wings of ecstatic dreams that waft the dreamer's soul to God.

FURNISHING FUND.—The Treasurer gratefully acknowledges the receipt of £5 from Mr. R. R. Terry, of Sydney (Australia), £1 from Mrs. Baker, and 4s. from Mr. T. Hyatt as contributions towards the cost of fitting and furnishing the new offices.

MR. W. J. COLVILLE has been lecturing in Daulby Hall, Liverpool, every evening for the past fortnight. On Sunday next, 25th inst., he speaks there at 3 and 7 p.m. Evening subject, 'The Sorrows and Joys of Satan.' Closing lecture, Monday, 26th, 8 p.m.

AFTER DEATH, WHAT?

Some time ago, we received from Chicago a copy of 'The Chicago Tribune,' containing answers to a series of questions concerning A Future Life. We put it aside for consideration, but we have only just overtaken it; and now it occurs to us that we have been 'keeping the good wine until now.' But it is all so good, that it is as good now as ever, and it will be good for many a year.

'The Tribune' says:—

After death, what? Does the soul enter at once upon its permanent future state, or is there a sort of ante-chamber to the worlds beyond the grave, where the departed spirits await the day of judgment? Or does the soul enter at death upon a dreamless sleep that only ends upon the resurrection morn? Having attained the condition that is to last throughout eternity, what will be the occupations, if any, of the soul, and what will constitute the bliss that mankind, since the beginning of the world, has believed will be the lot of the righteous? And on the other hand, what will be the nature of the punishment to be meted out to the wicked?

'The Sunday Tribune' has prepared three questions covering this subject, which have been propounded to a number of the leading ministers of the city. Most of them have answered at length. It may be interesting to compare the answers with the ideas of men who lived a hundred years ago, as recorded in books. Not one has been found in the city to express the belief in literal hell fire for the wicked or literal crowns and harps for the righteous.

The questions on which the ministers were asked to give their views were:—

1. What becomes of the soul immediately after death?
2. What constitutes the joys of heaven?
3. What constitutes the punishment of hell?

We give extracts from most of the answers.

Dr. H. W. Thomas, of the People's Church:—

We may reasonably suppose that going out of the body makes no change in the soul. Self-consciousness is not affected; memory, reason, love, are the same. And we must suppose the real being has the form it had on earth—a spiritual body, and what corresponds to sight, hearing and speech in this world. There is no reason to believe the body will ever rise again. The spirit has its own body. Death is resurrection, rising, standing up in the new life. The early Christians lived in a vivid realisation of the life to come; through the Dark and Middle Ages the faith remained. The world beyond was just as real to Dante as the world that is. The Church prayed for the dead as well as for the living. It was the abuse of Masses for the dead that led to the revolt of the sixteenth century, and finally to the denial that prayer could avail for the dead on the ground that the benefits of the atonement were limited to this life. Hence Protestants will pray for the dying, but when they cease to breathe would think it not only useless but wrong to pray for the soul. The result is that a great gulf has come to lie between the living and the dead. This is an injury both to faith and feeling. It is wrong both to those who are alive and to those who have died. It causes a great blank or sense of separation between the two worlds. It limits the love of God for many souls to time; beyond death only His wrath is poured out upon lost souls. It is hard to keep alive a great loving faith in God and yet believe that He is tormenting and will for ever torment those who are near and dear to fathers and mothers on earth. I am not advocating prayers for the dead, but I do not see why prayers for the dead should not avail as much as prayers for the living. We should think of our dead, not as in their graves, not as dead, but as consciously living in the world of spirits, not as far away, but as often near, walking by our side, sharing in our sorrows and joys, helping us in life's journey and work, and waiting to meet and welcome us at the beautiful gates.

Everywhere is heaven to the good; everywhere is hell to the bad. Quality, character, is the determinative factor of happiness or misery. Souls going from our world who have lived only for sense gratification enter the outer world poor and unhappy. Our age of mercy revolts at the cruelties inflicted upon the dumb world, and rises up against the fact that a thoughtless, erring girl in a school of reform should be chained

for a night or a day upon a hard mat upon the floor. Do preachers realise what it means to charge upon God the cruelty of endless torture ; to say that millions of souls may grow worse for ever ; that after a few years of earth the possibility of growing better is for ever cut off ?

What are the joys of heaven ? The harmony of the soul with the world order. It is this life with its struggles past ; this life with all that is dear carried over into the world beyond.

Bishop Samuel Fallows, of the Reformed Episcopal Church :—

In the first place, death is not an entity ; it is simply a term we use to indicate the separation of the soul from the body. The soul remains conscious, preserves its identity, and enters immediately upon the life for which it is fitted, being just as much adapted to that new world or state of things as it was adapted at birth to this world and to its earthly conditions. Of course what that new life is we do not know, but the soul is fitted or correlated to it as in this world.

The answer to the second question : 'What will constitute the joys of heaven ?' naturally varies with the temperament, the culture, and the surroundings of the one making the reply to that question. My idea of the joys of heaven is that of service, the harmonious exercise of all the powers of being ; no needless friction, no undue prominence of one faculty over another. That service, I think, will consist in the acquisition of knowledge and in the using of that knowledge for the good of others. All that makes the music of heaven.

Heaven, as the abode in the spiritual world of the orderly and happy spirits of just men made perfect, is what it is from the life of those who are there. That life consists in a central and supreme love to the Lord ; in mutual love among brethren, in order and harmony among the faculties of the mind under these two loves ; and lastly in the correspondence of the world without them to the life within.

As to what constitutes the punishment of hell, I would say their very life of disorder and its inherent and necessary limitations. The wicked spirits are unhappy because they are at enmity with the Lord, in conflict with the law of their own life, and thus with each other. Hell fire is selfishness aflame. The more it is gratified the more it burns with a raging, unappeasable desire.

The Rev. J. V. Blake, Unitarian Minister :—

I have no information from without as to any such places as heaven and hell, and equally I have no conception of them within me. But of heaven and hell as conditions of mind I have a clear knowledge, both within me by my own experience and from without by my frequent witnessing of very lovely virtues and beautiful deeds on the one hand, and on the other hand exceedingly ugly evils and diabolical actions. And these things are so great and mighty in either direction, good or bad, that it is enough knowledge of heaven and hell to know them.

It seems very plain that a heavenly mind is heaven and an evil mind is hell, and that if we had entrance to any place abounding in delights and lovely things, still, if we got in there without a heavenly mind, we should not be heavenly happy ; neither if a creature of a celestial spirit were thrust into any place of abominations could he be utterly miserable whatever he might suffer. He who gives himself to making heaven around him here does well, and he cannot but succeed in some measure ; but he who is busy with plans, and schemes, and prayers, and outcries to get himself a heavenly place hereafter, is likely to fill the place where he is now with a fiery selfishness and all manner of base perversions and sorry miseries.

Dr. P. S. Henson, of the First Baptist Church :—

I believe there is existence at once ; that the soul is not unconscious between the time of death and the resurrection of the body. The Scripture teaches that the souls of the righteous enter at once into a state of blessedness, and this is denominated 'Paradise.' The souls of the wicked enter at once into a state of misery.

I believe we can obtain the best conception of the joys of heaven if we imagine this world, and our souls and bodies also, perfected. In other words, I believe heaven is a real place, and not a mere state, as some have defined it. For a finite being I

cannot conceive of a state without a place. I suppose the enjoyments of heaven may be like the enjoyments of a pure and holy nature here, only unclouded by sin and unstained by sorrow. I believe that a very large proportion, indeed the very essence, of the highest joy of the Christian will be in the direct and constant and joyous communion with the Author of our being, and concerning whom the Scriptures say that in His presence there is fulness of joy and at His right hand are pleasures for evermore. But this will not exclude the joy that comes from intercourse with other pure and holy creatures, with some of whom we have been associated here.

I want to say I believe, as in the case of heaven, that hell is not merely a state but a state in a place ; it is a real place. As to the kind of place, we can only dimly conjecture from the language used in the sacred Scripture. I do not imagine there is a literal lake of fire, or literal chains, or a literal worm that never dies, any more than I believe that in heaven there are harps and crowns such as we are used to ; but these figures stand for something, the one infinitely more dreadful, and the other infinitely more glorious, than any form of human speech can possibly describe. I believe that the environments in both worlds will be congruous with the character of the inhabitants.

The Rev. W. M. Lawrence, pastor of the Second Baptist Church :—

I believe that immediately after death the soul becomes self-conscious. I believe that it seeks the company of its own character ; that is to say, just exactly as the verdict is brought in. The soul brings in its own verdict and acts accordingly, but the final sentence is not pronounced until the end of the world. I think the soul exists in an intermediate state ; that the righteous are in a condition of perfect contentment, and that the wicked are in a condition of discontent.

