

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.

Miss Goodrich-Freer ('X') signs her name to a racy Article in 'The Nineteenth Century' on 'Psychical Research and an alleged "Haunted" house.' This, of course, has reference to the case discussed in 'The Times,' in a series of most unsatisfactory letters. But Miss Freer's Article is chiefly interesting for its introduction, in which we find a noteworthy account of the Psychical Research Society's voyage of discovery during the past fifteen years. This record, frankly enough, after admitting that 'an active body of workers had long been industriously recording spiritualistic phenomena' which the Society 'practically rejected,' lands the said Society in Mr. Myers' 'acceptance of the phenomena of the high-priest of Spiritualism, Mr. Stainton Moses,' and in a general condition of dazed bewilderment which finds expression in the following odd sentence,—'Extreme as the hypotheses of even Spiritualism may appear, unwelcome as they may be to the taste and religious feeling of the majority, we ought, even to this extent, to consider any evidence that is sane, honest and healthy.'

We did intend to say more concerning this very clever Article, but this astonishing sentence beats us. Are we to take *that* as the latest record in the log-book of the Society? or, if it is Miss Freer's very own, precisely what meaning are we to extract from such a queer compound of reluctance, fastidiousness and amusing awe?

We lately received a book for review, accompanied by a note, asking for 'a favourable review,' and giving personal reasons for the 'favour.' The sender of this note was a person of nice feeling and perfect honour, and evidently did not see what he was doing. It is not the first time we have received such a message, and we should be very glad if we could prevail to make it the last. The noticing or reviewing of a book is a serious duty, if undertaken at all, and, of course, calls for perfect sincerity. It is as wrong to have any personal bias in reviewing a book as it is to have a personal bias in trying a prisoner or deciding the result of a race. At all events, 'LIGHT' intends to be honest, whatever happens: and, as we very much wish to raise the standard of spiritualist literature, we shall, if anything, be a little exacting in relation to it.

Watchers of certain apparently slight but really deep currents in the realm of science begin to see signs of a new drift on to certain old deserted shores. What if, by a new route, we should arrive again at Inspiration, in the sense of Hypnotism from the Unseen? 'We are parts of an in-

tellectual Universe,' wrote one lately. 'The century goes out with a different conception of law. It now seems to imply universal mind and purpose. It is more exact to say that the world is under mind, or under purpose, than to say it obeys laws.'

It really looks as though Evolution, unfolding itself as a process, as well as developing Man as a progressive being, might bring us up to intelligence behind and within everything. That was a deeply wise question, 'Is there a law of thought that fills the universe, and is it as real and as imperative as the law of gravitation?' What a suggestion! The law of gravitation (so-called) is the law of the attraction of bodies. What if the law of thought that fills the universe is the law of the attraction of souls?—if we think only as the tides are pulled?—if we actually *are* hypnotised from the Unseen?

At a certain meeting of teachers of religion in America, the subject of Immortality was discussed. At the close, the President summed up. Here is the dainty report of his remarks:—

The leader then said something like this: People very early began to think that there was something in man that would live after his body was dead. And so they tried to imagine a place where all the spirits should live together. After a while they began to think that those who had done well in this life ought to fare better than those who had done ill. And so they imagined two places in the hereafter, one for the good and one for the bad. But you know very well we cannot divide people into just two classes, for there is a great deal of good in bad people, and some bad in good people. And then, you know, it isn't a question of place anyway; for when you have been bad, you don't have a very good time, even if you are in the front room and have everything you want to play with; and when you have been good, you can't be made very wretched, even if somebody tries to tease you. And so we know now that there is no need of any heaven or hell except such as we make for ourselves in our own minds and carry with us wherever we go. As to whether we shall live after death, it doesn't much matter unless we are good for something; and, just as far as we have been able to learn Nature's secrets, we have always found out that she takes good care of whatever is worth the trouble. And even when we would say things or people are spoiled and good for nothing, we have often seen how Nature knows how to turn to and make something of them that *is* worth the trouble. So let us not be afraid to float around with this good old universe of ours and lend a hand whenever we have a chance. We have had some happy surprises already, and, when we come to think of it, it would really be no more wonderful to keep us going, now we are fairly launched on the sea of existence, than it was to give us a start in the first place. It isn't reasonable to suppose that so wise a mother has carried us in her arms all this long distance only to throttle us just as we are beginning to want to go on and are learning to help ourselves a little. Let us work while the day lasts, and, when night comes, let us lie down in peace and wait for morning.

