

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

One of the divinest uses of Spiritualism, in the years to come, will be its influence upon spirits here living together in the flesh. We, of course, do not know it, but spiritual knowledge of one another is so rare as to be practically non-existent. We are immersed in the deep waters of fleshly needs; and these never let us alone, and never leave us absolutely free to spiritually discern. It will be far off, and after long and subtile processes, but this will be altered; and spiritual recognitions will not be reserved for the spirit-world.

We have been led to these thoughts by once more reading the following deeply suggestive passage in Robert Buchanan's 'Book of Orm':—

We cry

For God's face who have never looked upon
The poorest Soul's face in the wonderful
Soul-haunted world. A spirit once there dwelt
Beside me. Not a sunbeam filled the house of one
But touched the other's threshold. Hear me swear
I never knew that Soul! All touch, all sound,
All light was insufficient. The Soul, pent
In its strange chambers, cried to mine in vain—
We saw each other not:
Yet there were passing flashes, random gleams,
Low sounds, from the inhabitant divine
I knew not; and I shrunk from some of these
In a mysterious pain. At last,
The frail fair mansion where that spirit dwelt
Totter'd and trembled; thro' the wondrous flesh,
A dim sick glimmer from the fire within
Grew fainter, fainter. 'I am going away,'
The Spirit seemed to cry; and, as it cried,
Stood still and dim and very beautiful
Up in the windows of the eyes—there linger'd,
First seen, last seen, a moment, silently—
So different, more beautiful tenfold
Than all that I had dreamed—I sobbed aloud
'Stay! stay!' but at the one despairing word
The spirit faded,—from the hearth within
The dim fire died with one last quivering gleam—
The house became a ruin; and I moaned
'God help me!' 'twas herself that look'd at me!
First seen! I never knew her face before! . . .
Too late! too late! too late!

It is most instructive to mark how Paley's old mechanical argument from Design is being changed for a spiritual inference based on the presence of Moral Intention. The existence of God is not to be proved by Physics; it is only to be inferred from a Moral Order; and there is no inference like a moral one. The argument from Design broke down a good deal before the doctrine of

Evolution, but it came back in a far higher form when we found God, not in the adaptation of an ear, or the wonderful arrangement of an eye, but in the evolution of Mind and in the development of a moral sense. John Fiske, as usual, comes very near the truth in the keen remark:—

When from the dawn of life we see all things working together toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being.

We often hear it said that finding happiness in this or that faith is a proof of its truth; and perhaps it is so—to the believer. 'That which finds me,' to use Coleridge's expression, is that which I need; but my need at one stage is not my need at another; and the value of this or that for one does not prove its value for another. But we confess we incline to agree with the writer of the following:—

I am nearly seventy-eight years old. I have lived almost exclusively in and cared only for religious society and pursuits; have, from my earliest youth, been an omnivorous reader of divinity; have boldly, perhaps conceitedly and with stubbornness, dared to differ from all my teachers, and have been, not an avowed iconoclast—for I have not boasted of breaking down—but a general heretic; convinced that the distinctive views and practices of the Babel crowd of the religious world have been and still are manifestly antagonistic to the essential principles and sentiments inculcated by 'the Teacher sent from God.' I have been increasingly confirmed in my heresies by the happiness which they have afforded me. I have, with few interruptions, been happy—especially in my maturer years, and chiefly in my old age. For a thousand things by which society in general is disturbed and saddened, I have cared nothing; while from many springs which it has disregarded I have drunk perennial pleasure. And now, as I stand consciously on the brink of eternity, I look with cheerful calmness for the great change, review the past with grateful pleasure, and anticipate the endless future with the joyous hope of ever-growing blessedness.

From what have I derived this desirable experience? Primarily and comprehensively, from the direct or indirect influence of the simple, fundamental, all-illuminating, all-vitalising truth—'God is Love.'

We have received the following:—'A Horse's Petition to His Driver.' We fancy it is not new, but the need for it is:—'Going up hill, whip me not; coming down hill hurry me not; on level road, spare me not; loose in stable, forget me not; of hay and corn, rob me not; of clean water, stint me not; with sponge and brush, neglect me not; of soft dry bed, deprive me not; tired or hot, wash me not; if sick or cold, chill me not; with bit and reins, Oh! jerk me not; and when you are angry, strike me not.'

A letter, by Lilian Whiting, in 'The Daily Inter-Ocean' (Chicago), gives a lively picture of a great gathering of 'Christian Scientists,' at Concord, N. H., at the home of Mrs. Mary Baker Eddy. Miss Whiting concludes with a statistical note of triumph thus:—

The wave of idealism that has swept our country during the past fifteen years is broader and deeper than that which appeared under the name of transcendentalism in the days of

Emerson and Freeman, Clarke and Margaret Fuller, and parallels that of the 'great awakening' in the time of Jonathan Edwards. Under the guise of faith cure, mental healing, study of Oriental philosophy, or Christian science, this movement has made its way, and must be reckoned with as one of the most potent factors in the social evolution of the closing part of the century. The close of the nineteenth century is the end of a cycle, and Professor Max Müller says that the end of a cycle is a period always marked by peculiar intimations of man's immortality. At the time of the completion of the 'First Church of Christian Scientists,' in Boston, it was my privilege to write of both the new edifice and the aims and belief of the people to 'The Inter Ocean' for the issue of December 31st, 1894. In that letter the architecture and the decorative effects of the interior were described. The number of members, then estimated at 4,000, is now nearly twice that number, the membership of this church not being merely local to Boston, or to New England, but extending all over the country. The ceremonial of being received into the church is simply to sign a brief confession of faith, written by Mrs. Eddy, and to unite in the communion of silent prayer. The entire number of Christian Scientists all over the world was estimated in 1894 at some 200,000, and now exceeds 300,000 people, so marvellously rapid has been the growth. The first organised meeting was held in Boston by Mrs. Eddy on April 26th, 1879, twenty-six persons being present.

In this same letter there is a promise of good things to come, which, by the way, we have been expecting, as it is known that Dr. Hodgson has been unceasingly engaged in investigations with the help of Mrs. Piper. Miss Whiting says:—

The American branch of the Society for Psychical Research will ere long be able, by the means of the profound and distinguished character of the work of Dr. Richard Hodgson, the learned and brilliant secretary, to present some very valuable new data pertaining to the science of the future life. The society has been fortunate in many things, but most of all in securing such a man as Dr. Hodgson to prosecute its researches. A scholar, a thinker, and a keen, trained observer, he is, at once, a man who cannot be deceived by any astute trickery, or led to accept any emotional exaggerations, while he is keen to discern subtle truth, sensitive to spiritual impressions, and has that fine quality of intellectual power that swiftly discriminates between the false and the true and between the significant and the insignificant. It is no exaggeration to say that no such remarkable testimony of the life beyond death has been given since the time of Christ, as will be given when Dr. Hodgson is ready to offer to the public the results of his more recent researches, extending over a period of several months. His entire work in psychological study has extended through some twenty years. As a youth in college, in his undergraduate days, psychical problems fascinated his attention, and he is probably—take it all in all—the best equipped of any of the noted men whose names are prominent in the work of psychical research, as he, if I mistake not, is the only one to devote his entire time to the matter.

It is a matter of painful notoriety that Mrs. Jencken (Kate Fox), towards the end of her days, and while grievously suffering from an injurious habit, made some sort of confession that she had been a fraud. To those who had known her well, and tested her wonderful powers, this made no difference, except to deepen their pity and their desire to rescue her. But it is frequently said, and it seems now to be taken for granted, that before her death she recalled this so-called confession, and passed away, maintaining the genuineness of her mediumship and the truth of spirit-communion. For instance, 'The Two Worlds' prints the following:—

Kate was led into a public and shamefaced denial of her mediumship, and the adoption of the pretended explanation of her powers on the 'snapping toe joint' theory. It was evident to all who saw her that she was most unhappy, and her attempts to 'expose' her supposed methods of trickery were a complete failure, and before she ended her earth life she sorrowfully and penitently confessed her remorse and shame for having denied her mediumship and repudiated the spirits.

The solemn recantation of her perjury, however, was ignored by the journals, which had gleefully blazoned forth her self-asserted duplicity, and we therefore place on record the fact that she died as she had lived (save for that most pitiable interval) a Spiritualist, and a medium, as she undoubtedly was all the time.

Now we put it to 'The Two Worlds,' and especially to friends of the cause in America: What do you *know*, and what documentary or other testimony can you offer on this matter? Our comrades in America are preparing for a great and solemn celebration of the advent of modern Spiritualism, through the mediumship of this very lady and her sisters. We suggest, therefore, that it is their imperative duty to get to the bottom of this business. Some satisfactory declaration, we believe, was made by Margaret, but what is wanted is—the evidence that Kate added to or participated in this declaration. This must be cleared up, if possible; and we venture to urge it as a grave duty, to be discharged before it is too late.

THREE TYPICAL TEACHERS.

BROWNING said to a friend, at the last: 'Never say of me that I am dead.' Of a brave and hopeful advancer, he said:—

One who never turned his back, but marched breast forward;
Never doubted clouds would break;
Never dreamed, though right were worsted, wrong would triumph;
Held we fall to rise again; are baffled to fight better,
Sleep, to wake!

No! At noonday, in the bustle of men's worktime,
Greet the unseen with a cheer;
Bid him forward, breast and back, as either should be,
Strive and thrive, cry 'Speed; fight on; fare ever
There, as here!'

TENNYSON was a passionate believer. Of him, the Editor of 'The Nineteenth Century' said:—

He formulated once and quite deliberately his own religious creed in these words: '*There is a something that watches over us; and our individuality endures; that's my faith, and that's all my faith.*' This he said with such a calm emphasis that I wrote it down (with the date) exactly and at once. But he was by no means always so calm. His belief in personal immortality was passionate—I think almost the strongest passion that he had. I have heard him thunder out against an opponent of it: 'If there be a God that has made the earth and put this hope and passion into us, it must fore-show the truth. If it be not true, then no God, but a mocking fiend, created us, and' (growing crimson with excitement) 'I'd shake my fist in his almighty face, and tell him that I cursed him!'