As to what constitutes the joys of heaven, I do not know. I think it is the eternal developing, unrestrained by limitations, of a righteous character ; and that the joys of heaven principally consist in two things : Absolute satisfaction in the society of Christ and the redeemed, and absolute happiness in the unhindered development and growth of a righteous character. Now, as to what constitutes the horrors of hell, I should say precisely the reverse. Nothing can be more horrible than to be confined in the society of the depraved, and nothing can be more awful than the development of the evil that is in our hearts. I believe both conditions to be spiritual ; material conditions as regards the righteous and wicked are both unphilosophical and unscriptural. As regards the finality of our condition when we leave earth, I believe that there is nothing, however we may hope to the contrary, in Scripture or philosophy that teaches otherwise. It seems to me death fixes character.

Underneath all this question is the justice and the love of God. It is the last subject on earth to lead anyone to dogmatise. One thing is absolutely certain, that the number of those, if there are any, who will come under eternal condemnation will be very, very small, for the heart of God yearns to save all, and He will not condemn any if He can help it.

The Rev. Willard Scott, Pastor South Congregational Church :—

I understand that the future life will be in a real sense the continuation of this, in which we shall carry forward to fuller lengths what we have here begun. I do not understand that its form and place are distinctly revealed, or that they are important. What is important is, that it is vitally connected with the present life and will be good or evil, happy or miserable, for us according as we live now. The gospel of Jesus Christ lays great emphasis on the present. Of that it is constantly speaking, while the future life it considers chiefly as a resultant of this. There we reap what we sow here. Death is not a magician who does surprising or inconsistent things. It changes the scene and, in some respects, the form of life, but not its characters. The main things remain as they were. Our destiny is fixed here ; only more fully realised there, so that of the two lives, as we commonly speak of them, though they are really but one, this is the more important, for it determines what the other shall be. He who loves light here, though it be for him but a poor, smoking torch, shall inherit light there, and more and more perfectly for ever, while he who loves darkness rather than light now shall not see light hereafter. This

seems to me to be revealed both in the constitutions of nature and of man and in the Word of God, and to be reasonable. It gives a dignity and meaning to the life we now live, and a satisfying interpretation of both death and the life to come.

The Rev. L. A. Crandall, Pastor Memorial Baptist Church :—

Since your request is for an expression of opinion concerning the condition of the soul beyond death, and an answer does not require me to dogmatise about that of which I know so little, I venture to respond.

1. The New Testament seems to teach that after death the soul continues in a state of conscious existence. The parable spoken by Jesus concerning the rich man and the beggar, and the declaration made by Jesus to the dying thief—'This day shalt thou be with me in Paradise'—seem to support this view.

2. Sin, sickness, separations, enmities, death, the things which bring sorrow to souls here and now, will be unknown in heaven. We may reasonably hope also that we shall there find exercise for all the highest faculties of the soul, and know the true happiness which comes from the conscious growth of knowledge, graciousness and love.

3. Shame, self-contempt, a realisation of loss, the scourings of conscience, these, I believe, will make up the unhappiness of the wicked. Believing that no one ever becomes 'quite wicked enough to enjoy wickedness,' I do not find it necessary to believe in literal fire and brimstone in order to be convinced that sin brings punishment.

Rabbi Joseph Stolz :—

After death the soul continues to be. There is no hiatus. Future joy is all spiritual joy ; the happiness that comes from wisdom ; the consciousness of righteousness. Future pain is all spiritual pain, the remorse for ignorance and wickedness. The joy is eternal because goodness is everlasting ; the pain is temporal because 'God will not contend for ever ; neither will He retain his anger to eternity.' (Ps. ciii., 9.) There is no local heaven and no local hell. These phrases are but figurative expressions to make abstract conceptions concrete to childish minds. Our life here fashions our life hereafter. 'This life is the vestibule to the next,' said a rabbi of old. It is therefore a principle of the Talmud that 'the pious of all the nations of the world will inherit future bliss' ; that all of clean hands and pure hearts, whether they are Jews or non-Jews, whether it be Confucius or Buddha, Socrates or Plato, Jesus or Mohammed, or Moses and Isaiah, all that feel and think and act to the best of their ability will ascend the mountain of the Lord and behold the eternal glory of God.

The Rev. L. J. Dinsmore, Pastor, Church of Our Father (Universalist) :—

The soul immediately after death enters upon its conscious existence in the immortal life. It parts from the material body to assume a spiritual body, more perfectly fitted to its needs, after the similitude of this mortal form, but ethercalised and sublimated to the last degree, so that, while it may be recognised and does become a fit expression of the true life of the soul, it is in no sense material, and inherits none of the appetites, diseases, passions and frailties of our earthly frame. With such an organism, the soul may be anywhere it pleases in the vast immensities. There is no such thing as a great central, splendid capital city of the universe, where God resides in any special sense. A material heaven, abounding in the riches and treasures of gold and jewels, is a literalisation of a poem that the Christian world has so poorly understood—the Apocalypse of John. There are no walls to shut up the freed spirit from any space or to turn aside from any line of progress, to deny any errand of holy love.

The happiness of heaven consists in working out the tasks of love in an immortal life. 'To know God, and to enjoy Him for ever,' is the highest happiness of the holiest souls in all conditions of spiritual life and growth.

The punishments of hell being disciplinary and remedial in their character, calculated to redeem and restore, have their part in the evolution of a redeemed and perfected humanity. They come from the hands of a loving God for the betterment of His wayward and disobedient children. Their nature is to be determined by the character of the experience of each sinful

soul. And as these vary, we may not speak with exactness. But this we can say : Heaven and hell are symbolical of harmony with God or of antagonism to Him. So that in general we see that the punishments of the sinful in the state or condition that we call hell will be twofold : 1. A realisation of an alien state from God and good that comes to the soul when it awakes to the realities of the eternal world. 2. Sorrow and remorse for the harm worked upon the innocent through our wrong-doing. This, I think, must be the essence of all the punishment of hell ; a consciousness of inharmony with God and remorse for the injury we have done to others. And this must continue and grow more intense until the sinning soul undertakes, with the help of all possible purity, and holiness, and love, to put itself into harmony with God, and to right as far as possible the wrong that it has done to others.

THOUGHT-TRANSFERENCE.

The subject of thought-transference has been treated by several writers in 'LIGHT,' with various views of its nature and origin. Each case must stand on its own merits, and is probably only credited by the percipient and by those who entertain similar views. It may be interesting and conformable to the principles of 'LIGHT' to see that these views are in perfect harmony with a sound and widely-spread system of nature.

According to the philosophy of Arthur Schopenhauer, the subject or reality in all things is seated in a metaphysical quality of the nature of Will, which is, as metaphysical, apart from Space and Time. According to him, all things in the Universe are *objectivations* of Will, existing only in the senses of animals, while their reality consists of the principle which is one, indivisible and eternal, continually bringing itself out by creating specific images and forms in the brain, and thus ideas in the human mind. According to this system, Life is one and indivisible, while its phenomena have a local habitation and a name. The reasons for this opinion may be briefly stated as follows :—

1st. The subject, or principle of life, cannot be of the same nature as the object or phenomenon. The latter is changeable, dependent, perishable, and inadequate to maintain, propagate and develop the various forms of existence. It must, consequently, in order to possess the virtue necessary for these purposes, be something apart from Space and Time, while at the same time it may be said to constitute the very objects which are subjected to them.

2nd. This principle is Will only. Were it intelligent, all objects in which it exists would be also intelligent. Intelligence is an operation of the brain, because of its receptivity of surrounding forms and its capacity for retaining and combining them.

These considerations are, perhaps, sufficient to show that thought-transference is naturally possible ; and if we further consider that it is the nature of Will—that is, tendency, action, effort—to strive towards a complete realisation of its own nature, we may also infer that it is highly probable that it will have a place in the world. Only the conditions necessary for its occurrence may be, or must be, undiscoverable. Further, it may be inferred that while deceptions are plentiful, the supposition of hallucination ought to be excluded.

My excuse for bringing Schopenhauer's theory before your readers is that I have never seen it employed in 'LIGHT' as a basis for thought-transference.

A DISCIPLE OF SCHOPENHAUER.

NEW PUBLICATIONS.

'After Her Death.' The Story of a Summer. By the Author of 'The World Beautiful' (LILIAN WHITING). Boston, U.S.A. : Roberts, Brothers. Price 1 dollar.