Not very exciting, perhaps; but how sane and sweet!

When Spiritualists are as miserable and as depressed as other people in the presence of death, they do injustice to themselves and to their precious faith. It is, of course, only natural to feel lonely when a companion is lost, and

sad when the beloved vanish ; and what we call 'death' inevitably drives the mind in upon itself. But the spirit should gently take up arms against the foe, and not consent to be overcome even by natural sorrow.

There was keen point in a short poem, once flung at the Christians by an unbeliever, on this very subject. Here it is. There is much that is wholesome behind the sharp thorns :—

Here they come, all robed in black,
Bearing, what ? A piece of clay.
O, I see ; 'tis *brother* Jack,
He who died the other day ;
He who often preached and prayed,
Told us of the love of God,
How he had atonement made
For our sins, and borne our load.

Yes, 'tis he ; he's surely blest,
Now his work of love is done,
Now he's entered into rest,
With his crown of glory won.
Shout ! ye men who bear the bier,
Leap for joy ! your friend is well ;
For he's done his duty here,
Turned a host of souls from hell.

It's death ! but as I scan each face,
Seems as if he'd gone *below* ;
Gone right to the very place
Where he didn't mean to go.
Why so sad, ye *Christian* men ?
Why these mournful garments wear ?
Hope ye not to meet him 'then,'
When your Lord comes through the air ?

Hope ! It seems as if ye'd none,—
None, no more than I have got,
Of a world that needs no sun,
Where a trouble enters not ;
Seems as if 'twere 'dust to dust,'
Seems, aye, seems as if 'twere worse ;
Seems as if this 'die ye must,'
Were no blessing, but a curse.
He arise, no more to die !
Seems as if it were a lie.

A late writer, referring to the mad anxiety about money, and the race for riches, in America, says, especially of the French peasants :—

Now we come to a very important question, whether they are or are not a happy people, and how in this respect they compare with us. And here I feel bound to say that my observations in Europe thus far force me to the conclusion, that while we have more energy, enterprise and inventive genius, and more of what we call and consider the comforts of life, yet we get out of them a less percentage of substantial happiness than any other people I have seen. I believe there are millions on this side of the ocean living on a few sous a day, who have more of real enjoyment than our millionaires. And the thought often occurs to me here whether we have not in our country too much of that unhealthy ambition which struggles for larger houses, richer furniture, and costlier dress and equipage ; sacrificing in the struggle the true sources of happiness.

It is not New York and Chicago alone which need this lesson.

UNITARIANS COMPLIMENT A SPIRITUALIST.—The members of the Sunderland Free Unitarian Church have just presented Mr. John Rutherford, of Roker-by-the-Sea, with a magnificent timepiece and bronzes, as a mark of their esteem. Mr. Fothergill, the President of the church, in making the presentation, said that Mr. Rutherford, while the church was without a minister, conducted the services with marked ability, and all were highly pleased and instructed by the attractive spiritual thought which he presented. Mr. Rutherford briefly replied, thanking the congregation for their handsome present, and pointed out that the new thought was fast permeating the world, and the old dogmas were rapidly being relegated to the dust heap for burial. When the twentieth century wrote its history of religion, it would award high praise to the Unitarians for their courage, spiritual insight, and critical power.

INTERVIEW WITH DR. J. M. PEEBLES.

The 'Banner of Light' (Boston, U.S.A.) reports in its issue of August 7th a long interview with Dr. Peebles. The following extracts may interest our readers :—

QUESTION.—Doctor, when did you get back from the Old World ?

ANSWER.—I came last Saturday evening, and had a very pleasant voyage, in company with several noted personages—Chauncey M. Depew, the Ambassador from Corea to our Government, the Chinese Ambassador, and a missionary from the Congo in Africa, who is on his way to Peru. I had pleasant talks with him in regard to Occult Science and Spiritualism.

Q.—Were you present at the Queen's celebration ?