WHITTIER, in a last published poem, said:—

Life is indeed no holiday: therein
Are want, and woe, and sin,
Death and its nameless fears; and over all
Our pitying tears must fall.
The hour draws near, howe'er delayed or late,
When at the Eternal Gate
We leave the words and works we call our own,
And lift void hands alone,
For love to fill. Our nakedness of soul
Brings to that gate no toll;
Giftless we come to Him who all things gives,
And live because He lives.

A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

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

SUPERNATURAL PREVISION.

Mr. B. F. Underwood has, in late numbers of 'The Christian Register,' two Articles on 'Supernormal Prevision,' written with his usual discrimination. Beginning with sagacity, which gives a certain ability to forecast coming events, and passing on to the very curious instincts of the so-called 'lower animals,' we gradually approach the marvellous insights of clairvoyance, and that even more marvellous faculty to which Zschokke referred in his autobiography, when describing his gift of prevision; 'I call it my inward sight,' he said, 'which has ever been enigmatical to me. I am almost afraid to speak of this, not because I am afraid to be thought superstitious, but lest I should strengthen such feelings in others. And yet it may be an addition to our soul-experience, and therefore I will confess.'

We seem, therefore, driven to the conclusion arrived at by Mr. Underwood, that sagacity and instinct only go a little way to explain this prophetic power. After giving several instances, he says:—

Such experiences as I have mentioned, with which history and literature abound, and which, according to the testimony of thousands, are not uncommon to-day, would seem to indicate that there is a faculty, or power, of foreseeing supernormally, apparently distinct from the power of collecting facts and making them data for conclusions reached by inductive reason. It belongs evidently to our subliminal nature. Instead of inferring what will occur from what is observable, it perceives the event or becomes conscious that it is impending, in what way no psychic has been able to explain.

How then to account for this? It is difficult, if not impossible. 'Supernatural inspiration' has usually served to quiet devout indolence and to veil human ignorance, but 'supernatural inspiration' will not serve our need much longer. Mr. Underwood has, of course, long joined the school of—what shall we call them?—the naturalists, who are determined to resolve everything into unbroken, though frequently unnoted and imperfectly understood, natural law. He therefore says:—

Many prophetic expressions in the Old Testament have been regarded as of great evidential value in proving the Scripture to be a supernatural revelation. To prophecy theologians have appealed as one of the pillars of their faith. But now, when every phenomenon which has been carefully observed and studied has been divested of the special supernatural character it was once supposed to possess, the power of foreseeing coming events, even in the distant future, beyond the calculating, reasoning faculties of man, may be regarded as, even though exceptional and supernormal, just as natural as any of the ordinary processes of the mind. Both theologians and sceptics may yet come to see that truth demands that they extend their considerations of prophecy, so that they may include the predictions of all countries and times, and not merely those of Judea some thousands of years ago, and that the predictions be considered and fairly judged without reference to the theory of special supernatural influence.

The question arises, How is it possible to foresee human actions which do not yet form any part of the order of natural events, and which in many cases have not been decided upon?

Truly, that question 'arises,' but it will be a long time before we can ask it to take a seat—except to keep it from being tired of waiting. Prevision is very closely allied with clairvoyance, and is in the neighbourhood of automatic or passive writing; but do we understand either? and does it become easier to understand prevision because a being in the unseen is the seer? The *crux* is—How can an event be known before it occurs; and seen with all its minute details before they have transpired?

Mr. Underwood falls back upon the old notion that past, present and future may really be all one, and that prevision is only drawing upon the bank before the bill is due. It is a subtle contrivance, but can anyone find any satisfaction in the notion that some spirits or sensitives can

tell us all about next week's fire, and who will be burnt in it, only because the fire has already happened in what we call the future, and an extra power of insight has unveiled it all? But the fact stares us in the face, that while the prediction is made, the lady who is already burnt, according to this theory, is alive and well!

Here, however, is Mr. Underwood's attempt to set forth this curious device:—

We speak of the past and the future, as though time were an objective reality—something outside of the mind which separates events; but the world's great thinkers agree that time should be regarded merely as a mental form, a subjective condition of sensibility and thought. What we understand by time exists only for beings that have sensible experiences. Because it is one of the formal conditions, *a priori*, of all phenomena, time necessarily enters into all our cognitions and conceptions of events; and without it, constituted as we are, we could have no history, and age would have no meaning. Yet, if time is not objective, but a formal condition of the mind, then the succession of events exists only in the mind; and, while it may be, must be, symbolical of some actual mode of existence, there is no ground for the belief that past, present, and future represent any real distinctions like those which these words connote to us. There would seem to be 'one eternal now,' divided only in thought by the necessities of our present mode of thinking, subject to our organically imposed limitations. If it shall exist, freed from physical conditions, the soul may have no further need of what is now so essential,—time and space. It may perceive truth under conditions and by methods of which it is impossible for us to form a representative idea. And in supernormal states, in conditions where clairvoyant and prophetic powers are exhibited, the soul may be *en rapport*, to some extent, with that ultimate order of being in which the past, present and future exist in one indivisible unity, wherein is seen, as in a picture, we will suppose, those events which to us now appear to be separated by definite periods of duration. We conceive our position 'between two eternities'; but there is only one eternity, and that we may assume is the *eternal present*.

If these considerations do not help us to understand how the mind can perceive events which, from our point of view, have not yet occurred, they may help us to see that conceivability is not the limit of possibility.

That, at all events, is undoubtedly true; but Mr. Underwood will admit that this does not explain things to us: it only shuts us up.

'SALTED WITH FIRE.'

A physician sends us the following extracts, from a letter and his notes upon it:—

I.

Mark ix. 49. If I mistake not I have been much inclined at times to render thus: 'Every one shall be salted *for* fire.'

This would make a much more intelligible sense. Salted *with* fire is not intelligible to me. With regard to the good being included let me remind you of what we once mentioned, the principle of *limited universals*, 'every one' just spoken of. Thus, every one who has been spoken of as about to undergo 'fire' shall be salted *for it*, before he is cast into it; and remember that it was appointed that every sacrifice should have salt put on it before it or any part of it was cast into the fire on the altar.

II.

What a ferocious idea! The function of salt is to preserve, that of fire to annihilate; so that, were it not for the previous salting, the fire would put the objects of it out of being, but the salt is to be used to keep them in being so as to enable them to bear the fire for ever!

What a comment my correspondent's remark forms on the fruit of the teachings of orthodoxy! I know him to be personally one of the most amiable of men, yet the remark to which he has given utterance is worthy only of the most malignant demon from the lowest pit of hell. But does he really mean what I suppose him to mean (I know many of his creed do)? and, if not, have his remarks any meaning at all?

PARIS.—'LIGHT' may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

DR. BERILLON ON 'SUGGESTION.'

WITH NOTES ON THE SUB-CONSCIOUS SELF.

(Continued from page 364.)

The Charcot-Janet school have shown that the secondary state includes three stages: lethargic, cataleptic, and somnambule. But Professors Delbœuf and Boirac and Dr. Dumontpallier affirm that this classification is not invariably confirmed in experimentation. The Nancy school and the neo-magnetists agree in classing these as various stages in the somnambule state, which verdict would find confirmation in the thirteen stages defined by De Rochas in his experiments. But in addition to the subjective and therapeutic phenomena of the Charcot-Janet and of the Nancy schools, the neo-magnetists have brought forward a series of objective or exteriorised phenomena and of dynamic phenomena.

Thus De Rochas, Dr. Luys, Professor Boirac and others have demonstrated the exteriorisation of vital sensibility; while De Rochas and Dr. Brémaux have concentrated this into the human astral double. Many dynamic phenomena of attraction and repulsion and levitation have been produced by De Rochas, Professor Boirac, and Dr. Moutin, and summarised by De Rochas in his works on the Exteriorisation of Sensibility, of Motricity, on Levitation, and on Reichenbach's Odic Effluvia. To these various phenomena, all attributable to the same source, must be added the evidence as to the luminosity of this exteriorisation both by Reichenbach's, De Rochas', and Dr. Luys' sensitives, and by the photographs by Dr. Baraduc, Dr. Luys, Dr. Adams, and Commandant Darget.

This luminous radiation has been shown to be dual in colour and polarity by Reichenbach, Luys, and De Rochas. The latter has shown that the human double is constituted of these blue and red emanations, which exteriorise separately, as in two poles, and then unite into one. He has in subsequent experiments been able to divide this double into two, red and blue doubles, the blue one carrying sensibility and the red one appetition.

The physiological relation of this subconscious or subliminal or secondary or somnambule or mediumistic or astral self has not been dealt with by the psychologists. It is evident that our normal waking consciousness is associated with the cerebral, sensor-motor nervous system. Deleuze and Du Potet taught that the secondary state, magnetically induced, was associated with the sympathetic nervous system and solar plexus; that lucidity, or clairvoyance, was the result of the influx and mixture of the nervous currents of the latter with those of the former, *i.e.*, the combination of positive and negative elements. It is well known that the sensor-motor functions pertain to the cerebral-spinal system, and that emotion is involuntary and reacts in the sympathetic system. Professor Janet has shown that the fixed ideas which entail somnambulism, &c., are emotional phenomena and are registered in, and emerge from, the subconscious self. Consequently we may conclude that we are not far from the time when psychologists will recognise the secondary state or self, &c., as pertaining to the sympathetic-ganglionic neuric-vital system.

Subjective phenomena are produced by reactions in the brain, as is well known. Objective, externalised phenomena are constituted by reactions in our sympathetic, vital system, as above shown. These constitute the two poles of our system referred to by Mesmer and by the occultists, in the latter case under the symbols of the moon and the sun alchemical. Usually these function separately, exteriorising thought and life respectively, because men in this state are divided, partial, incomplete beings; the complete, perfect state being one of dual unity. But these systems may interact unitedly, or react in unison, in alchemical marriage of the sun and the moon; the one being positive, spiritual, voluntary, masculine, electric, and the other negative, psychic, involuntary, feminine, magnetic. This interaction unifies the externalisation of thought and life into living thoughts; thoughts objectified in astral vitality. This is the process of the magical production of thought-forms and of the double; it is also the process by which mediumistic objective phenomena are externalised.