'The Official Guide to Blackpool.' A bright, well-illustrated, and exceedingly useful guide to this popular Lancashire resort. Published by the Mayor and Corporation.

'La Langue Sacrée.' Le Mystère de la Création. La Cosmoglyphie. Par EMILE-SOLDI. Paris : Librairie, Achille Heymann, 1, Rue Laflitte ; or London : Hachette & Co., 18, King William-street, Charing Cross, W.C. Price 30 francs.

We have also received 'Intelligence,' 'Literary Digest,' 'The Prasnattara,' 'The Mystical World,' 'Journal of Practical Metaphysics,' 'Review of Reviews,' 'Hypnotic Magazine,' 'Theosophist,' 'Lucifer,' &c.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, East.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 24th, 1897.

EDITOR E. DAWSON ROGERS.
Assisted by a Staff of able Contributors.

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

ADVERTISEMENT CHARGES.—Five lines and under, 3s. One inch, 5s. Column, £2 2s. Page, £4. A reduction made for a series of insertions.

Light,

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

IS THE UNIVERSE MORAL?

This is an age of sharp questioning; and Robert Buchanan's

Who shall judge *Thee* upon Thy judgment day?

is not too harsh an expression of the spirit of our time. Happy is he who can do anything to bring peace and trust and hope to the hearts of The Father's children! 'The Father's'? 'What an assumption!' some will say. 'You prejudge the matter. Is there a Father? You ask whether the Universe is moral. We bluntly translate this into "Is God good?"'

It is not universally admitted, but it is nevertheless a fact, we believe, that, not the misery of life, but the catastrophe of death has suggested man's keenest doubts concerning the goodness of God and the morality of Nature. Any way, we are strongly of opinion that the problem will have to be attacked from that side. Happily for us, the prospect is brightening every day, and brightening just where, a few years ago, it looked least hopeful. Science, liberated, strong and defiant, seemed destined to play havoc with Faith: and, for a time, it did: but Science led in the heavenly angel, Evolution, and, indeed, 'entertained angels unawares.' And to-day we look rather to Science than to the Church for confirmations of Faith, stronger than 'proofs of Holy Writ.'

We look round on many signs of the times, in the form of books given to the world in our day by men of keenly scientific minds; and all point in the same direction. One of these, just received from America, has specially interested us—and we note, almost with some reluctance, that just the books we want on this subject do come from America. This particular one is by Dr. Newman Smyth, and is entitled 'The Place of Death in Evolution.' Its publisher is Mr. Fisher Unwin. The object of the book is to show that death is temporary, orderly, necessary, beautiful, blessed: and we may almost say that its object is attained.

Of course, the particular path trodden by Dr. Smyth, in the presentation of his scientific statement, we must leave. It is a good deal original, somewhat curious and perhaps a trifle over subtle, but he manages to tread it with sufficient patience and assurance, and there is no deficiency of light. But we find safer footing and more light in certain by-paths which are to us more like main roads than the special scientific demonstration alongside of which he conducts us.

Death, he maintains, is the condition of higher life. 'One parent form passes away in order that others may catch up the motions of life, and in turn transmit to others life's rhythm and joy. Thus death comes in to help . . . to help life further on and higher up, not to put a stop to life.' That is finely put, and suggests a splendid and far-

reaching thought. 'In the first struggle of animate existence, by bringing into the field regiments of better equipped forms, life scores a victory, although to win it, it must leave its dead upon the field.' That is not an altogether happy thought; but the thought does not end there. Without overloading our subject with the problem as to the continued existence of what we call 'the lower animals,' we may quite safely say that if death upon this earth is plainly 'a device for turning out improved manufactures,' the process may not end with earth; but, at the higher stages of human development, the process may go on under finer and immensely higher conditions elsewhere. 'The one regnant, radiant fact of nature is life, and death enters and follows as a servant for life's sake.' That is a verdict which few scientific men will refuse to give. But follow that out and on, and see to what it leads!

It is here that the question 'Is the Universe moral?' comes in. Is Nature only an amazing piece of mechanism, or is she a moral Power, working for righteousness? Does she keep her promises? Does she know that she is promising anything? Is Reason enthroned over all? In her separate parts, says Dr. Smyth, Nature appears to be mechanical, but, as one ordered whole, she is rational. 'Evolution proceeds more like a process of thought than like a piece of handiwork'; and by it we are led 'along a path of strictly scientific thought, towards a high and clear faith in the One omnipresent Mind in which alone the universe, as one ordered and reasonable whole, can find its ultimate explanation.'

We are being led on, by these fine stages of orderly unfolding, to see beneficence, because progression, everywhere. 'The sublimation of matter—the supersensuousness of the primal conception of physics—indicates the distance which scientific thought is compelled to go from the visible phenomena of Nature, and the closeness of its approach to the unseen realities of the created universe.' Dare we say, then, that this great movement inward is only one more movement towards a corpse—Nature's last and greatest lie? Dare we say that Nature, beginning so superbly and so morally, working even through death, to vaster and sweeter achievements of life, ends at the critical moment in a stupendous but horrid anti-climax, and works up to the larger issues and the keener pursuit only to grin at us from a skull? In view of such a ghastly possibility, is it superfluous to ask whether the Universe is moral? Might we not ask, indeed, whether it is sane? This is a question that is forced not only upon the Spiritualist but upon the materialist—not only upon the Theist but upon the scientist: and they are just as much bound as we are to answer it if they can.

We put this question strongly, not because we are anxious about the answer. In our judgment, only one answer is possible. The time is at hand when the sincere-hearted worker in every department of Biology will perceive, as Dr. Smyth says, that 'life has a larger spiritual background.' 'Already, indeed,' as he affirms, 'our natural sciences in the descent of their inquiries into the ultimate nature of matter and the profound secrets of life, have gone so far that they seem to draw near to intimations and gleamings of some spiritual sphere and reality beyond. Natural science is becoming a spiritualisation of material; our current conceptions of matter are sublimated and ethereal; at points, only a thinnest crust seems to be left between the natural and the spiritual, between mortal darkness and the eternal light.'

This is not rhapsody; it is sober truth: and we submit, also as truth, and not as rhapsody, that the Universe is ordered in reason and wisdom and continuity of purpose; that it is moral because truthful; that it is safe to follow, and that we are bound to follow, its very highest intimations of better things to come.

SCIENCE AND DOGMATIC SPIRITUALISM.

JOHN BROWN, KANSAS AND HARPER'S FERRY.

A FRAGMENT OF AUTOBIOGRAPHY.

The author of 'Novum Organum,' the Divine man, despite his enemies and detractors, was the first to teach his fellow-man the way to think: 'Facts first, then theory.' And, seeing that no generation lives for ever, and that the field of facts is a constantly enlarging one, Bacon's inductive method is not a hotchpotch of 'hypotheses upon hypotheses.'

In the one word, 'Science,' we have to-day all the absolute knowledge the world possesses; a compendious word, truly, for it stands likewise for that marvellous transfiguration of the human mind which has revolutionised, is revolutionising, and must continue to revolutionise all human affairs until this poor earth of ours shall some day bear upon its face a race of beings worthy to be called the images and sons of God.

While, however, the 'hypotheses upon hypotheses' allegation of 'Old Investigator' is too sweeping, it cannot be denied that the attitude of Science towards Spiritualism has been sufficiently provocative to warrant much that is said in the article on 'Testing Mediums.' The Science eye indubitably is somewhat awry by reason of floating 'motes'; but what about the 'beam' in the eye of Spiritualism? The toleration by Spiritualists the world over of the juggling instrumentalities by means of which spiritualistic bums are enabled to turn a worthy cause to their own base ends, while making it the laughing-stock of common-sense and a butt for the vulgar, is beyond the pen-power of even the most caustic critic. The 'cheek' of these modern gullers must measure acres in comparison with old Rome's augurs, and the breadth of their grins when they meet 'in the street' should be a sight to behold.

'Orthodox Science' has the right, and orthodox common-sense also, to challenge any and all alleged 'facts' which are produced under conditions favouring fraud; not only so, but to roundly assert as 'against the laws of Nature' with respect to some of them their utter impossibility. But nevertheless, it is to be conceded that an ass, whether Balaam's or some other ass, may open his mouth and speak without going 'contrary to Nature.' Even this, however, furnishes no warrant for believing either that Joshua ever undertook to interfere with the proper functions of our sun and moon, or that herbaceous geysers were ever known to burst forth from 'a hole in the centre of the table' in any ordinary sanitarium.