A.—I reached London three days after the Jubilee, so that I merely saw its trail of glory. For the Queen as a woman, wife, widow, and mother, I have the profoundest respect ; but the Queen part is of little consequence to Americans. The English had but two thoughts on their brain when I reached London, the Queen's Jubilee and horse racing. The streets were crowded, but the order was most perfect. London is the best governed city in the world. I stopped with J. J. Morse at his hotel, called the Florence House, neatly and elegantly kept.

Q.—Did you spend much time in London ?

A.—I remained in London only two weeks, reaching London on Saturday. I slipped into the Cavendish Rooms on Sunday to listen to Mrs. Wallis, wife of Mr. Wallis, editor of the 'Two Worlds.' She is a trance medium, and it was an evening for answering questions. I have seldom, if ever, heard questions involving profound thought answered more firmly and correctly, according to my understanding of Spiritualism. One was : Do the animals of this present world exist as individualities in the spiritual world ? The answer was emphatically in the negative. The other was : Do spirits recognise that such a man or medium as Jesus existed on earth ? This was answered emphatically in the affirmative. The reasons given by the controlling spirits were logical and philosophical. I hope I reveal no secret in saying that Mr. and Mrs. Wallis intend to visit America next year. They are both excellent exponents of Spiritualism.

Q.—With whom did you spend most of the time in London ?

A.—At the sunny home of J. J. Morse and family. Mr. Morse is not only an able expounder of Spiritualism and a fine writer, but an inveterate worker. His 'Lyceum Banner' is ably conducted and has a large circulation. One day during my stay with him he received forty-nine subscribers. His home is really the centre of Spiritualism in the city of London.

Q.—Did Mr. Morse say anything about visiting America next year ?

A.—Mr. Morse will probably visit our country at no distant period, and I heard his good wife say that she preferred living in America to England.

Q.—You have met Mr. Dawson Rogers of London 'LIGHT' ?

A.—I first knew him about thirty years ago. He is a devoted worker, and makes 'LIGHT' a very scholarly and educational journal. In his office I also met the Rev. John Page Hopps, who, though pastor of a large Unitarian church, is an out-and-out Spiritualist, and has the full courage of his convictions. The Rev. Haweis, an Episcopal clergyman preaching to the most aristocratic people in England, is also an avowed Spiritualist—as much so as Heber Newton of New York. The Spiritualists invited me to speak in the Cavendish Hall, where I lectured every Sunday evening for nearly five months almost thirty years ago. James Burns at those times had charge of the meetings. I met a goodly number of old acquaintances, such as J. Enmore Jones. I also met the Everitts. Mrs. Everitt is a most excellent medium. At the reception given me by Mr. Morse and family I had the pleasure of seeing a number of my old friends. At this gathering the music was excellent, and the rooms were decorated with flowers. Mr. Morse was elected chairman, and quite a number of speeches were made, among the speakers being Mrs. Watson, of Jamestown, N.Y., so well known in our country ; Mrs. B. B. Hill and Mrs. M. E. Cadwallader, of Philadelphia, were also present.

Q.—The newspapers announced that Mrs. Martin, formerly Mrs. Woodhull, has been left a fortune by her deceased husband. Are the reports correct ?

A.—They are. Mr. Martin, her husband, was a very wealthy banker—a millionaire—and dying, left his fortune to his wife, estimated to be between eight hundred thousand and a million dollars. The marriage was an exceedingly happy one, and their home was a marvel of beauty, riches and luxury. The *élite* of London were often their guests. In company with Mr. and Mrs. B. B. Hill and Mrs. Cadwallader of Philadelphia, I lunched with Mrs. J. Biddulph Martin and her daughter during my brief stay in London. Her monthly, 'The Humanitarian,' has a very large circulation. It is reformatory and progressive along the lines of woman's suffrage, psychic studies and evolution.

MOVEMENT OF OBJECTS WITHOUT CONTACT.

CONTROL OF A SENSITIVE AT A DISTANCE THROUGH A MESMERISED SUBJECT.

The following facts constitute valuable evidence as illustrating the process by which similar phenomena are effected at séances through mediums.