Mesmer stated that these poles are reversible. The occultists make similar statements. In our normal waking life, it is the cerebral self that is active—the spiritual, lunar (reflected) self, as the occultists define it. In normal sleep the solar plexus indraws its vital radiation from its lunar, reflected brain, which becomes eclipsed, so to say; and the solar, secondary,

sub-conscious, mediumistic astral self or double, lives an active life of its own, in a secondary state, the memories of which are not registered in the cerebrum.

There is a contradiction here, between the terms used by the psychologists, who consider the cerebral, voluntary self as positive in its relation to the sympathetic, emotional, sub-conscious self, which is receptive, negative, as compared with the terms used by the occultists, who describe the cerebral self as lunar, negative, reflective, and the plexual self as positive, solar. This arises from the dual polarity inherent in vitality *per se*, and consequently in its circuit in man. This similarity of mode existing between vitality and electricity, and its inherent dual polarity, is now recognised by a number of psychologists, such as Dr. Baréty, Dr. Philips, Drs. Charazain and Dècle, Dr. Baraduc, De Rochas, Professors Boirac, Sabatier, &c. Our neuric vitality emanates from the sympathetic system and solar plexus (as it does from the sun macrocosmically), say Du Potet and Dowd, and flows thence to the cerebral system. This will no doubt be discovered by the physiologists of the future. In its outflow it is, therefore, positive, while in its reception of emotions through sense-relations it is negative. The sensor-motor system is already known to be dual in its action, *i.e.*, negative receptive in sense-relation, and positive in motor or voluntary action. Both poles in man's system are consequently dual in action, both positive and negative, as necessarily they must be in their out-flowing and return circuits, in accord with universal law, as exhibited in electricity. But one of these poles is spiritual, electric, while the other is psychic, magnetic. Hence man may be said to be an electro-magnet as well as a spirit-soul.

The various hypnotic, mediumistic states or stages of somnambulism will, no doubt, be found to be constituted by the interaction or induction entailed by the inflowing polarising radiation from the operator on the dual vitality of the subject. Primarily the sensor-motor currents appear to be rendered subservient, entailing cutaneous insensibility and catalepsy, or inhibition of sensation and of voluntary motor action, both of which powers become subservient to the inducing action of the operator. In the deeper stages, however, the sympathetic currents, under external stimulus, appear to take control of and act through the sensor-motor system of the subject. Sense relations and motive power then reappear, but acting on an inner, astral level, entailing lucidity, &c.; yet the experiences pertaining to this state are registered in the somnambule, plexual aspect of the self, and not in the cerebral self. These various stages of lethargy, catalepsy, and somnambulism will, no doubt, be found to be entailed by different functional relations established by the vital circuit between the cerebrum and sympathetic system. It is for this reason that magnetisers have found experimentally that, after making passes, they have to put their fingers in contact, not only with the subject's brain, but with his epigastrium also, so as to induce equilibrated action. Otherwise convulsions may be induced.

The above particulars explain why occultists claim that there is a dual mode of projection; why the auto-exteriorised double is seen as red, or positive, while the mesmerically exteriorised double is seen as blue, or negative. It explains also why they claim to effect propulsive action, and also an outreach of attraction, at a distance. And it further explains why sense relations may be induced on the astral level, *i.e.*, clairvoyance, &c., through the one pole, while exteriorisation of the astral double occurs through the other pole.

The ultimate reconciliation of the Nancy school of suggestionists, with the theories of the old school of magnetisers or vital emanationists, now reviving again under De Rochas, Professor Boirac, Dr. Baréty, Professor Delbœuf, Dr. Moutin, Dr. Baraduc, &c., is only possible in the recognition of the dual-unity inherent in the processus of the Universal, as including both consciousness and vitality. When this basic dual-unity is realised, then it becomes evident that suggestion entails vitalising induction, while magnetising carries suggestion implicitly. Dr. Berillon, indeed, unconsciously approaches this position in defining will as an expansion or dilation, which implies radiation or outreach.

“‘LIGHT,’ one of the most cultured, high-toned, and sensible of all the publications devoted to Spiritualism.” These are the very appreciative terms in which the Rev. H. R. Haweis was kind enough to speak of our journal in his admirable sermon reported in this week's issue. We thank him cordially for the encouragement he has thus extended to us in our work.

GOD IN HUMANITY.

I can see no clear evidence of a God in the old arguments of theology. If there be any proof, to a thinker, of such Divine entity, the intuition of God in the conscience is Theism's strongest refuge. Where the conscience is defective, a man may worship a devil and call him God, and quite logically think that such a being is capable of pronouncing a doom of eternal perdition.

The negationist may point to such a fact, and say: 'I am thankful I do not believe in a Deity, for it is evident that the majority of men find their faith a curse!'

But I think I have still a little to say that may help sceptical minds, from the standpoint of reason. I know all the horrors of the universe, and individually I have often felt 'twere happiness to die'; but I will not acknowledge that the Divine Idea is a dream.

'Pantheism,' says Coleridge, 'is not necessarily irreligious or heretical, though it may be taught atheistically. Thus Spinoza would agree with Synesius in calling God *phusis en Noerois*, the Nature in Intelligences; but he could not subscribe to the preceding *Nous kai Noeros*; that is, Himself Intelligence and Intelligent.'

It is by no means clear to many minds that Coleridge had mastered the Spinozistic system, with its rare subtlety and profound synthesis. One of our best critics has proved that the philosophy of Germany is in a large measure a development of Spinozistic Pantheism. I will not say that I entirely sympathise with Pantheism as it is found in Spinoza, but it is manifestly no atheistic negation, and the assertion of the dignity of Divine Humanity—of the Humanity *to be*—must be incorporated with Pantheistic tendencies. The ideal of spiritual Pantheism is a large ingredient in religion, and I really am unable to see how God can be all-in-all and not in every man. There are divines—for instance the late Dean Mansel—who are persuaded that Reason cannot find out God and therefore rely on Revelation. I do not deny the fact of Revelation though I *do* deny miracles and very much that may be found in 'sacred' books. The terrible Biblical criticism of German Rationalists, however, has made sad havoc on the outworks of what I call Revelationism. The external proof, on which such a man as Paley insisted, is no longer proof to scholars.

It was Coleridge who said, 'It is not the miracles that prove Christianity, but Christianity that proves the miracles.' We may as well give them up altogether, and to this conclusion advanced Rationalists have come. One of our rationalist preachers said to me lately, 'When I read the Lessons, I avoid those chapters in the Bible where there is allusion to miracles.' The fact is, that even if they were genuine they would be unimportant.

'Unless ye see signs and wonders ye will not believe.' The mystery-man wants us to accept the Idea of God as if the Infinite were a dealer in legerdemain. Acquaintance with the laws of thought and with science must rectify erroneous impressions, always born of time and sense. The universe has its unerring system and order, involving great anguish to the units. To maintain this system we are rigorously dealt with. But I do not see that we are compelled to deny Providence in life. Indeed, if I renounce that hope and faith, I am in the midst of darkness; and I may say that my religion really consists in belief in God as a Father, and the soul's immortality.

Religion, according to Hegel, is the general form in which truth exists for *non-abstract* consciousness. Hegel is no longer sneered at as unintelligible, and we find his speculations assuming poetic vitality in Browning's verse. Sometimes Browning seems more Hegelian than Hegel himself. But Browning, at any rate, accepted the Divinity of Humanity.

It is becoming increasingly difficult to believe that Jesus Christ—the Son of Mary and of Joseph—was the God of the Universe. But the Divinity of *all* Humanity is another matter. God's Idea made flesh in collective manhood is a glorious idea. Humanity constituting a Christ, agonising on the universal Cross, we comprehend as the Son of God. A Broad Church clergyman, in a pamphlet called 'Religion a Grand Mistake,' alleges, with truth, that the external observance of Religion as Ritualism is a sham. The question then is: Can we go on much longer with a semblance that lacks substance? We pray, and we do little; we prostrate ourselves in apparent humility, but keep up the spirit of Caste, to the great detriment of the Christian life. I am far from being a radical, but I see that Caste is the enemy of God and man.

Some of our friends suppose that God, in great humility, came as a carpenter, nearly two thousand years ago, to save the world. Well, the world is not saved. According to theologians, Christ's mission *was* a failure. This paradox they cannot perceive. He poured out blood on Calvary that (so it is said) *ought* to be an infinite propitiation. But this heathen horror is now denied by the best and most enlightened minds in Christendom. What do the highest, noblest and grandest intellects in Europe and America; what did philosophic Germans like Fichte; what did Emerson, Theodore Parker, Browning, Tennyson, and nearly all the finest poets and thinkers of a spiritual type avow as faith? That there is an infinite spirit in the Universe: that we are *all* sons of God.

But some of my friends—admirable men in many cases—who are sceptics and otherwise, tell me it is impossible for them to embrace this poetic idea, because the horrors of Nature preclude the notion of benevolence in the universal Cause. They are pessimists, who suffer much, possibly, in mind and body; and some of them, like Swinburne, 'believe in God, but oppose Him.' I have felt their pangs, have passed through a similar experience, that has driven me to the verge of suicide; and I still say, that as far as I can see, the Idea of God in Humanity is that in which I perceive most light.

All the misery, the crime, the pain, the want in the world, we think, as disciples of the Cross, in a lofty spirit of philosophy, must promote the final good of the nobler race that is to come. We feed on the lower animals. They are sacrificed for us. We give these poor, helpless creatures pain; and we, in our turn, suffer in a similar manner and in a far higher degree, for the evolution of a race that will far transcend our powers. How feebly we utter the words, parrot-like—'Thy kingdom come, Thy will be done on earth as it is in heaven'; but this is the meaning of Christian ethics! The Broad Church daily becomes more and more broad, so that there are among avowed Broad Church clergymen some as advanced if not as outspoken as Mr. Voysey. I really believe that Strauss has his disciples amongst the clergy of the Church of England.

Strauss conceived, with other Pantheists, that a cosmical Humanity—if the term be allowed—is the evidence of the 'Universum.' Comte, who might as well perhaps have avowed himself an Atheist, taught a strange and, as I think, a foolish religion that could not possibly develop.