Just imagine fruits, flowers and vegetables, mellow peaches, tiger lilies and red herring, cabbages, sauer-kraut and pickled onions, tripe, bunched turnips and ox-tail soup, carrots, new-laid eggs and little-neck clams, moss roses and blue-point oysters, with water melons as big as bushel baskets and pumpkins the size of barrels, all spouting up out of 'a hole in the centre of the table' no larger than a sixpenny piece! In the famous Henry Ward Beecher trial some years ago, as reported in the daily journals of the period, Oliver Johnson, one of the witnesses and a noted Anti-Slavery journalist, was credited with the following:—Question: 'Are you a Spiritualist?' Answer: 'Yes, I am; but I don't make a (big D) fool of myself!' Pointed but profane. The point I endorse.

Nature's marvels exact no credulity from man. 'That which is spirit, is spirit.' Spirit phenomena suggest spirit substance; spirit substance implies spirit eyes to cognise it. Man—the Ego—is a spirit soul; the spirit soul is the spirit man, and the spirit man has spirit senses to deal with spirit substances, as the natural man has material senses to deal with material substances.

SECOND SIGHT.

A distance of some four thousand miles separated my father from me. I did not know that he was ill. I was not thinking of him; it was about three o'clock in the afternoon, my wife sitting near me; we were conversing on ordinary topics; suddenly, at a distance of from twelve to fifteen feet, distinctly seen against the back of an open fireplace, appeared what seemed to be a piece torn from a newspaper; the heading, 'DEATHS,' a lot of blurred names, then in bold letters, 'BENJAMIN HYATT,' then more blurred names; and then all vanished. 'Father is dead' I said to my companion, describing what I had seen; adding, 'I shall now get a newspaper, but it won't be the "Tribune," for it was not "Tribune" type.' And so it fell out. A newspaper came, and its type corresponded with the phantom print that had been shown me. 'Materialisation' gets no hold

here, for my natural eyes for such print could not see fifteen inches. The substance presented answered to the eyes which saw; spirit substance and spirit eyes.

JOHN BROWN: HARPER'S FERRY AND WASHINGTON GAOL.
THE PROPHETIC VOICE.

I know what spirit sight is; I know what spirit touch is; and well do I know what spirit voices are—some admonishing, some instructing, some warning, and other some prophetic; such was that of the Black Friday, mentioned in my last. But by far the most impressive one, that which previsioned the downfall of American slavery. It came to me at midnight, and in a prison cell. The masters of black slaves had mastered the nation. Their power was supreme. Whom they would they put up, and whom they would they cast down. The craft and the commerce of the North bowed before them; its manhood was abased; servility, subserviency, truckling and truculency saturated all the Northern air with a malignancy more deadly than miasmatic poison. The encroachments of the slave-power were steady and persistent; not the territories only, but the soil of the free States was menaced; the South was agitating for right to their chattels during temporary sojourn in the free States, and their northern sycophants stood ready to engineer through State Legislatures the proper preliminaries to this end, and there were voters enough of the right stripe to ensure success—an entering wedge for slavery throughout the Union; and, but for Kansas, her self-denying emigrants for freedom's sake, her sacrifices, her splendid courage, and her Heaven-sent John Brown, the world might long ere this have been confronted by a slave despotism the most colossal in the history of mankind. Kansas at that hour was the pivot on which turned, not alone its own and its country's destiny, but in a measure the welfare of the world and the onward march of its civilisation.

John Brown was 'the sword of the Lord and of Gideon,' in that day, to Freedom's Israel in Kansas, and the fame of the grim warrior, whose words were deeds, spread far and wide. Southern chivalry came slowly but surely to an appreciation of the stuff he was made of. His appearance in Virginia frightened them. 'You never saw in all your life a worse scared set of fellows than they were,' said one to me, who trained with them. They knew him as Ossawatamie Brown, who, with his twenty-two men, would, but for want of ammunition, have put to rout Missouri's four hundred ruffians, as, with his nine men, he made prisoners of Clay Pate and his thirty-two braves. John and his men fought the battle of Black Jack in the open; Pate and his men skulked behind a breastwork, one section of which was made out of a poor old Methodist minister whom they took prisoner by the roadside and compelled to lie down on the grass while they fired from behind him. He told me the story, and how he said to God in his silently-uttered prayer: '*Never mind me, O Lord, but do make John's bullets hit right and tell every time!*'

John Brown and Harper's Ferry, under the manipulation of Senator Mason's committee, occasioned my thirteen and a-half weeks' imprisonment in Washington Gaol. I could have avoided the incarceration by simply answering to the Committee that I had no knowledge whatever of the matter until it became public. But the power exercised by the Senate was a usurpation, and for this reason I resisted it.

When, on the first day of my new experience of life, the footfalls of my last departing friend had died away, as the shades of evening were deepening into night, and I found myself quite alone—grated windows and speechless walls around me—the warm and living world outside—there came a moment of weakness and sense of a solitude unknown to me before. But it was momentary only: for, as the one silent tear was falling, there fell from Heaven, in clear and distinct utterance, 'Stand thou still and see the salvation of God!'—and I stood still; and days and nights passed on; and then another voice, a midnight voice; none like it had been heard by me before, and none like it since. There was in it a tone for which human language has no words; the mightiest imagination no imagery. It was passionless yet tender—rich, deep, and profound. It filled my soul. It seemed to come from and be a part of the eternal spaces, and to arise from out of depths that were infinite—soft, solemn, sweet and compassionate; six words only: '*God will avenge you, my child!*' And then all again was midnight silence; and I wondered what it meant. Our coming civil war I could not dream of: the downfall of slavery an impossible conception. But when, later on, Captain Wilkes appeared upon the scene, and Confederate Commissioners

Slidell and Mason were transferred from the deck of the *Trent* to Fort Lafayette, the import of the mystic voice began slowly to unfold before my eyes; I saw blacker and more massive portals than those of Washington Gaol closing in upon a traitor; and, as I realised his possible fears, I could not but call to mind the arrogant Senator whose vituperative eloquence rang through the Senate Chamber as he uttered the stinging words, 'If the gentleman's conscience is so tender that he cannot obey the laws of his country, let him go to another!' And now the tables were turned; 'Plantation Mason' in the gaol; the gentleman with the tender conscience on the outside! 'God will avenge you, my child!' began to be clear. And when, still later on, the huge fabric of slavery's accursed citadel toppled to its fall, and the manacles fell from the uplifted hands of three millions of slaves made rejoicing freedmen—then, ah! yes—then, indeed, I felt sure that I did comprehend in all its significance the meaning of the solemn, tender, compassionate, prophetic midnight voice in my prison cell, which said to me 'GOD WILL AVENGE YOU, MY CHILD!'

Years have passed since then—long years; my youth and manhood have changed to white-haired age; the storms of life have beaten and battered me, but that wonderful voice is still a sound in my soul: precious to memory, a fragrance in the heart—like perfumes which linger where roses have lain; like distant soft music when melting in air.

Ealing, July, 1897.

THADDEUS HYATT.

RISEN FROM THE DEAD!

The following strange story has been going the round of the Continental papers. The subjoined version is translated from the Swedish:—

In Minneapolis there resides a gentleman whose business compels him to travel in various parts of the American continent, a Mr. W. A. Laufman, who has had a remarkable experience (or believes himself to have had). He has confirmed his statements by oath, and the cleverest doctors—among them two celebrated specialists on insanity—have examined him and declared him perfectly sane, while hundreds of people who know him well speak highly of his honest, truth-loving character. He relates his experience as follows:—

In 1887 I married Emma Miller in Marion. We lived together several happy years, and she used to accompany me on my long journeys in South America, Central America, and the United States. Two years ago, while living in Markato, I fell ill, and it was not long before I discovered that my wife tried to cause my death by poison, which she put in the food she served me or in the medicine the doctors ordered for me. In spite of the greatest care on my own part, I became worse, and at last had to be taken to the hospital in Omaha. Here it was that I experienced something which may well be said to be without parallel. Under the influence of a sleeping draught, which the doctors gave me, I sank into a condition which they believed to be death. It was eleven o'clock in the forenoon of December 26th, 1896. The doctor on duty at the time of my supposed demise declared that the cause of death was paralysis of the heart, and my body was accordingly taken to Mr. Maul's, the undertaker's office. From there they telegraphed my brother in Des Morris to come and arrange for the funeral. Some minutes after I had been placed on a table in the mortuary, I had a strange sensation, which began at my feet and gradually spread itself through my whole body. It was as though something dragged itself loose from me, grew in size, and gradually took upon itself the shape of a man at least three feet taller than I. I stood suddenly in the middle of the floor in the large hall with the long tables, and saw my dead body on one of them.