It will be remembered that when M. de Rochas induced the exteriorisation of Eusapia's 'sensibility and motricity' at Choisy-Ivrac, by mesmeric, *i.e.*, magnetic passes, the astral operator, 'John King,' affirmed that it was by the use of that exteriorised effluvium that he produced the now well-known phenomena occurring in her presence. This explanation appears to be confirmed by the fact that somewhat similar phenomena to those produced through Eusapia, have been produced by human operators through their mesmeric subjects, as will be seen in the following account.

Dr. Moutin, the President of the 'Fédération Spirite Universelle' of Paris and author of 'Le Diagnostic de la Suggestibilité,' which was reviewed in these columns recently, states that when practising in the South of France he at one time had as patient Mlle. Berthe Didier, of Nions (Drôme), the daughter of the *procureur* (public prosecutor). While treating her magnetically for therapeutic purposes, he discovered that exceptional and peculiar phenomena could be produced through her. He found that when induced into a deep mesmeric state, her aura could be sufficiently exteriorised to entail action at a distance, carrying motive power. After experimenting for some time he observed that she could be commanded or 'suggested' to transfer her will power to objects in the room and move them. He succeeded in making her move two cane chairs, at a distance, by projecting her 'motricity,' causing them to bend over and bow to each other, to his order. He also made her act on a Swiss cuckoo clock and cause it to crow to order. These phenomena could not be extended over twenty minutes, and the subject remained tired for the remainder of the day. The subject, it should be noted, became lethargic and more or less of an automaton, as is usual in the hypnotic sleep, and could not act spontaneously of her own free will while in that state. Her actions were involuntary. It was the operator's suggestions, *i.e.*, ideas that involved and reacted through her sensor-motor system, evolving motor action through her organism.

He had obtained somewhat similar phenomena also through another subject, Madame Andrieux, who lived then at No. 14, Rue Froschot, Paris. In her case he found that it assisted the production of the phenomena to have a magnetic chain constituted by assistants sitting round a table. The subject was placed at a distance of about a yard from the table, and not in immediate contact with the chain. After inducing the somnambulist state by magnetic passes, he could order her to project her aura, and produce raps against a mirror in the room, which were heard by all the assistants constituting the chain. He even determined the levitation of a small table by her, in a similar manner without contact. The subject always verbally assented to the suggestions, and announced that she would execute them (as Eusapia does). She stated that she felt a nervous shock in her organism, when the raps were produced on the mirror (again reminding one of Eusapia).

On the other hand Dr. Moutin had witnessed in 1890, phenomena produced by a pianist, M. Fumet, at the house of a mutual friend, M. G. Coutant, an artist, and which M. Fumet claimed to produce volitionally by occult powers.* He, how-

ever, entered into a state of trance, and that without being mesmerised by any visible operator (which fact infers action by an invisible operator, as the secondary or trance state pertains to the involuntary aspect of the self, in which the self cannot act volitionally); small luminous sparks like those of fire flies then issued from his epigastric region and condensed into a vaporous mass at his side, then assuming the form of an arm, projecting about a yard from the subject. This vaporous arm then produced knocks and moved objects. His friend, M. Montorgeuil, a journalist, had also seen these phenomena and could confirm this account. (The similarity with those produced through Eusapia will be noticed.) M. Montorgeuil had affirmed that he had seen some cards given to M. Fumet which then disappeared. M. Fumet claimed to have projected them to the fourth floor of the house, where, indeed, they were subsequently found. But Dr. Moutin had not seen this done himself. If a confirmation can be obtained from M. Montorgeuil, this would constitute a case of 'apport.'

The epigastric region undoubtedly developed peculiar sensibility during the artificially induced sleep state, said Dr. Moutin. Four of the subjects whom he had had at different times could, when blindfolded, read letters placed in contact with their epigastrium. The Deputy, Clovis Hughes, had held his hands over the eyes of one of these subjects, while she read the time from the hands of a watch held in contact with her epigastric region.