But a Religion of Humanity we must have—a religion that identifies the human and divine. The Pantheist who recognises no 'spirit over all,' is in a very anomalous position. Wiser is he who, in his prayers and aspirations, is able to trace the influence of that life of our life without which we are of all men most wretched. To 'trust God, nor be afraid,' is piety.

But we cannot trust a God who has Satan for His Prime Minister, and who means to damn at least a moiety of those now alive. He is the enemy of man if He be a God so cruel; and atheism is far preferable to such a faith. God is in Humanity, the sun and the centre of every soul. We may cry out in the bitterness of our anguish—some of us may, of course, doubt or deny—but let us be assured of the grand system that upholds the spiritual *ALL*. Once believe in the universe of spirit, and the horrific problems of Nature subside. The feeling that we may acquire, if we will, that we can co-operate with heaven, is not born of the senses. Time is but a vision and a shadow. Eternity will surely come, and we shall finally know the ministries that we, through suffering, may attain. 'O, yet we trust' that there are verities more splendid than any that the dreams of enthusiasm and inspired poetry have realised. 'O, yet we trust' that we have not been deceived, when we have listened to reason, conscience, love and glorious aspiration; that God is building a spiritual temple with unity, peace, and concord! We, at least, believe in the All-Father; we believe in that ideal of Christ that has come down to us through the ages—a mission of peace and good will—enabling us to forgive much, to bear bravely, and gaze through death into life, life for ever, ascending to its eternal source!

R.B.

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THE VISION OF GOD.

What the Roman Catholic Church has delighted to call 'The Beatific Vision' has always been a fascinating subject for both Catholics and Protestants; and 'The Beatific Vision,' in its fulness and consummation, has always been the vision of God. No wonder it fascinates! Whatever the nature of our belief in God, and however we image or imagine Him, it is impossible to altogether escape from the questions: Will it ever be possible to see Him?—and how? The Roman Catholic Church, always prone to the concrete and never losing an opportunity to extract a spectacle from everything, has given the reins to fancy, and found in the heavenly vision endless material for rhetoric and rhapsody, and infinite motives for perseverance in the one appointed way.

The true Spiritualist, often beginning on the Roman Catholic's somewhat material plane, with a bias in favour of concretely picturing everything, is bound to drift the other way. His personification of God, in our earthly sense of the word, will tend to diminish; and the concrete picture will fade. God will be, to him, a great necessary inference, but he will less and less care to define Him, bound Him, picture Him; more and more he will be induced to say with Paul, 'He dwelleth in the light which no one can approach unto, whom no man hath seen nor can see.'

And yet he will be all the more ready to say with Jesus, 'Blessed are the pure in heart, for they shall see God.' But he will not put into this great saying its conventional meaning, that the reward of purity on earth will be the sight of God in heaven; for he knows that this is but the statement of a law which is true here and now. Indeed, it is as true of human beings as it is true of God. It takes a moral vision of a special kind to see the higher forms of goodness anywhere. It was true of Jesus himself. His murderers saw not the heavenly radiance of his spiritual beauty. Paul truly said of him that he was the hidden wisdom of God, and that the spiritually impure Jews did not know him, 'for, had they known him, they would not have crucified the Lord of glory'; and Jesus, who knew this, prayed, 'Father, forgive them; they know not what they do.'

But, as we have said, it is true everywhere. Even in business, it takes an honest man to understand an honest man; a cheat never believes rightly in another's pure goodwill. It is true in the home. There have been children who never saw the real mother—never looked into the father's heart. There have been husbands and wives who never saw the heavenly vision that was there. Doubtless there are reformers and Christs to-day upon the earth, unrecognised for want of purity of heart.

The same thing is true of many of our social arrangements and environments. Where the world sees (and perhaps rightly sees) actual or possible perils, purity of heart might find God. Many things are conventionally evil because the average human being is evil. The ordinary restraints of social life are, in many cases, barriers thrown up by prudence against brutality. But what if there were no brutality? To an extent that is practically incalculable, we suffer from such barriers, and, but for them, life might receive an accession of unspeakable consolations. What an awful revelation have we in that one little verse in Paul's Epistle to Titus, 'Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.'

The wildest dreams of Socialism would be only sober descriptions of fact if all the world were tamed and led by the higher truths and laws of Spiritualism; that is to say, if we could have a world of beings perfectly sound at heart, and impelled by 'the law of the spirit of life in Christ Jesus,' or the ideal Son of Man. Then, what might turn earth into hell might turn hell itself into heaven; and the very things that might expose us to the fury of social chaos would introduce us to the lives of angels. It is the pure in heart that see God.

Is not all this true of what we call 'Nature'? It is an impressive fact that knowledge and charity, concord and purity, tend to take from Nature her harshnesses, and turn all to high beneficences—'All things work together for good to those who love God.' Even the *beauty of Nature* needs the prepared eye and heart to see it. The hackneyed quotation from Wordsworth,—

A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more,

is not hackneyed when we read it with the incisive context. The passage occurs in the poem of Peter Bell, a dull soul, whose constant intercourse with Nature had never introduced him to her soul, much less to God—

As well might Peter, in the Fleet
Have been fast bound, a begging debtor:
He travelled here, he travelled there,
But not the value of a hair
Was heart or head the better.

He roved among the vales and streams,
In the green wood and hollow dell:
They were his dwellings night and day,—
But Nature ne'er could find the way
Into the heart of Peter Bell.

In vain, through every changeful year,
Did Nature lead him as before:
A primrose by the river's brim,
A yellow primrose was to him,
And it was nothing more.

And what more than 'a yellow primrose' is there in a primrose? Ah! The secret of the universe is in it; the spirit of beauty-loving Nature is in it; a revelation of life that is not our life is in it; God is in it; and 'the pure in heart see God.'

Tennyson relies upon the same law in his most tender thought respecting the unseen. Lonely and sorrowful, he cries to his vanished friend to 'descend, and touch, and enter.' He longs for communion in some form; but he feels on what pure and delicate conditions that depends; and then says wisely:—

How pure at heart and sound in head,
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead!
In vain shalt thou, or any, call
The spirits from their golden day,
Except, like them, thou too canst say,—
'My spirit is at peace with all.'

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.

But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jars within.

So in the wonderful beyond, God will be seen there only as He is seen here. The future will be an orderly continuation of the present. No one will be 'sent to hell,' no one will be 'admitted into heaven.' Each one will go 'to his own place.' The conditions of the creeds will all be inapplicable. Only one thing will be needed—the very thing we always needed here—*Purity*; to enable us to see, to appreciate, to welcome, and to love.

THE SEERESS OF WESTPHALIA.

The following is a translation of an interesting article which recently appeared in the Paris 'Figaro':—

In the 'Review of Reviews' our colleague, M. Boyer d'Agen, explains from unpublished documents how recent discoveries made near Ephesus have confirmed the revelations of the celebrated Seeress of Westphalia, Sister Emmerich, about the house where Mary the mother of Jesus died. Catherine Emmerich, a pious but illiterate peasant, lived at the beginning of this century. The well-known German writer, Clement Brentano, wrote from her dictation a work of several volumes. It is the account of the life of Jesus day by day, and we may almost say hour by hour, with the itinerary of the route followed by Christ from his birth at Bethlehem until his death at Golgotha and the events which followed the tragedy of the Cross. The Seeress told the story as if she had been an eye-witness of it all.

This book has given rise to much discussion. For some it was all pure imagination; for others, on the contrary, it possessed extraordinary value. Sister Emmerich has described room by room the house that St. John the Evangelist built for Mary in the neighbourhood of Ephesus, and where, according to tradition and several Fathers of the Church, the mother of Jesus died.

Nearly nineteen hundred years later an 'ex-Polytechnician,' cool and doubtless sceptical, who had joined the charitable institutions of St. Vincent de Paul, read one day in his cell this marvellous tale. At first he doubts and smiles, but later, becoming interested, he determines to verify the facts by a journey of exploration to Ephesus. There, not far from the town, guided geographically by the Seeress's story, he found after centuries of desolation and silence, amidst the wild ruins of Bulbul-Dag, inhabited only by foxes and snakes, the house described, with its principal walls still standing.

The Archbishop of Smyrna, Monsignor Timoni, wished himself to follow the French traveller in his explorations of Panagia-Capauli, the name of the spot where lay the ruins of 'Mary's house,' near Ephesus.

The prelate in his official report acknowledges that the indications given by the ignorant nun, who had never left her German village of Dulmen, were strictly exact, not only as to the site, but as to the interior plan of the building.

Let us add this striking detail. Catherine Emmerich wrote that the house was *round* or *octagonal* at the back. Since Monsignor Timoni's visit, the excavations have been continued, and it has been discovered that the foundations of the house were really octagonal. Thus Catherine Emmerich clearly saw foundations deeply buried beneath the earth.

A CORRESPONDENT at Ipswich would like to meet other inquirers into Spiritualism residing in that town, or neighbourhood. Address: 'Ipswich,' care of 'LIGHT,' 110, St. Martin's-lane, W.C.

THE LONDON SPIRITUALIST ALLIANCE, LIMITED.—Copies of the Memorandum and Articles of Association may be obtained from the office of the Alliance, 110, St. Martin's-lane, London, W.C., price 1s. The Memorandum sets forth in detail the purposes and objects of the society, with the names of the signatories; and the Articles prescribe the necessary rules and regulations for its conduct, including the election of members and associates, council, and officers.

THE TENDENCIES OF MODERN SPIRITUALISM.

SERMON BY THE REV. H. R. HAWEIS, M.A.