After I had regarded it a while I left the hall and met in the corridor one of the hospital doctors. It surprised me that he did not speak to me, but as he probably was hurried I did not stop him, but went down the stairs and out on to the street. I had taken but a few steps when I saw an old friend, Mr. Blese. I tried to slap him on the shoulder in greeting, but my arm went clean through him. I did not speak, but tried the same thing again and again with the same result. It was not possible for me to attract his attention, though I followed him through several streets.

I returned to the mortuary, went up the steps, and along the corridor to the hall. The door was shut, but I could see

into the room. I tried to go through the door and I succeeded. I stood awhile looking at my dead body, and then went again out in the corridor, where two doctors stood discussing my death.

Then my brother came; I saw his grief at the sight of my body, and I followed him all day, but was unable to attract his attention, and I sat all night by his bedside in his room at the hotel. The following day I accompanied him to the mortuary, where a doctor met us and asked permission to make some experiments on my body with an electrical apparatus. My brother consented, and I went with them to the spot where my body lay, packed in ice, to witness the experiment.

The instrument was adjusted to my feet, and I felt quite plainly a strange sensation, though still standing in the middle of the floor. The next minute I felt terrible pains in the whole of my body, and found myself lying in the ice box.

My recovery was very rapid; in a few days I was fully restored to perfect health and strength.

DR. BERILLON ON 'SUGGESTION.'

WITH NOTES ON THE SUB-CONSCIOUS SELF.

Dr. Berillon, who directs a clinical hospital in Paris for the psychic treatment of nervous disorders, on the lines of the Nancy School, has given a series of lectures recently at the Paris School of Medicine on psycho-therapeutic treatment by hypnotism, which have already been referred to in part in a previous notice. Dr. Berillon is also secretary of the Société d'Hypnologie et Psychologie, and Editor of the 'Revue de l'Hypnotisme.'

The question treated constitutes a most important branch in the psychical domain. The consideration of its phenomena, as carefully studied by modern psychologists, cannot fail to suggest important elucidations with regard to similar phenomena appearing in the mediumistic field of psychology.

Emotional people, said the lecturer, are very susceptible to suggestion, as is seen from the fact that they are carried away by the contagion of feeling in public audiences, as in a theatre, a revival meeting, &c. People become almost drunk with excitement or passion, especially among the Latin races. Some individuals, such as artists and lovers of the drama, are more susceptible to visual suggestion; others, such as musicians, to auditive suggestion; others, such as sportsmen, athletes, and primitive peoples, to motor suggestion. The senses react on each other in different reflex combinations, in different people, according to the respective development of the several senses in them. Sense impressions thus produce compound reactions by psychical induction.

Emotion implies the association of memories of past sensations. Its intensity, therefore, is correlative to the development of sensibility. People with poor sensibility are unemotional, lethargic, dull. Professor William James has said that where there is no sensation there can be no emotion. The strong emotional reactions induced in sensitive people are shown by the effect in them of fright or shocks, which have been known, in such people, to cause their hair to turn white suddenly, or to induce paralysis, &c.

The presence of regions of insensibility is always symptomatic of neuropathic disorder. Hysterical patients always present patches or zones of insensibility. Their sensibility is dissociated, suppressed, or transfers itself often from one side of the organism to the other. It is, therefore, probable that some of the witches whom our ancestors tortured to death were hysterical subjects. The same would apply to many nuns and mystic visionaries subject to stigmata, &c. But it has been discovered, by experimental research in the army and public schools, that large numbers of strong men present insensible spots, where they do not feel when pricked with a pin. Cramp is another neuropathic symptom, resembling hysterical or hypnotically induced contracture. Cutaneous insensibility is always produced in the first stages of hypnotic sleep; to prick the subject with a pin is, therefore, the recognised test of discovering whether the subject is in hypnotic sleep or not. As insensibility exists spontaneously in hysterical patients, and as all the subjects at the Salpêtrière are hysterical patients, the Charcot School claim that hysterical patients make the best hypnotic subjects, and only they present the complete phenomena of experimental suggestion. The Nancy School, *i.e.*, Bernheim, Liébeault, Liégeois, &c., on the contrary, claims that the fact that hypnotism can induce, artificially, symptoms which are similar to those appearing

spontaneously in hysteria, shows that hypnotic suggestion presents the most natural medication for hysteria, inasmuch as it can banish as well as produce those symptoms.

Dervishes, Fakirs, and Aissowiahs produce a similar state of insensibility by vivid auto-suggestion, assisted by exciting rhythmical music, singing and rotary movements, which may induce similar effects to those of the revolving mirror of Dr. Luys. They can then cut and burn their bodies, as similarly surgical operations have been effected in deeply induced hypnotic states, with complete painlessness. The Fakirs suspend hunger by internal auto-suggestion, as occurs similarly among some hysterical patients, whose stomachs lose all sensation and who have to be stimulated by suggestion, to eat. The Fakirs self-induce sleep, accompanied by insensibility, by incantations or monotonous sounds. Hypnotic sleep may also be produced by similar methods in some subjects. The sleep state induced is the same. Many of the phenomena produced by the Fakirs, &c., could no doubt be reproduced by experimental suggestion, in hypnotic subjects.

Ideas are presented to perception by sense impressions from the external world, which react in the sensorium of the brain and entail realisation in action. An idea is therefore a principle of movement, and while an idea entails action, so will action induce an idea.*

Some ideas register impressions in the emotional self, and emerge in unconscious movements. This occurs also in sleep and in the secondary and somnambulistic states (whether spontaneous or induced), in automatism, and also in the alcoholic state. The non-realisation of an accepted suggestion, *i.e.*, its non-expression in an action or movement entails obsession by the idea, as is the case with an idea fixed in the subconscious self. The subject is haunted by the idea till it is exteriorised in an action. The intensity of the impression registered depends not only on the force of the idea, but on the sensitiveness or emotivity of the subject.

Movement, or voluntary action, is thus the realisation of an idea, *i.e.*, of a reaction set up by a sense impression, or the emerging of an impression left by a previous reaction. Consequently, in modern psychology, will is considered as the result of a series of reflex reactions, of which the senses constitute the door of entrance. Nothing is lost in the universe; what is received is reacted and given off again. Will is an effect consequently, and not a cause, as is generally supposed.

But will or volitional effort is dependent on physical strength and nourishment for its dynamic intensity. Otherwise it will be deficient. Professor Ribot says that the absence of will power is caused by disease, mental or physical, or by hereditary malformation. Thus, idiots have no will. Melancholia is always accompanied by incapacity of will; it is a state of constriction, while excitement and joy produce dilation, expansion, or augmentation of will power. The influence and dominion of strong people over weaker ones is therefore a sort of bewitchment, a natural sorcery.†

The highest expression of individuality among civilised people, is the power to curb the spontaneous conversion of peripheric impulses into actions. Among children, primitive peoples, epileptics, hysterical patients and alcoholic patients, a sense impulse is immediately converted into an action. The faculty of putting on the brake, of checking and repressing the conversion of natural impulses into actions, should be fostered and developed in children. Hypnotism may here be used to inhibit motive power, as on other occasions it may be used to stimulate it, in undeveloped subjects. Automatic habits such as the biting of nails, tendency to pilfer, &c., may be checked by suggestion, by the artificial psychic creation of a mechanical arresting movement, neutralising the primitive impulse and awakening attention, thereby facilitating the overcoming of the habit. Timidity, fib-telling, nightmare may be similarly dealt with. Pessimism, melancholia, and the conviction of personal bad luck, may be cured by psychic stimulation.

* The ideas here referred to pertain to personal (divided) states of being, *i.e.*, reactions of man's spiritual principle. There are other ideas of which Dr. Berillon would no doubt not admit the existence, pertaining to dual unitary being, and which comprise soul (psyche) as well as spirit. Such ideas are units of spiritual-being in the process of taking form, and are mediated from within, while personal ideas are mediated from without, as above described.

† This would be further confirmed if psychic radiation be admitted (as demonstrated by photographs, by the biometre and other mechanical apparatus of Dr. Leger, &c.) as the basis of thought transmission and sense relations. Will would then appear as the dynamic force inherent in vitality or sensibility, *per se*.

The personality of the subject may be temporarily altered by suggestion. A cultivated man may be made to assume the personality of a carter, when he will surprise his friends by pouring forth all the slang vocabulary peculiar to the occupation, while slashing at his imaginary horses with an imaginary whip, swearing and perspiring in the efforts entailed. A man may be made to believe himself to be a doctor, a priest, an officer, an actor, a miser, &c., by suggestion. The attitudes, postures, expression, voice, language, and even handwriting will alter, in each case expressing the peculiarities pertaining to the several occupations. If the handwritings written under such circumstances are submitted to a graphologist, he will distinguish the profession personified.