On the other hand movement of objects without contact had been produced through one of his subjects apart from any suggestion of his, and independently of the subject's will. The Marquise de F., of the Château de Rochegude, Drôme, had lent herself to experimental research, after being therapeutically treated by magnetism by him. After being magnetically induced by him into lethargy, in which state her own volition ceased to act, she was apparently acted upon and determined by invisible operators, and a series of movements of objects at a distance were produced through her without contact and independently of any suggestion from himself, he looking on as a spectator merely. Some plates were taken from a side-board, and carried to the table in the centre of the room and placed thereon. The table was struck by heavy blows. The door of the room was opened and closed again. Heavy footsteps, as if with spurred boots, were heard in the next room, but no one was visible when the door was opened immediately. It is evident that these phenomena, which again resemble those produced through Eusapia, must have been produced through the medium of the subject's exteriorised aura, as those determined by himself through the other subjects, and those occurring through Eusapia, were produced. The identity of the process in the production of mesmeric and mediumistic phenomena is apparent in these illustrations.

The following facts are communicated by a gentleman holding a public office of responsibility, under the condition that neither the names of the persons involved, nor the localities, shall be disclosed, as the principal operator in the matter holds an official position. The account is not given by the operator himself, but by a friend of his (from the operator's description to him), who is a recognised authority on these questions, and has already published several accounts of somewhat similar phenomena in publications that carry weight. There is considerable probability that the operator may subsequently be induced to draw up a description himself, signed by some of the witnesses, also holding public offices, who were present. The writer has communicated the name of his authority and of the operator, in confidence, to the Editor.

The operator, who will be referred to as A, is a powerful mesmerist, and has a subject of peculiar and exceptional exteriorising faculty, who will be referred to as B. The third person involved is a lady friend of A, and who will be referred to as C, residing at a distance of several hundred miles from A and B.

A had trained B to exteriorise her double while under his magnetic influence. B had thus been made to project her double to C by A's order. A had thus communicated with C, through B. One day when B's double had thus been projected by A to C, the subject B told A that C was in bed in her home, unwell, and had a bag of pralines on her bed. A decided to try the experiment as to whether B's double

* This is no doubt another instance in which a medium, in order to exalt his self-importance, claimed to be an occultist, and to produce the phenomena of himself, as in the case of Madame Blavatsky, and as is again

repeated in the case of Mrs. Tingley, whom the 'Theosophist' describes as 'the leader of the Theosophical movement throughout the world,' and who for years was a spirit medium. Dr. Peebles states that he personally knows several people who sat in her séances, and paid her for her services. See 'Banner of Light,' August 7th.

could bring one of those pralines to him, and asked her whether she thought she could effect this. 'Yes, she could,' replied B, but C wished to bring them herself. The subject's voice then suddenly changed—she passed under the control of C, whose voice, addressing A through the subject B, said: 'See, Mr. A, take this,' and behold a praline appeared in the fingers of the subject B. 'There, take this one,' she continued, 'and this one, too,' and pralines oozed out from the subject's fingers.

These facts were subsequently confirmed in a letter which arrived from C by post. But A also received letters from the same lady by 'apport.' At least such letters have appeared suddenly on his table and on his bed, while he is alone in his room.

Two gentlemen holding official posts were present at the occurrence of the phenomena first referred to.

With regard to the process by which such phenomena may be produced, a well-known authority, whose name carries weight, but cannot at present be given, says:—

For these phenomena to be produced necessitates two sensitives, both presenting the exteriorisation of psychic effluvia. The psychic (or magnetic, or odic, or auric, or astral, or vital, or sensibility, or motricity) effluvia of the two subjects must be intermixed, whether by making them change their clothes or otherwise. One of the psychics must then be introduced into the house where the phenomena are to be produced, the other remaining with the operator. A magnetic circuit will still connect, in flux or reflux, the two sensitives, whose auras have been intermingled, in spite of their separation and whatever the intervening distance may be.

As the psychic B, who remains with the operator, presents the exteriorisation of her motricity, the movement of objects in her own room, without contact, may be effected by the operator's will acting through her exteriorised aura. (This has been illustrated in Dr. Moutin's experiments.) As C remains magnetically connected with B, the phenomena determined through the latter, may be repeated through C, at a distance.

The operator may put B into a magnetic sleep and order her to project her double to C, in whose house the phenomena are to be produced. B's double when projected to the house in question, can describe all that occurs there but cannot act or move objects there. By acting upon C, however, through the magnetic lien interconnecting them and using the latter's exteriorised motricity, objects can then be moved in the house in question, as determined by the operator A, through B, in his presence.