On Sunday, 25th ult., at St. James's Church, Westmorland-street, W., the Rev. H. R. Haweis delivered a sermon on 'The Tendencies of Modern Spiritualism,' basing his remarks on St. Paul's Epistle to the Hebrews, xii. 1: 'Seeing we are compassed about with so great a cloud of witnesses, let us cast aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us.' In this world, said the preacher, we were indeed compassed about with a great cloud of witnesses, and we knew who the witnesses were. We could see them, and we knew that they watched over our actions, and took note of our conduct, comparing us with themselves, often to our disadvantage. But these were not the 'witnesses' the Apostle meant. He meant the 'cloud of witnesses' who could see us, but whom we could not see—people who lived in another state of existence. The whole universe teemed with life, and not only with life, but the whole universe teemed with life which was working itself up into self-consciousness. It was not to be supposed that this little terrestrial globe—not an important one amongst the multitude of worlds that swung in space around it—was the only sphere that was peopled with sentient beings. Elsewhere in the universe were realms of existence inhabited by rational creatures, beings possessed of mind and intelligence, who knew that they lived, and knew what they lived for, and realised their dependence upon some central source of life and mind. And it might not unreasonably be inferred that some of these beings could hold communion with us, could take note of us, for there was a solidarity in the spiritual universe, there was a correlation of existences, mind could communicate with mind, because it was homogeneous. It only needed the proper conditions for this communication to take place. And this was what the Apostle taught in the text quoted. The great cloud of witnesses of which he spoke were drawn to us by sympathy, by community of aims. They had the same hopes, fears, and aspirations. They had gone, and might still be going, through struggles similar to our own. They knew our sorrows, had a fellow-feeling with us, and had the power to help us—at any rate they did not dispassionately contemplate our tribulations. There was a correlation of mind with mind, an inter-linking of mentalities which was not affected by distance, for the spirit knew nothing of distance. Spirit was omnipresent; where a man's thought was there was his spirit. Wherever a person wished to go he might travel in spirit by means of his thought. It might be possible that the mere desire to be somewhere or with someone might accomplish its object; and that although the field of space might seem illimitable, 'in a moment, in the twinkling of an eye,' that space might be bridged over, and sympathy from those in other regions of existence might be brought to the inhabitants of earth.

It might be asked: But how do we know that such beings exist? Would it not be very strange if we on earth were the only rational beings in the universe? Let them gaze up at the heavens at night. They saw tens of thousands of stars. Looking through a telescope, a few more tens of thousands were visible; but with the aid of a sensitive plate they became aware of the existence of millions of stars. And yet that great universe of stars had been previously invisible. Let them now look down at the soil. What did they see when they gazed down at the soil? It might be an ant crawling along, a grain of sand, or a blade of grass. But then let them take a microscope, and there was revealed a whole universe of forms which were previously invisible. How little was seen with the eye of sense, unaided by some particular instrument. Again, how little comparatively was heard by the ear. If one were fitted with a little scientific machine placed on the wrist and then pressed to the ear, the very rushing of the blood through the veins and arteries might be heard. One could hear a fly walking over a piece of paper, and other minute sounds utterly inaudible to the unaided hearing. It was of no use to say that certain things did not exist because our senses did not detect them. The birds could see things which we could not see, the cat could hear sounds we could not hear, and the sense of smell in the dog revealed to him innumerable things unknown to the grosser human sense. With such facts before us, how vain it was to deny the existence of things of which our senses told us nothing. And again the thought came, that with our limited senses, we might be

quite near to the invisible shore, quite close to the beauties of higher realms of existence, without knowing it. Science had been demonstrating to us this possibility. Science had come to the aid of Faith, and had revealed so many wonders that it was no longer possible for people to say : This or that is impossible. The gradual wearing away of the barrier between the seen and unseen worlds reminded him of a stone lying on the ice. The sheet of ice grew thinner and thinner under the heat of the sun, until, at length, the stone sank to the bottom. It sometimes seemed as though the nearness of the two worlds was such that the mere lifting of a curtain might transform the universe, revealing to us all those hidden realities, to discern which we needed far finer senses than we at present possessed. Nevertheless, there were those who were gifted with these finer faculties ; there were people amongst us to-day who saw what we—the average humanity—did not see, who heard what we did not hear. We might call them mediums, sensitives, clairvoyants, clairaudients ; the fact remained that they possessed faculties which brought them into touch with the invisible world ; and in his sermon that morning he proposed to deal with the facts of what, for want of a better term, was called Spiritualism. It was a subject that was interesting myriads of men to-day, and a subject with which some of the people in that church had become acquainted. There were people to-day who had their eyes opened, who had the 'open vision,' and were conscious of the presence of things and of persons of which the ordinary human being knew nothing. People had come into that church who had described visions of figures they had seen beside a particular person, or other appearances about him, invisible to the natural eye. Some people had this power of 'clear-seeing' continuously ; in others it was intermittent, while to others yet it was given for a short time, as when the seer spoke to the disciple, and in a moment the disciple saw amongst the hills horses of fire and chariots of fire ; or as when in an instant those who had been sitting with the Lord, but whose eyes were 'holden,' had their vision loosed, and they saw the Lord, and he vanished out of their sight.

We were bound, the preacher continued, to take notice of such things when they occurred in our midst to-day. They belonged to the spiritual realm, and therefore he had thought it worth while to take account of the general tendencies of what was called Spiritualism. The general attitude of orthodoxy towards everything connected with the occult was not a satisfactory one. He was sorry he could not approve of the orthodox standpoint, just because he was rather conservative in his methods ; he had a reverence for the things of the past, for those things which had been useful or honourable in the days of old. But he felt bound to say that when in the affairs of religion they found people hungering and thirsting after knowledge and counsel concerning new problems, they must have the truth, they must have whatever is most serviceable and useful in the way of teaching. It was deeply to be regretted that orthodoxy no longer supplied their needs, that its doctrines in reference to spiritual affairs were unsatisfactory. Of course all the Bible was full of spiritual manifestations, mighty rushing winds, tongues of fire, trances, automatic writings, visions and appearances of the dead, moments of high inspiration, powers of healing, divine impulses which made people act with a strength and ability beyond their ordinary capacities. All these things, said orthodoxy, were all right when they occurred in the Bible, but when they occurred outside the Bible they were all wrong ; they were either untrue or they came from the devil. That was the doctrine of orthodoxy. All the things which we connected with Spiritualism were perfectly *bona fide* when in the Bible ; they belonged to a period of spiritual manifestations which lasted only two or three hundred years after Christ at most and then ceased altogether. And when these things were recorded in mediæval history, when they occurred in the history of Rome, Greece, Egypt, or anywhere else, before or after Bible times, then they were superstitions. That was the orthodox view. It was an unsatisfactory one, and he would tell them why. It was unsatisfactory because it did not explain and arrange the facts of human experience, for the facts of human experience were the same whether in Palestine or Rome, in Egypt or England. The facts were the same, and there was something about a fact that would pierce, that would break down prejudice and destroy fallacious reasoning. You might argue about it and explain it away, but you could not dispose of a fact. Again, a fact, whether sacred or profane, was equally a fact. It was not satisfactory for orthodoxy to grant a few of the facts of modern Spiritualism and

then to say they were from the devil. Perhaps they were from the devil. That did not affect the question. There were plenty of devils about in the flesh ; and it was much easier to get into communication with what is mean, low, and degraded than it was to get into communication with what is high, exalted and divine. One had to struggle for the high things of life ; one had to fight for what is worth having. Was it not equally reasonable to suppose that when they came into contact with the world of spirits, and gained means of communication with it, they should find themselves in a similar position—that here also they should have 'to struggle for the higher things' ?

One of the commonest objections to Modern Spiritualism was that the inquirer never gained any communication worth having, that the messages obtained at séances were trivial, mean, inane, and degraded. But he denied that it was the case that every message which came at spiritual séances was low and trivial. The messages came in various ways, often by raps on a table, and in this connection Mr. Haweis referred to the obloquy which had been cast upon spiritualistic séances by reason of what was regarded as an absurd method of obtaining communications with the Unseen. People sat round a table and listened to raps ; and this was absurd. Equally absurd was it for the telegraphist to sit opposite a needle that went ticking about right and left. But the needle was of no consequence ; it was merely the mechanism ; and any mechanism was good enough. Therefore, this trite objection had no validity whatever ; and returning to this accusation of the puerility of spirit messages, he would take up a paper called 'LIGHT,' one of the most cultured, high-toned and sensible of all the twenty-five publications devoted to Spiritualism, and would prove by this paper that it was not true to say that spirit messages were all trivial and inconsequent. Mr. Haweis then read from a recent issue of 'LIGHT' two of the questions addressed to 'Tien' and his replies. He considered these very fair specimens and very striking specimens of replies received from the unseen. They might not believe them ; they might not attach much importance to them ; but at least it could not be denied that they were very sensible replies, very plausible and intelligent. Some of the spirit communications received by Mr. Stainton Moses were very remarkable, but he (Mr. Haweis) had not taken anything at all remarkable. He had taken at haphazard the kind and character of communication ; and he maintained that there was nothing trivial, nothing degraded, nothing puerile, about the replies he had read. On the other hand spirit communion of this kind seemed to constitute a means whereby one could gain reinforcement to good living, quite along the lines of the New Testament. If there was one thing which more than others was proved in regard to spirit teachings it was that the unseen visitants continually exhorted us to put away the things of darkness and gird on the armour of light. That was thundered constantly from the higher spirit spheres. We were told that we should cease to do evil and learn to do well. Spirits told us they dwelt in a world where there were many things which we are not capable of understanding, that they lived in a realm where nothing was stable but moral principles. This threw a light on the words of the Apostle when he said, 'It doth not yet appear what we shall be.' And these high teachings were really the main and principal communications which came to all the better circles. He would not say that these teachings would be helpful to all of them. Some might be self-sufficient, might have such an abiding faith in the unseen universe that they only needed the eye of sense, and the ear of sense. Such people might be able to say, 'I know that my Redeemer liveth.' 'I know that I am a child of God. I know that He is with me and I with Him and that nothing can banish me from His presence.' This was a beautiful faith ; but there were pilgrims who fainted by the way ; there were those who longed for a voice from the beyond ; those who desired the anchor to be made sure as to the things that belonged to their everlasting peace. It was a great thing to these people to know how Spiritualism, for many minds, had brought life and immortality to light ; to know that so powerful and important a reality was in the world growing and unfolding as it was now being unfolded. He only wished that it were being more systematically and scientifically unfolded. That such a power as Spiritualism should be ignored, scouted, and regarded as of no consequence, as it frequently was, seemed to him an intellectual scandal, and of the Church, now as of old, it might be said : 'She knows not the time of her visitation.' In ignoring the matter the Church was really blind to the aspirations and hopes of her children.