The description of an imaginary scene to the subject while in the secondary state, will cause the objective visualising of the ideas in his mind by reaction. The experience is so real to him that subsequently he cannot distinguish it from 'actual' experiences. A subject may thus be induced to give testimony with regard to circumstances which were purely subjective and imaginary, as if they had pertained to reactions with the external world and without distinguishing the difference.

(To be continued.)

SUPER-PSYCHICAL RESEARCH.

In dealing with Super-Psychical Research on Sunday evening, July 11th, at St. James's Hall, Mr. A. P. Sinnett opened the address by remarking, that now we have approached a time when any further advances man may make must have a scientific basis, and that it cannot be expected that the higher faculties of man can be discovered by ordinary methods. The object of the lecture was, Mr. Sinnett explained, 'to help the audience pick their way as regards the higher knowledge on another plane'; and he pointed out that only a complete list of the various sciences relating to this matter can convey any adequate idea how comprehensive and vast have been the endeavours to penetrate the veil. Witchcraft, Hydromancy, Geomancy, Pyromancy, Bibliomancy and Cheiromancy are only a few of the many groups of practices resorted to for this purpose; but while it is customary to regard these methods of divination as empty superstition, Mr. Sinnett said it was a remarkable fact, that anyone who would take the trouble to hunt up records of some of these practices will find cases on record obviously not to be ascribed to credulity. The father of the late Lord Lytton practised Geomancy, and drew an interesting diagram in 1860 of Mr. Disraeli's career, with the interpretation of the figures, showing that he was to die in an exceptionally high position, and mapping out Disraeli's career with marvellous accuracy. Mr. Sinnett thought it very significant that of all the ancient researches no study has been more derided than that of alchemy, and yet the advanced men of science are veering round to the theory of the unity of the chemical elements. 'What does it all mean?' the lecturer inquired. 'Why, that each of these things in turn is a perverted and incrustated notion of a truth.'

'Not one of these apparently nonsensical methods of divination has not from time to time been genuine, but the method is not scientific, and the methods of the past and middle ages are more or less absurd, because they gathered round imperfect knowledge; but as far as the innermost core of their meaning is concerned, it is sound.'

Coming to the modern day practice of crystallo-mancy, Mr. Sinnett drew attention to the fact that in nature many crystals do actually emit a certain energy and power, perceptible to certain visions, and stimulate the clairvoyant's powers of perception, but that people who acquire the habit of crystal gazing are apt to cherish the fallacy that the crystal is an essential part of clairvoyance, 'the truth being that clairvoyance is a faculty of human nature, of human capacity, and at the present time we are approaching a period when the knowledge most vital to mankind must be disseminated among a larger audience than hitherto.'

'For, hitherto, theosophical truths have only been acknowledged by those whose minds have been attuned to the reception of these truths from a prepared mind in another life, but now Theosophy must also be of service to those not already prepared by former lives. Until people know that Super-Psychical Research is possible, that there are faculties which enable people to go behind the veil of physical nature, they cannot even listen to a statement that appears to them up in the air. And yet the

course of human evolution in the future depends on the power of some people to take an actual survey of the past, a view unfortunately limited by a dead wall of ignorance, which divides the world of the last six thousand years from that of the earlier ages.'

The lecturer, however, considered that the Psychical Research Society had taken one great forward step in establishing the truth of Telepathy—that state of consciousness, he explained, which provokes in one mind the same state of consciousness in another mind at a distance ; and yet, in spite of Telepathy being an ascertained fact, not many weeks ago, in an article in 'The Times,' Telepathy was referred to as a fantastic idea.

It was very strange, too, that the remarkable prediction of the great Paris fire in which so many recently lost their lives, predicted by a lady on the Saturday preceding the conflagration, should have been completely ignored by all the public papers, although the lady in question had written to many papers before the event, warning them that it would occur, and also mentioning the names of eight persons who would be among the victims. Mr. Sinnett held that so curious a prediction should have been deemed of more moment by the Royal Society than the less important phenomena that engage their attention. He also deplored the fact that the literary works of the very best writers who had attempted to penetrate behind the veil should have been altogether neglected, such a work for instance as 'Animal Magnetism,' by Dr. Gregory.

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.]

Telepathy and Survival.

SIR,—May I be allowed—not merely, I feel sure, as a personal or isolated wish (though it is that also), but as representative of all those who take an interest in the mystical research which a reference to the larger title of 'LIGHT' will show to be one of the subjects to which the journal is devoted—to ask of 'C. C. M.' if he will kindly explain to us his conception of the relation which exists between the great truth of our radical unity as severally members of a higher life which is yet one, and the individual's psychic survival of physical death, and develop for us its consequence, as hinted in his letter in 'LIGHT' (July 3rd, p. 323). As distinguished from the empirical or inductive grounds which phenomenal Spiritualism presumably offers, any logical assurance* of individual survival would respond to a demand keenly felt by the class of mind which would raise questions of this kind above the dubiety of the inductive method and the need of empirical verification, and in any case the subject is a most interesting one.

C. Y. L.

Latent Memory?

SIR,—Possibly the following account may be of some interest to readers of 'LIGHT.' When I was young I was a pupil of the late Miss Mary Carpenter, and was one of a class for the study of Conchology. She had a good collection of shells, and used to exhibit them to us in their successive natural orders. I was, I suppose, fairly attentive, but I did not feel any deep interest in the matter, and I am sure I forgot all about it on leaving school. When I was about fifty years of age I spent the day in the house of a gentleman who had a splendid collection of shells (since then, I believe, bequeathed to Cambridge University). After lunch our host offered to show us his treasures, which he did in succession ; they were very beautiful, but I took no interest in them scientifically. Suddenly I found myself saying, 'Oh ! Mr. —, you have missed a drawer !' Mr. — stared at me in mute surprise ; he had accidentally done so. I am sure that I did not speak from *knowledge*, nor did I speak voluntarily. I suppose I had once known how the orders succeeded each other, but certainly had not given it a thought for more than thirty years. I suppose the knowledge had been lurking in some unused corner of my brain.

Mottensden, Burwash.

M. S. SMITH.

* The immateriality of memory and of the subjective content of consciousness generally, might supply the required principle, but in this point of view, the Ego must be regarded as standing in need of renewed experience in objective relations which alone furnish the conditions of further accumulation.

Prophecy and its Fulfilment.

SIR,—The fulfilment of prophecies is the most difficult of spiritualistic problems to solve. The true prophet is one who is in the spirit—that is, one who is in that unity of the infinite in which theosophically the past, present and future are one presence. If so, then prophecy may be regarded as the outcome of an absolute logic which reasons infallibly from cause to effect, and hence infallibly predicts results.

It has, however, only recently come to me that the fulfilment of minor prophecies may result from spiritual beings so manipulating secondary causes as to produce predicted results. The fulfilment of minor prophecies is, in the experience of Spiritualists, of frequent occurrence ; and if these fulfilments are produced by spirits, then we may believe that our abstract prayers may thus be answered ; but if we be in the spirit, then prayer to the Supreme Spirit is the one safe and perfect way.

Oxford.

GEORGE WYLD, M.D.

Dr. Peebles and Swami Vivekananda.

SIR,—I had hoped that Dr. Peebles' letter to 'LIGHT' would have obviated the necessity of my having to make any communication regarding either the interview with him reported in your paper, or the letter in which he suspends certain statements made in that interview regarding Swâmi Vivekânanda. It is impossible, however, that I should let the matter pass as it now stands, for his letter also carries inferences as offensive as the original interview.

Dr. Peebles probably knows enough of Indian life to know that there is a definite initiation, or ritual, by which a man becomes a *Sannyâsin* ; a ceremony by which he abandons name, family, caste, and all belongings. After this, to persist in calling that man by his family name or by his *Sannyâsin* name alternately, the one as a kind of *alias* of the other, is an insult.

Again, to say that the 'Swâmi Vivekânanda is not a Brâhmin but a lower caste Sudra' is to deny what was never affirmed, and to add a statement which is false. Swâmi Vivekânanda was always forward in declaring that he was not born a Brâhmin. The caste in which he was born was the Kayasth—an offshoot of the second or warrior caste of Ancient India. A *Sannyâsin* has no caste, a fact of which Dr. Peebles seems unaware, or he would not write as he does.