If it is desired to move objects in the house of X, then C must be introduced there, and by B's double acting through C's aura, the desired actions may then be effected by A, though C may be asleep, or entranced, and unconscious that she is being used as a relay.

It is the magnetic interconnection existing between B and C that renders such action at a distance possible by A.

It is evident that this process in the subordinate, human plane must illustrate the similar process existing precedentially and prior in order, in higher planes, by which like phenomena are produced by discarnate selves through mediums here. In the latter case the interconnection is constituted by the fact that both operator, relay, and subject, though occupying different planes, pertain to the same life-chain; as was suggested on p. 18, 1896, in the instance of an inspirational singer, and also on April 4th, in a case of control, in both of which the subject was compared to a living telephone.

(To be continued.)

Q. V.

NEW PUBLICATIONS.

'Intelligence.' Being 'The Metaphysical Magazine' in a new form. London agents: Gay & Bird, 22, Bedford-street, Strand, W.C. Price 9d.

'The Temple.' A monthly magazine. The Temple Publishing Company, 33, Masonic Temple, Denver, Colorado, U.S.A. Price 10c.

'Human Magnetism, or How to Hypnotise.' A Practical Handbook for Students of Mesmerism. By PROFESSOR JAMES COATES. With ten plates, showing induction of phenomena, experimental and curative. London: George Redway. Price 5s. net.

'A Lesson in Seeing.' By AN EXPERT. With sixty illustrations, comprising exact reproductions of nature-pictures and subjects, unconsciously executed by artists when engaged upon other work. London: George Gill & Sons, Minerva House, 13, Warwick-lane, E.C.

We have also received 'The Medium,' 'Herald of the Golden Age,' 'The Crescent,' 'The Inquirer,' 'Christian World,' 'The Hypnotic Magazine,' 'Literary Digest,' &c.

DO THE DEAD RETURN ?

BY THADDEUS HYATT.

My brother died in the year 1849. He expired in my arms; in his last moments vainly striving to tell me something of seeming importance. To my question: 'What is it?' he could only hurriedly utter, 'Not now; not now!'—implying by his manner that he would presently; but the death-rattle and the froth as he swooned into the new life, left me in the dark as to the burden on his mind.

Naturally my first question to this dear spirit brother referred to his dying wish when five years later the name AUGUSTUS HYATT was rapped out at one of the séances of the Fox family on their first visit to New York City in the year 1854. Judge of my disappointment when the old 'Not now, not now,' followed by a quick 'Good-bye,' was all this spirit would say to me. In my vexation, I mentally exclaimed: 'Lying spirit! you are not my brother! he would not serve me so!'

THE SOUL A PHONOGRAPH.

But in that day I knew nothing of thought-transference, nor that every human soul is in itself a divinely organized phonograph of transcendent mechanism, between which and the Edison-wonder lies that incomprehensible gap separating the finite from infinity, which dwarfs man's supremest efforts to feeblest imitation. I did not comprehend that when God made man He established a 'Recording Angel' in every human breast; that every human soul is itself its own 'Book of Life'; that the spirit denuded of its clay, stands at once a naked soul in a spirit world, tattooed all over with the pictured deeds and thoughts of its whole earth-life; that these tattoo records breed symbols in the soul-sphere, by which its true nature and character are revealed, declared, and published even from afar to all beholding spirits; and that what is true of the soul, naked in the spirit world, is equally true of it on earth, for even while here in the flesh it is still a naked spirit in a naked spirit-world.

A memory-record from a living phonograph—the echo of a vanished sound—a refrain from lips long sealed by death, gave to my doubting heart, in the long years ago, no comfort—to my reason no proof that souls whose last cord has been finally cut, ever return to earth again. Forty-three years since then have passed, and 'testing spirit identity' is now, as then, to most of us, but 'blind man's buff.'

WHAT WOULD BE SATISFACTORY TEST.