Proceeding, Mr. Haweis said that they might take it as settled—they could not go into the argument there—that the phenomena of Spiritualism were, at all events, genuine. They would not find much trouble in ascertaining that. They might go to a paid medium or to a private circle. They would be very soon satisfied that the phenomena really occurred. The matter had gone beyond the region of doubt and speculation; there was a great residuum of truth in the claims made regarding it. It was clear that they might get high communications, that they might gain useful instruction and counsel at these meetings for spirit communion. They might get an increase of spiritual life and knowledge, and learn something more of the constitution of their inner natures; they might thereby find that they possessed depths of soul-existence—depths which they had not imagined until they came into contact with Spiritualism. Ten or twenty years ago he would not have talked of these things in this way; but now he felt it was his duty to speak out, for a very large number of intelligent people were becoming deeply interested in occult phenomena. He did not, however, wish to convey the idea that it was at all incumbent upon any of those present to investigate the manifestations. As a matter of fact, he thought that all that was best in Spiritualism was *outside* spirit phenomena. Spiritualism largely consisted in the contact between the soul in the flesh and the soul out of the flesh, and they might have spirit communion without having heard a rap or seen a light. But supposing they felt impelled towards the subject and had an opportunity of becoming acquainted with it in its external aspects, it was desirable to consider what was the tendency of it, and what were their guides and safeguards. He would suggest, first, that they restricted those with whom they decided to investigate the subject to personal friends and others in whom confidence was felt. They should proceed in a serious and reverent spirit, not in a trifling mood, for the mind and temper of the investigator attracted from the spiritual realm those of a like disposition. Spirit-communion, therefore, should never be practised from idle curiosity or for pastime. The inquirers should remember that they were treading on holy ground, that they were proceeding into an undiscovered country. They should very carefully choose their company, sitting, as far as possible, with the same people and under the same conditions every time; they should also be very careful as to the nature of the communications received. If such were weak, silly, and frivolous, they might be sure there was an evil presence, in which case the communications should be ignored and the circle should be broken up. They should adopt the counsel of the Apostle and ‘try the spirits,’ sifting their communications just as they would sift the people whom they were brought into daily association with.

Dealing with mediumistic gifts, Mr. Haweis next referred to those people who had the faculty of automatic writing. He had known Mr. Stainton Moses when he was Classical Master at University College, and although Mr. Moses had at first the strongest antipathy to Spiritualism, he had at length to admit its truth, and ultimately developed a powerful form of mediumship. Frequently while he was giving lectures to his classes his hand would be influenced to write long communications of the purport of which he had not the faintest idea while they were being written. Subsequently, as some of those present knew, Mr. Moses became editor of ‘LIGHT,’ and devoted his life to the propagation of the teachings of Spiritualism. He was not only a most powerful medium, but a perfectly honest man who had nothing to gain and everything to lose by his adherence to Spiritualism.

But whether they obtained messages through raps, voices, automatic or other writing (such as the writing of a pencil on paper without human contact which was sometimes obtained) they might apply the Scriptural test, ‘By their fruits ye shall know them.’ They should never cover up their private judgment; they were to ‘try the spirits,’ for the spirits, equally with men, were subject to Law, and their statements, if good, were to be applauded, and if bad to be put aside. Concerning each communication the recipient might ask, Is it true? Is it useful? Does it cohere with my moral instincts? If such questions could be answered affirmatively, then the communication might be received for what it was worth, whether it came from this side of the grave or the other. ‘Do not,’ said the preacher, ‘receive as a supreme or sovereign authority anything which outrages the reason or the moral consciousness.’ These were the tests and safeguards to be adopted. He laid stress on this

because he considered that his good friend, Canon Wilberforce, who had recently preached upon Spiritualism, had denounced it in too sweeping a manner. That was because he (the Canon) had been so impressed by the carelessness and the idle curiosity of many of the people who were found at séances; but he had ‘taken the bull by the horns’ a little too vigorously. He had denounced the possibilities of evil and the obviously flagrant dangers in connection with spirit intercourse in such a manner as to leave out in the cold many of the possibilities of good.

‘But,’ proceeded the preacher, ‘there is one thing of interest to all of us in connection with Spiritualism. I mean the recognition of the great “cloud of witnesses” that are about us, looking upon us simultaneously, and seeking ways and means of communication with us. They may be more than we know, and oftener than we know in intimate connection with our brains, strengthening our will, comforting our souls and ‘opening the eyes of our minds.’

The point upon which he chiefly desired to dwell, however, was this: that Spiritualism, as it was being unfolded to-day, taught us much concerning the connection between our spirits and the Universal spirit—it threw an immense amount of light on PRAYER. The mind often found great difficulty in understanding how the vast gulf was to be bridged over between the spirit and the Unknown God. Some of them prayed to Jesus, some to God the Father, and some to the Holy Spirit. Many of them knew not whom to pray to, having no clear idea; and probably most of them when they prayed best transcended all definite objects of prayer, and there remained nothing but a sense of spiritual relationship between the soul and some Divine Power who was able to understand its aspirations, who knew its wants before it asked, and who was able to grant abundantly whatever was necessary for the soul’s needs. But there were times when the soul craved for some more definite conception of prayer and the method whereby it is answered, and here was where Spiritualism came in. It was no new doctrine that Spiritualism taught. What Spiritualism made clear and definite was the fact that there is a vast spiritual machinery unseen and often unrecognised, just as in this world there were vast systems of commercial, scientific, industrial, political and social machinery, all contrived so as to enable us to carry out the purposes of life. And what Spiritualism taught was that the same law ruled in the unseen universe, that the unseen universe, so far from being a great void, a vague indefinite depth of nullity, was full of life, of intelligent sympathetic beings. It claimed that the great unimaginable, unknown, unfathomable Source of life and power worked through a vast spiritual machinery, just as in this world the community worked through a vast machinery of its own. Had they ever grasped the full significance of one of the Church’s articles of Faith: ‘*I believe in the Communion of Saints*’? What was the ‘communion of saints’? ‘Oh,’ said somebody, ‘it means the communion of one saint in the body with another saint in the body.’ But it meant more than that. It meant the communion of spirits with spirits—those who were engaged, it might be at that moment, in carrying out the loving purposes of God by being His ministers and messengers—ministering spirits ‘sent forth to minister unto those who shall be heirs of salvation.’ Spiritualism made intelligible and restored to them these ‘flaming ministers of grace.’ These angelic spirits were near us, they read our thoughts, and we could call them to us. We could conciliate their presence, giving them proper psychical conditions. They could give us courage, give us insight, but they needed the energy of prayer; unless the soul stretched out its hands they would not help it. Spirits, therefore, were the unseen agencies in the hands of the Deity, and their services were at our disposal if we claimed them. This was what gave Spiritualism its true power. It restored to us the power of the Creed, it arranged and interpreted the spiritual experiences that had come to mankind through all ages. It showed why and how we could be helped by prayer. This was what Jesus meant when he said that a legion of angels would be given him to do this or to do that, to carry out what his soul longed for.

But, after all, it really was not necessary to go to séances and spend hours in the effort to obtain messages from the Unseen. It was the ‘open mind’ attitude of the spirit that was needed. If they wanted the messages, profitable spiritual circles might be very useful, if they discriminated and did not lose their heads, always applying the simple rules of right and wrong. But whether they sought the spirit circle or not, if their spiritual energies went forth in prayer, they might

depend upon it that these 'flaming ministers' would assist if not appear, their thoughts would be energised, and the recognition of the fact would be an incentive to the exercise of prayer. Prayer was the real spiritual dynamic. It really did accomplish its end by bringing to our side those mighty spiritual agencies which were able to effect the purposes of God. When Saul was blind and prayed for help, the message came to Ananias, 'Go to Saul of Tarsus, for behold he prayeth.' Saul had set the dynamic agency of prayer to work.

In conclusion, Mr. Haweis said, 'Use your Bible and use your brains when the facts of Spiritualism come before you, for they all fit in, in a very extraordinary manner, with the general mechanism and theory of the Christian religion. With this caution and with a God-fearing spirit of desire to reap that which is good only, they cannot fail to bring you comfort and blessing.'

CREMATION.

One of the best pleas for cremation we find in a sermon by the Rev. J. L. Jones, of Chicago. After describing the horrors and dangers of burial, he says:—

'What is the remedy for all this danger and expense, this idle land, these plague-breeding homes of the dead? Happily for us there is a solution of this perplexity; a solution that is at once economic, effective, simple, beautiful; a solution that meets at once the requirements of sentiment and of science. I mean the prompt restoration of the body to its primal elements by the quick and pure element of fire—the modern crematory. Scientifically speaking, inhumation and incineration accomplish exactly the same results. Decomposition is but slow combustion. Combustion is but prompt decomposition. The body, undisturbed, wrapped in a white winding-sheet saturated in alum—which will resist the heat longer than the body itself—is passed into a chamber heated by gases to a temperature upwards of two thousand degrees Fahrenheit, and without contact with the flames, without noise or smell, in a lucent white heat, all the liquid material is promptly evaporated. In an hour's time there is left but a few pounds of ashes, which are gathered in an urn, preserved in the crematory, given to the friends for burial, or, more fitting and beautiful as it seems to me, scattered upon the grass—and Nature has accomplished in one hour by fire what it would take from twelve to sixty years to accomplish by inhumation; for, with mawkish sentimentality, we stupidly contest with Nature and retard her processes as much as possible by our embalmings and metallic cases. The actual cost of fuel which brings this quick release and prompt return to nature is about a dollar. The entire cost of incineration is about twenty-five dollars, with no lot in the cemetery to be paid for, cared for, and ultimately to be neglected. In this country, the first body was cremated in 1876. It was that of Baron de Palm, at Washington, Pennsylvania. Since then, some eighteen or twenty crematories have been erected, and several thousand persons have chosen this happier road of fire for the worn out and laid-aside body. December last a crematory was opened in connection with Graceland Cemetery on the north side. Up to this time eleven bodies have been incinerated in Chicago. I hope the reform will progress, until by law every cemetery shall be required to offer this alternative to its patrons, and all bodies of paupers, strangers, those who have no friends to claim them and those dying of contagious diseases of whatever nature, may be cremated as a sanitary measure by municipal ordinance; until all those who prefer inhumation shall seek it in the quiet far away country burial grounds where the menace to public health is reduced to the minimum, and the poetic fitness, the quiet and perpetuity of what will always remain God's acre in the hearts of men may be preserved; and until a rapidly growing number of intelligent men and women educate themselves and their families to this more poetic, more ancient, and, taking the whole world over, by far the most popular form of disposing of the dead body.'