The truth is that Dr. Peebles has allowed himself to discourse irresponsibly upon a topic of which he knows next to nothing, as witness his remarks upon *Vedânta*, and about a man whom he has never met, and of whose teachings and sentiments he is ignorant—merely upon hearsay. One of his informants, whose name he gives, being a missionary of the moribund Brâhmo-Samâj, a species of advance towards Christianity which India has rejected, is naturally, as a sectarian, opposed to the free exposition of the *living* philosophy of the Upanishads, either in India or elsewhere. It is *living* philosophy, because its conclusions are those arrived at by Christ, by the accepted German philosophy of Kant and Schopenhauer, and does not stand in opposition to, but encourages the march of science.

E. T. STURDY.

'The Penal Code of the Future Life.'

SIR,—Having read with much interest a short article in your issue of July 3rd, entitled 'The Penal Code of the Future Life,' embodying an extract from the writings of Allan Kardec, may I be permitted to state that, so far as I am familiar with the teachings put forward by those who use that eminent author's volumes as text-books, the inference drawn by them from the words you have quoted is quite the reverse of what you have drawn. Your own admirable and incontestable statements concerning future 'punishment,' prior to the extract, are so exactly in accord with numerous teachings accepted and promulgated by admirers of the compilations of Kardec, that it seems a pity to accentuate seeming discords when real harmony can without difficulty be inferred. Though I admit that your construction of the exact language of the excerpt is permissible from an etymological standpoint, the general interpretation given to it by those Spiritists of my acquaintance who look upon Kardec's writings as a reliable revelation concerning spiritual matters is about as follows :—

1. Those who have lived almost utterly selfish lives on earth find themselves in spirit-life in the company of those who have lived similarly to themselves ; therefore not the higher but only *earth-bound* spirits can ever refuse to minister to the needs of the afflicted.

2. Such is the consequent penalty of heartlessness that when it has become chronic it disables its victim from taking advantage of the kindly offices of those who would willingly assist him, and, furthermore, spiritual blindness and various other phases of insensibility often make it appear that none are willing to administer to one whose own condition shuts him off from all conscious communion with those who, on their part, are perfectly ready to help him, though his condition (self-induced) is such that he is temporarily unaware of their presence. It is frequently declared in the course of spiritual communications that subjective experiences appear like objective conditions to those who experience them. God punishes no one. Whoever suffers fails to perfectly comply with Divine order; but so real are many appearances to those who are the subjects of them that accommodated language, descriptive of the actual feelings and beliefs of those who employ it, does often indeed cast a seeming shadow of pessimism and cruelty over what would otherwise be merely a narration of reasonable out-workings of the law of sequence.

Hoping this subject may receive the earnest thought and attention it so richly deserves from many of your thoughtful readers.

W. J. COLVILLE.

Death During Insanity.

SIR,—In reply to 'Peroxide' anent the above, I should like to describe teachings that we have received at our various circles from time to time regarding the idiotic, the insane, and the maniac, their conditions, and the ways and means of development after the terrestrial change. We have been informed that 'idiots' are the product of constraining pathological conditions, principally pre-natal, and caused in a great variety of ways, violating, consciously or unconsciously, the laws of parental transmission, through ignorance, vice or accident. Thousands of such beings abound in the world whose cerebrum is either exceedingly coarse in texture and minus of cells, or, on the other hand, exceptionally deficient in either of the three frontal convolutions of the frontal lobes of the brain, or in all three, and the imbecility corresponds in character with the known function of the particular strata of convolution, viz., first, second, and third anterior frontal convolutions.

The first deficiency deprives one of the faculties of cognising objects and their qualities, and forming the sense of the perception of all external and concrete substances and their form, size, weight, colour, order, number, name, location, and the differences of sound in music or nature. The second comprises the central, and receives the mental registrations of events, occurrences, facts, history and general phenomena, with their dates or time of occurring. The third enables us to analyse, classify, compare and differentiate, and to meditate or philosophise and theorise, conjecture or comprehend first principles and causes and laws.

Either of these may be undeveloped, latent, or may be compressed by excessive ossification, or smallness of the whole or part of the frontal bone, or by some injury to the skull through birth, or again, may be consequent upon deficient nutriment in these lobes to support growth and education, as the result of paralysis of one or more convolutions, or all of them.

This class of persons pass out of this life partially conscious of their inherent capabilities, but they are received by ministering spirits and are magnetised and hypnotised until, by the aid of persuasiveness and suggestion combined, with other fitting methods of training, their latent energies of observation, memory and reflective self-consciousness are evolved, and the stature of intelligent manhood and womanhood attained; and this is very quickly and almost incredibly easily accomplished by the adepts and specialists in this line of mission work in the 'Transition sphere,' since nothing remains of the earthly barrier of deformity of brain to impede growth of intelligence. I personally assisted in a number of such cases in various ways, and one is my frequent counsel and guide.

Those persons who are of the class 'Peroxide' inquires about, as suffering a suspension of intelligence when they pass from the impediments of the body and brain, recover their consciousness and memory up to the time of their first affliction, and the whole time of their insanity is (more or less) a vacuum as if awakening from a coma; some cases having varied intervals of sanity between years of suspension. These also are quickly released, and progress much faster than the first class, for they have a good start of the idiots, by way of past experiences up

to the time of affliction, which is all restored as knowledge and power, on freedom from the body.

The third class is a very bad one, and they are the worst and longest to protest against interference of ministering spirits. Their passions are often so uncontrollable and their wills and viciousness so bad and powerful as to frustrate all endeavour, for a time, to lift them out of their bondage; and their fury and madness, if it is the result of wrong living, vice and crime, have to be left to subside in the monotony of outer darkness and self-inflicted seclusion until passivity, meditation and penitence follow, with aspiration and desire to progress, when again even these beings of darkness may begin to recover their moral and spiritual faculties, and discern the light, and receive the aid of those who come from compassion to help and sustain their weary feet in the path so narrow yet so straight, until they enter through the little wicket gate of self-control and spiritual advancement, and are on the highway, working out their own salvation with rejoicing and hand in hand with angelic beings.

'Peroxide' is right. 'The microscopical pathology of the brain is only in the elementary stage of its evolution, and we may know more about it in time,' but there are ways and means available to-day for transcending microscopical investigations and their anticipated capacity, if men would only see, and, seeing, believe, or at least throw down their prejudice and honestly accept the teachings of Nature when they meet them face to face.

It is my conviction that a grave responsibility rests upon Society with regard to the hundreds, nay thousands, in the civilised world, who are in asylums, suffering from the various obsessions and malformations that could be relieved 'were men more prone to truth and less to scorn.'

47, Princess-street, Leicester.

S. TIMSON, F.B.P.A.

Life or Suspended Animation, after Death?

SIR,—'Quæstor Vitæ's' reply (for which I thank him) serves to emphasise the very radical distinction between his Spiritualism and that of the average Spiritualist lecturer and medium. It is undeniable that the great majority of Spiritualists, both of leaders and rank and file, hold the view that the death of the physical body means the liberation of the *spiritual body* and its passage into a truly spiritual state, there to enter upon a career of indefinitely prolonged spiritual activity. They certainly do not contemplate their passing at death into a subliminal earth sphere, there to remain in a state of semi-somnambulency for an average of threescore years, then undergoing a second death process, from which they shall emerge with their sense of earthly identity and remembrance of earthly experiences obliterated. To them, the organism which escapes from the physical body at death is the *real spiritual body*; to 'Quæstor Vitæ' it is no more the true spiritual body than that which has been consigned to the grave. Where we have been given to understand, from alleged spirit guides and controls, that the state supervening upon death has its homes and its schools, its laboratories, its music, painting and poetry, 'Quæstor Vitæ,' speaking as one having authority (although he disclaims it), would have us to understand that that state is one of suspended animation; a sort of chrysalis state preparatory to the emergence of the spiritual butterfly in a form unrecognisable to embodied human perception.

It is true that in my former letter I apparently failed to distinguish between 'mental (spiritual) interiorised phenomena and psychical exteriorised phenomena.' But I allowed it so to appear because after diligent perusals of 'Quæstor Vitæ's' expositions, given at various times, I had never been able to satisfy myself that he intended the two sets of phenomena to be regarded as distinct in mode of production. 'Quæstor Vitæ' says he 'has not implied that "control" is constituted by doubles,' but, on turning to his supplement to 'LIGHT' on the subject of 'Representative apparitional form-transference,' October 5th, 1895, I find these words: 'It will be seen from the foregoing that all communications which come through entranced sensitives can be no more reliable than those obtained through a hypnotised subject. This apparently explains the mutual contradictions which occur between different "controls" in such conditions.' And again 'the original of the apparitional "control" is entranced as regards his normal consciousness,' and further, 'these apparitions speak of themselves as if they were their original real selves, showing that they do not dis-

tinguish themselves as being a *temporary projection* from their real selves.'

These quotations seem to assert pretty plainly that 'control' is constituted by doubles. But assuming that Mr. Wallis's control was not a double, ought he not to have been able to get and give some reliable information on the subject of my question? for I take it we should have to regard him as having passed through the second death.

But again I find it somewhat difficult to understand what 'Quæstor Vitæ's' position really is with regard to the production of the double. On page 486 of the supplement above referred to, he says, 'Neither men nor spirits in contiguous states can build these apparitional forms for themselves'; but in his reply to me he speaks of human doubles 'projected under misuse of magic or occultism,' and, as he has formerly denied that a man can project the double by his personal will, we are forced to conclude that they are projected by 'angelic operators in transcendent states,' but it is obvious from the context that 'Quæstor Vitæ' intends to put the responsibility upon the misusers of magic or occultism.

I quite see that a spirit's mere awareness of his materialisation would not imply that he had effected such materialisation himself. But the accounts I have read of such phenomena give me the idea of the employment of mechanical methods for the building up of the forms rather than the essentially mystical procedure adopted by hypnotisers like De Rochas. But then there is that magic formula of 'Quæstor Vitæ's,' 'There cannot possibly be any law in the partial or subordinate which is not already in the transcendent and supreme.' And it is hard to drive a coach and six through that!

I observe that 'Quæstor Vitæ' affirms the actuality of purgatorial states, such as those described in Mr. Forbes' articles. But if, as he says, the inhabitants of the subliminal earth sphere are only partially self-conscious, their experiences must be of the nature of a bad dream (why not pleasant dreams as well?), and the whole thing becomes a farce. But here is another difficulty. The astral operator described at the séances with Eusapia Paladino at Choisy Yvrac was most certainly self-conscious. If one, why not millions? And if it is true that these selves, not yet passed through the second death, are more or less somnolent, why do 'Imperator' and the others speak of a large proportion of them as 'the adversaries,' low and undeveloped spirits, 'not capable of anything but the production of the crudest phenomena'? And does not 'Quæstor Vitæ' himself say in regard to obsession that the obsessing idea requires an obsessor, and does not that imply as much self-consciousness as is possessed by an embodied hypnotiser?

I am obliged to 'Quæstor Vitæ' for his remarks on animals and their function in the cosmic order. It was a problem with me whether he would regard them also as dual-units, with disunited poles of being, undergoing the same process of descending and ascending circuits as man. But, seeing that that is not so, the question arises, At what point of organic evolution can we say, 'This organism conceals one pole of a dual-unitary self, whilst all others beneath and around it are destitute of any such pole or principle?' It is easy enough to make the distinction between the human and the merely animal organism now, but what of the time when there was no perceptible dividing line between it and the organic form or forms, a step or a stage antecedent? *Anthropopithecus erectus* is held to stand midway between man and the apes, thus bridging over the gulf that formerly existed, and rendering it impossible to say: 'Behold, this is man, and that is animal.' Did *Anthropopithecus erectus* contain the human principle, or was it reserved for the evolutionary step just post-dating him? But I understand from 'Quæstor Vitæ' that evolution represents one-half of the process of man's being—his ascending circuit. So that, according to that, he must have been present in every one of these organisms from the amoeba upwards. Is there not a whole forest of paradoxes here? B. STEVENS.

MRS. ANNIE MELLON wishes her friends to know that she has left Sydney, N.S.W., for Melbourne, where she will remain until further notice. Letters should be addressed to her at G.P.O., Melbourne, Australia.

HELP TO INQUIRERS.—Mr. W. Timson, 3, Museum-street, Leicester, writes that he shall be happy to render any service he can to inquirers; and Mr. Allan Campbell, 'Wellington,' Westbourne-road, Forest Hill, London, S.E., says that he shall be very glad to do anything in his power to assist inquirers—by interview, *not* by correspondence. Mr. W. Millard, 38, Albert-street, Penton-place, Newington, London, S.E., also says that to earnest inquirers after truth he is willing to give aid from a long experience. Mr. Bevan Harris, Radcliff-on-Trent, writes that he will be pleased to give information to inquirers.

SOCIETY WORK.

MERTHYR SPIRITUALISTS' SOCIETY.—On Sunday last the guides of Mr. Oaten (Cardiff) gave an address at the Market Hall; subject: 'The Good Points of Spiritualism,' which was much appreciated.—W.M.H.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Sunday last Mrs. Barrell ably occupied our platform. Tuesday, 27th, election of officers.—A.H.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—On Sunday last Mrs. Spring gave a trance address of an interesting and instructive nature, relating to the states of the soul here and hereafter.—M.R., Hon. Sec.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—On Sunday evening last, Mr. Whyte gave an eloquent address and answered questions in an able and thoughtful manner. Next Sunday, at 8.30 p.m.; Thursdays, at 8 p.m., Mr. Peters.—A.E.B.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last, Mr. Whyte gave most able addresses afternoon and evening, eliciting thoughtful questions and discussion. Messrs. Adams, Davis, and Munns also spoke in an earnest and practical way. Next Sunday, at 3.30 and 6.30 p.m., Mrs. Boddington and friends.—A.E.B.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Next Sunday, at 6.45 p.m., Mr. G. H. Bibbings, B.A.; subject: 'Spiritualism.' THOS. MCCALLUM.—Forest Gate Branch, Liberal Hall, opposite Forest Gate Station, E.—Next Sunday, at 7 p.m., Mr. Ronald Brailey; subject: 'Spiritualism.'

FOREST GATE.—Last Sunday evening, public service in the Liberal Hall, opposite the G.E.R. station, was for the first time preceded with an open-air meeting, when Mr. J. Veitch gave a useful address. In the hall Mr. W. Ronald Brailey's guides discoursed on 'From Christian Bondage to Spiritual Liberty.' Next Sunday, at 7 p.m., Mr. Brailey's guides will deal with 'Heaven and Hell.'

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday last, before an attentive audience, Mr. Dalley presiding, Mr. S. Hawkins gave a thoughtful address on the 'Utility of Spiritualism.' Mrs. Hawkins then gave clairvoyant descriptions. On Sunday, the 25th, Mr. G. Lightfoot, address. Thursday, 29th, Mr. Walker, clairvoyance; free.—E.S.W.

CARDIFF, ST. JOHN'S HALL.—On Sunday morning last Mr. G. Harris conducted the service. The subject of his address was 'A Message of Love to the Weary.' At the evening service Mr. E. Adams; subject, 'Comradeship, in the Light of Spiritualism.' Both addresses were much appreciated. Séances are held every Tuesday and Wednesday at 8 p.m., at the Society's rooms, Westminster-chambers; visitors are welcomed. Next Sunday morning, Mr. G. Harris; evening, Mr. J. G. Miles.—E.G.S.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, at the open-air meeting, Messrs. Jones, Brooks, Shaw (Lancaster), and Kinisman were the speakers. Though the meeting proper ends as near to 1 p.m. as possible, discussion has been continued by a large group till 3 p.m. At the Hall, in the evening, Mr. Jones presiding, we were favoured with a visit from Mr. W. Wallace, the veteran medium, whose address and answers to questions were much appreciated.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL.—On Sunday morning Mr. R. Boddington gave an address upon 'Our Terms, and Their Meanings,' including 'Soul,' 'Spirit,' 'Mind,' 'Negative,' and 'Positive,' &c., which was well received. In the evening Mr. R. Bell spoke well upon 'The Ignorance of Spiritual Truth in the Churches,' followed by Edgar B., who gave us his usual intellectual feast. Next Sunday, at 11 a.m., Mr. W. E. Long, 'The Recently Discovered Sayings of Jesus'; at 3 p.m., Children's Lyceum; and at 6.30 p.m., Mr. W. E. Long, 'Divinity in Humanity.'—R.B.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, after a solo by Miss Samuel, the inspirers of Mr. G. H. Bibbings, B.A., delivered a lecture entitled 'The Religion of Hope,' before a numerous audience, whose continued manifestations of appreciation must have served to encourage Mr. Bibbings in the work to which he gives his best efforts. The lecturer, during the course of what proved to be an eloquent and powerful address, graphically compared the *hopefulness* of modern religious thought with the *hopelessness* of the theological teachings of the Christian Church in times not far remote from the present, and showed what immense influence the facts of Spiritualism had already had upon these teachings. Next Sunday evening, at 7 p.m., Mrs. Clara Watson, of Jamestown, N.Y., U.S.A., will deliver an address upon 'Spiritualism.'—L.H.

MR. COLVILLE commences a course of lectures at 36, The Crescent, Peel Park, Manchester, Tuesday, July 27th, at 8 p.m.