OUR UNITED STATES CORRESPONDENTS.—We receive from the United States a considerable number of letters *insufficiently stamped*, and are therefore called upon by the postal authorities to pay double postage at this end. The matter has at last become so great a tax upon us that we must decline to accept such letters in future. If, therefore, our friends in the United States desire their letters to come under our notice, they must take special care that their communications are *sufficiently stamped* before posting.

CONDITIONAL IMMORTALITY.

I should like to venture a few words in relation to Mr. Tomlinson's letter of July 3rd ('LIGHT'), and to ask him first, the explanation of his phrase, 'Eve lived on to the permanent material loss to the body of her husband.' Was Eve not created before the 'coats of skin' were given? these 'coats of skin' being surely a synthetic way of narrating the long process of materialisation, or fall of man into the dominion of the outer elements, and the putting on of 'flesh' as we know it. Second, why does Mr. Tomlinson say, 'there is evidence based on necromancy,' that the Hebrews held as 'private opinion' the doctrine of the future state? Why *necromancy*? Moses, who seems acknowledged by Eastern as well as Western theologians to have been learned in all the *wisdom* of the Egyptians, and, as we know, a Hierophant of the Mysteries, seems somewhat irrationally likened to a medium, in any sense to which we are now accustomed.

With regard to the other part of the letter, am I right in reading that Mr. Tomlinson does not hold to the doctrine of punishment to the soul after the death of the physical body? considering the soul as described by 'Nephesh Cayah,' or 'living soul,' only.

It appears to me that if the death of the soul means annihilation and extinction of all consciousness with the death of the body, it would not be spoken of as punishment, for Mr. Tomlinson is right in saying that 'life and punishment are no contrasts.'

But, if the soul, as the Kabbalists tell us (and we know that in the understanding of the Kabbala lies the hidden interpretation of the Bible), consists of more than Nephesh, for it is divided into three parts, *Neschamah*, *Ruach*, and *Nephesh*, the last living, it is true, but a life analogous to the animal instincts; the two others appertaining to the reasoning and aspirational parts of the soul,—is it not then possible that at the death of the body, and the resulting separation of the life principles, that thus divided into its component parts, the surviving soul may undergo its purgatory or its paradise; the former from its consciousness of division from its true life, and the punishment or consequence of having failed to make due effort while in the integrity of this life, to be fully incorporated with the highest part of the living soul, the *Neschamah*, that alone holding the true immortal life, life consisting, as we well know, in its natural sense, in its wholeness of corporeity; and being rather as transfusive than inherent, inherence belonging only to essential life.

In an article in 'Lucifer,' March, 1896, by Mr. Bertram Keightley, on 'The Desire Body,' this subject is most ably considered, and repays study. In some respects the *Ruach* may be considered as analogous to the 'Desire or Astral Body' and equivalent also in many respects to the 'Body of Sin' of the Scriptures.

Mr. Keightley says: 'After the death of the physical body the disintegrating forces of the astral plane begin to play upon the astral body,' this manifestly referring to the possibility of total disintegration or the second death, the process being the punishment or consequence. Mr. Keightley modestly speaks of this paper only as a *theory*, though thoroughly worked out, but it coincides remarkably with the teaching of all the true mystics and alchemists who write experimentally on this subject. Briefly—our monadic essence is held to be immortal, but whether we ourselves become immortal seems to depend upon our efforts to achieve immortality, and whether we in this life 'seek to put on immortality,' as the reward or consequence of striving to enter into the essential life of the *Neschamah*, rather than be satisfied with the life of the elements in the *Nephesh*.

Immortality seems to be the inheritance only of those who seek for it, but by no means to be the *birthright* of a man who has made no effort to enter into the soul state, or who may even know not, or care not, if he have a soul! Yes, 'When the wicked man turns away from his wickedness he shall save his soul alive,' but not before, the words all expressing the contrast death, whether slowly or quickly is not said, that pending upon the varying conditions causing the dissolution of the self consciousness.

'C.C.M.' in his reply to Mr. Tomlinson truly states that 'all religious doctrine worthy of the name is concerned with the doctrine of immortality as being something not to be confounded with a mere future state'—this latter, possibly, con-

tinued in a state of life very far from any agreeable condition in which we may now know it; for life can exist in many differing grades and conditions; and the fact of man being made a living soul (*Nephesh Cayah*) presupposes, *certainly*, life transfused into the body.

'C.C.M.' again points out that 'the Incarnate state is the working day of the incomplete moment of the life-process, and is always spoken of as it were a single day.' Eternity is our goal, and as 'C.C.M.' continues, 'Individuality of soul is explicit self-consciousness.' This self-consciousness is, however, 'lost,' if the wicked man *remains* with the evil and, therefore, transient and destructive forces of the lower chaotic worlds, by choice during life, but necessarily after death: he then going through, as the writers of old tell us, the *dissolution*, not the *absolution*; *i.e.*, his soul being dissolved into the astral chaos, and with it his integral individuality gone instead of being released from, *i.e.*, *absolved* or cut off from, his body of sin (this descending to its own regions). The ascetics of old, Christians and Buddhists, teach this doctrine of absolution, whereas the others, Christian alchemists and theologians, urge rather what seems perhaps a still higher doctrine, *i.e.*, the transmutation or conversion of the body of sin into the higher principle, the *Neschamah*, the Atma-Buddhi, the Christ the Logos. This is the true alchemy by which man becomes *wholly* regenerate, through all the kingdoms and the various lives of his being, mineral, vegetable, animal and spiritual. In concluding this scanty notice of so great and deeply important a subject, I cannot help wishing, doubtless with many others of your readers, that the writings of that great and good Theosophist, Franz von Baader, could be made known to us, if 'C.C.M.' could see his way to a translation or digest of his work. ISABEL DE STEIGER, F.T.S.

FAILURE AND SUCCESS.*

Failure and Success passed away from earth, and found themselves in a foreign land. Success still wore her laurel-wreath which she had won on earth. There was a look of ease about her whole appearance, and there was a smile of pleasure and satisfaction on her face, as though she knew she had done well and deserved her honours. Failure's head was bowed; no laurel wreath encircled it. Her face was wan, and pain-engraved. She had once been beautiful and hopeful, but she had long since lost both hope and beauty. They stood together, these two, waiting for an audience with the Sovereign of the foreign land. An old grey-haired man came to them, and asked their names. 'I am Success,' said Success, advancing a step forward, and smiling at him, and pointing to her laurel-wreath. He shook his head. 'Ah,' he said, 'do not be so confident; very often things go by opposites in this land. What you call success we often call failure; what you call failure we call success. Do you see those two men waiting there? The one nearer to us was thought to be a good man in your world; the other was generally accounted bad. But here we call the bad man good, and the good man bad. That seems strange to you. Well then, look yonder. You considered that statesman to be sincere; but we say he was insincere. We chose as our poet-laureate a man at whom your world scoffed. Ay, and those flowers yonder; for us they have a fragrant charm; we love to see them near us. But you do not take the trouble to pluck them from the hedges where they grow in rich profusion. So you see, what we value as a treasure you do not value at all.' Then he turned to Failure. 'And your name?' he asked, kindly, though indeed he must have known it. 'I am Failure,' she said, sadly. He took her by the hand. 'Come now, Success,' he said to her; 'let me lead you into the Presence Chamber.' Then she who had been called Failure, and was now called Success, lifted up her bowed head, and raised her weary frame and smiled at the music of her new name, and with that smile she regained her beauty and her hope. And hope having come back to her, all her strength returned. 'But what of her?' she asked regretfully of the old grey-haired man. 'Must she be left?' 'She will learn,' the old man whispered; 'she is learning already. Come, now; we must not linger.' So she of the new name passed into the Presence Chamber. But the Sovereign said, 'The world needs you, dear and honoured worker. You know your real name; do not heed what the world may call you. Go back and work, but take with you this time unconquerable hope.' So she went back and worked, taking with her unconquerable hope, and the sweet remembrance of the Sovereign's words, and the gracious music of her real name.

* From 'Ships that pass in the Night.'

NO EAR, NO SOUND: NO EYE, NO LIGHT.

BY B. F. UNDERWOOD.

Aerial vibrations communicated to the acoustic nerves give rise to the sensation known as sound. Without a nerve of hearing there can be no sound; for sound is a sensible phenomenon, and not something external to the ear. Of course the air vibrates whether there is present any living organism or not; the aerial vibrations 'lash the ocean into fury,' and blow down buildings as well as co-operate with the soil in causing the growth of vegetation; but sound is a sensation, which requires not only the objective factor, vibrations of air, but the subjective factor also, consciousness, which is somehow affected by the vibrations through the nerve of hearing.

Just as there is no fragrance in the rose, the word standing only for the sensations produced in us, through the sense of smell, by an object the ultimate nature of which is inaccessible to us, so there is no sound in a ringing bell except as the waves of the air, externally produced, excite the auditory nerve and cause the sensation we call 'sound.' There is no musical quality in a violin, but one who feels 'the concord of sweet sounds' can play on the violin in a way that, through the sense of hearing, will arouse 'music in the soul.'

So with light (or luminousness) which is psychical, not physical, which is a sensation produced by the action of waves of ether upon the retina and fibres of the optic nerve.

We know that different colours depend upon the particular velocities of the waves of ether, gathered together by the optical apparatus of the eye, and which impinge upon the retina, affecting the optic nerve and giving rise to what appears objectively as colours—blue, green, violet, &c.—but which are sensations or conscious states. In some persons, vibrations as different in velocity as those which commonly cause redness and greenness, awaken identical sensations.

As some animals are sensitive to motions of the air which to human ears produce no sound whatever, so do the eyes of some creatures respond to vibrations of ether which are below or above the luminous limits of the human eye. If a creature can see in the dark—where it is dark to the human eyes—the auditory nerve of that creature is affected by ethereal vibrations to which the human eye does not respond. It is luminous for that creature when it is dark for man, because luminousness is a sensation and not an objective thing. Heat, too, is a sensation. The word heat indicates how our body or anything external to us feels—how it affects our consciousness. Conceived objectively it is not a sensation, but a mode of motion, which is only one of the factors necessary to produce heat, in fact.

Vibrations of air and ether existed millions of years before there was eye or ear on this globe, and they were external factors in developing these important organs, but only as the auditory nerve was evolved was there sound; only as the optical apparatus was evolved was there luminousness; only as the sense of smell was evolved was there fragrance. Pulsations of air do not constitute sound, undulations of ether do not constitute luminousness, emanation of particles from a flower do not constitute fragrance. The vibrations of air are one of the factors in producing sounds; the ethereal vibrations are essential to sight, and, in their absence, the eye and optic nerve in time become functionless and disappear, as in the case of the cave-fish. The presence of material particles in the air is necessary to excite the sense of smell: if all animals were destroyed, the vibrations of air and ether would continue to affect vegetation; if all vegetal life were also extinct, these vibrations would continue to affect the earth, producing innumerable changes on sea and land; but without consciousness and the organs through which it is differentiated in feeling, there would be no sound and no hearing, no luminousness and no seeing, no fragrance and no smelling.

So certain is it that light is a psychical and not a physical phenomenon that Professor Newcomb not long ago made the proposition to abolish the word 'light' from the terminology of physical science.

COPIES of 'LIGHT' containing the recent address delivered by Professor Oliver Lodge to the London Spiritualist Alliance, may still be had, 2½d. per copy, post free, from office of 'LIGHT,' 110, St. Martin's-lane, W.C.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Dulby Hall,

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.]

Whence came the Impulses?

SIR,—Yesterday, July 26th, 1897, when I was walking through St. Swithin's-lane, I saw a friend. I hesitated about speaking to him, because I had really nothing to say. But I paused in my walk, and after something in the way of mental conflict, I approached my friend, who forthwith recalled to my recollection a matter which had passed out of my mind; he reminded me that the last time we met was in Park-lane, where I had asked him to direct me to the house of the late Barney Barnato, which, my friend added, 'you (that is I) said Barney Barnato will never live in.' I thereupon remembered not only that I had said this to my friend, but that when I came to the house, after I had left him, I had also said the same thing to the men who were working upon the building. And then, on that first day of June, a fortnight before poor Barnato's death, I puzzled my brain, as I do again now, to know why I made such a speech. I recollect quite well that I asked myself why I was speaking so positively, as I did speak, there in front of the house and before I had seen it, of a matter about which I was conscious that I knew nothing. I could not explain why I made that speech then, nor can I do so now.

Always mindful of the maxim that a man is never so far from truth as when he thinks he holds it in his hand, I am conscious of my ignorance of causes; habitually I observe facts and phenomena, and seldom attempt hypotheses and theories of explanations. Still, I must own that I cannot divest myself of a suspicion of long years' standing that we are all of us greatly agents moved by other agents in a great design of which we are not much more than pawns are on a chess board. I won't cumber your pages with theories of mine. I have heard of the unconscious, the subliminal self. I am glad to read Mr. Leadbeater's explanation about our being our own guardian angels. You have permitted me to have my little say concerning so-called coincidences. I ask for no more space than is necessary to publish facts; and I will add one more, that when I passed along Park-lane, on June 1st, I was on my way—aye, under command—of a will greater than my own, which was driving me from this farm to the house of a woman, who, because she is very rich, was at that moment in great danger of being persuaded to go out of this country to a state of things which would have ended in her being locked up in a mad house. I have very slight acquaintance with her, but I have heard since from a friend that it was owing to what I said to her on that first day of June that she did not cross the sea, as she had intended to do during that week. I think that I was under control when I walked up Park-lane. I was a mere agent, as indeed I have been before, and am now. I won't say more on the subject than that on other occasions when I have been used I have observed that the tool is thrown away as soon as it is done with.

Tednambury Stud Farm, GILBERT ELLIOT, F.T.S.
By Bishop Stortford.

SOCIETY WORK.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL.—On Sunday next, at 11.15 a.m. and 6.30 p.m., Mr. W. E. Long, 'Death and After.' Lyceum at 3 p.m.; general assembly at 8 p.m. All members are requested to attend.—W. E. LONG.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, at the open-air meeting in the park, to a large and attentive audience, 'Evangel' gave an address on 'Death, and After.' In the evening, at the hall, Mr. Jones in the chair, a gentleman gave his experiences in his search after truth, which led to remarks from various friends on Evil, and the Atonement. Some thirty friends attended the members' circle on Wednesday, 28th ult., for spiritual unfoldment and attainment. Sunday next, in the park, at 11.30 a.m.; in the hall at 7 p.m.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last, at these rooms, the inspirers of Mr. J. J. Morse delivered an address entitled 'Man's Psychical Faculties in Relation to Science and Religion.' A discourse which for its excellence has rarely, if ever, been surpassed upon the platform of the Marylebone Association of Spiritualists. Previous to the address, Mr. J. J. Morse read a short poem,

and Miss Florence Morse sang 'The Silver Cord' (A. H. Behrend). On Sunday next, at 7 p.m., Miss MacCreadie, short address and clairvoyance; solo, Miss Morris.—L. H.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N. W.—On Sunday evening last the guides of Mrs. Spring gave an interesting and instructive address upon the 'Power of the Spirit, and the Divinity of Christ,' M. R.—Mrs. Spring and officers of the Dawn of Day Spiritualist Society propose holding a social evening on Sunday, August 22nd, for the purpose of bidding farewell and presenting a testimonial to their hon. secretary, Mrs. Rorke (who is leaving London for Ireland). Mrs. Rorke's spirit pictures will be on view. Further information can be obtained upon application to Mrs. Spring.—COR.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—On Thursday, 29th ult., Mr. R. Brailey addressed a fair audience and answered questions, followed by successful psychometry. On Sunday last 'Evangel' also took questions from the audience and ably replied to them. Thursday, at 8 p.m., several speakers will be with us. On Sunday next, at 6.45 p.m., Mr. Veitch will be with us again after a long rest. Special Notice:—On August 15th (Sunday), Mr. J. J. Morse will address us. WILLIAM A. RENFREE, Sec.—Forest Gate Branch, Liberal Hall, opposite Forest Gate Station, E.—One of the chief features of interest at last Sunday's proceedings of the Forest Gate Centre of the East London Spiritualists' Association was the issuing of a challenge by the president of the association (Mr. Glynn Grant), addressed to the Rev. Mr. Skinner, of a neighbouring Congregational chapel, who is reported to have publicly represented that Spiritualism is the work of the 'devil.' The challenge called for a public debate upon the question, and the handing over of £5 to the West Ham Hospital by him who should be adjudged the loser in the debate. The open-air meeting was a large one and addressed by Mr. Grant; the indoor an overflowing one, and addressed by guides of Mr. W. Ronald Brailey upon 'Jesus: Man, Myth, or God—Which?' The subject next Sunday evening by guides of the medium is 'The Plan of Salvation.'

ON Sunday, August 1st, Mr. W. J. Colville lectured to two large audiences in Halifax; on Sunday, August 8th, in Daulby Hall, Liverpool, at 3 and 7 p.m., whence he goes to Edinburgh.

MR. J. J. VANGO, of London, will visit Brighton for a few days about August 13th, and will be pleased to meet any Brighton friends. He will also accept engagements. Address: care of Mrs. J. Carter, 89, Freshfield-road, Brighton.

NEW PUBLICATIONS.

- 'The Photogram,' for August. A journal full of interest for photographers. With excellent illustrations. London: Dawbarn & Ward, Limited, 6, Farringdon-avenue, E.C. Price 3d.
- 'The Windsor Magazine,' for August, is as usual most interesting, and contains eight stories by HALL CAINE, GUY BOOTHBY, W. W. JACOBS, &c.; also PRINCE RANJITSINGHI on 'Cricket' (illustrated). London: Ward, Lock & Co., Limited, Salisbury-square, E.C. Price 6d.
- 'The Humanitarian,' for August. Among the contents may be noted 'Satanism: Ancient and Modern,' by M. JULES BOIS, with portrait; 'Natural Life and Natural Death,' by H. BAPTISTE CROFTS; 'Love and Death,' by ST. GEORGE MIVART, F.R.S., &c. London: Hutchinson & Co., 34, Paternoster-row, E.C. Price 6d.
- 'Borderland,' for July. The principal contents are 'Messages from "Julia" on the Losing of the Soul'; 'Sketch of Life and Work of Professor J. Rodes Buchanan'; 'Progress of Psychic Science in the Victorian Era,' by 'MISS X.'; 'Haunted Houses'; 'Psychic Healing'; 'The Prayer Telephone'; 'Demons as Witnesses in Court'; 'A Story of Crystal Gazing'; 'West Indian Magic'; 'Keeley's Motor'; 'Colonel Olcott, Koot Hoomi, and H.P.B.'; 'New Theory of Guardian Angels'; 'Dreams and Dreaming'; 'On the Trail of a Ghost'; 'Astrology'; 'Books about Borderland'; with a frontispiece of Her Majesty the Queen and Prince Consort, &c. London: 125, Fleet-street, E.C. Price 2s. 6d.
- We have also received: 'Revue du Spiritisme'; 'Annales des Sciences Psychiques'; 'The English Mechanic'; 'The Prabhuddha Bharata'; and 'L'Initiation.'

TO CORRESPONDENTS.

SUNDRY very interesting reports of experiments and interviews have to be held over. They will appear as soon as possible.

FURNISHING FUND.—The treasurer gratefully acknowledges the receipt of £1 from 'A Friend,' and 10s. 6d. from 'A. M.,' as contributions towards the cost of fitting and furnishing the new offices.