God's angel-visitors to Abraham at Mamre (according to Genesis xviii.) sat down and ate a good square meal. If our departed friends could demonstrate to us their presence and identity in this substantial manner, how great would be our satisfaction; tea and bread and butter with dead friends at 4 p.m. daily would be not only convincing and comforting but marvellously interesting and edifying: we should get something better than tales of distant lands by Marco Polos, Mungo Parks, Livingstones and Stanleys—for we should listen to tales of distant worlds and systems; of life in the spheres and their rounds of endless years;—afternoon teas with dead people in the open air and daylight would mean 'heaps' more to Science than bells, tambourines, accordeons, and tin trumpets flying about in a dark séance. In short, tests which may be readily counterfeited, prove to sanity and common-sense neither spirits nor spirit identity.

THE SILENCE OF GOD AND OF THE DEAD.

Father, mother, sisters, and brothers all have left me; the friends and companions of my lifetime are gone; their lips could not be more silent, their voices more speechless, their personalities more hidden, were they totally annihilated. We do not believe they are; we believe they still exist, for they are not more hidden and speechless than God Himself, of whose existence we cannot doubt. Lightnings strike on church and brothel with a sharp and even fall; floods, volcanoes, cyclones, earthquakes, desolate our hapless ball; God's sarcastic 'bow of Promise' sweetly smiling over all! And the cry of man for God brings no echo from afar; mute the infinite of ether in its stretch from star to star; while the distant orbs, like spangles, coldly glinting in their places, by their mocking muteness, utter: 'Seek not God in Nature's Spaces!' Do the dead wish to return? I think not; why should they? is not once enough? Our desire is a selfish one. Why recall to them bursted bonds and broken chains?

HOW IT FEELS TO DIE.

If suffocation to almost the last gasp can be considered dying, I know what it is to die ; and that so far from wishing to return, the wish is all the other way. 'How delightful to not breathe !' was my first exclamation, after the momentary agony was over ; for care, too, had departed ; anxieties of every kind had ceased ; even the fate of the dear ones left behind did not trouble me ; the past lived no longer in my thoughts ; I had no thoughts ; I lived simply in a consciousness of being ; the sense of bodily existence was gone ; I was only a thing, an essence, an ether, one with the ether-ocean in which I seemed to float ; and in this ocean, oh ! what rest—what peace—what tranquillity. The vanishing earth had lost its hold ; its power of sense and gravity had gone together ; and the ether-soul in this ether-sea, the immanence of God, under the spell of supernal attraction, swelled and expanded with fearless confidence as it felt itself drawn onward and upward, nearer and closer to the face of its God !

THE SORT OF DEAD PEOPLE WHO RETURN.

It is to be remarked of all verified apparitions that in every instance the narrator invariably records one ever recurring observation : 'I looked at my watch, and, by news subsequently received, found that death took place at that very moment.' The release of the soul from the body is not a 'jump,' is not a flash, as lightning leaps from the cloud of its thunder. It is a tedious moving-time, like getting out of a hired house. Swedenborg says that the death-angels are three days about this business ; and abundant facts exist which lend colour to the statement. Its bearing and importance will appear later on.

A naval officer whose vessel during our late Civil War was stationed on Lake Erie, made a mis-step in the dark and fell overboard, but was saved by a hanging rope dangling over the vessel's side which his hands convulsively clutched as he was falling ; but the shock that he was lost, and thoughts of his wife (in Philadelphia) created an electric flash that startled her out of sleep, and she awoke hysterically screaming "My husband is drowned ! I saw him fall !" her agitation and distress continuing until news, by telegraph, of his safety arrived. Had he been drowned, she would have seen his apparition. Was it any the less so because he was not drowned ?

Lord Brougham looked at his watch when his friend (who died in India) appeared to him in his bath, and allowing for difference of longitude, the apparition and the watch were in accord. The same was the case when Robert Pollok, author of "The Course of Time," appeared to his friend Mr. Borthwick (editor of the 'London Morning Post,') and not only gave him minute instructions about publishing the poem, but also told him where it was to be found in a secret place where he had kept it hidden. Mr. Borthwick looked at his watch, and time of death and watch corresponded as was subsequently proven.*

An old lady of Dutch descent, living in New York (called New Amsterdam when her forefathers were living there) told me the story of her family's ghost. I was intimate with this lady sixty years ago, when I was young. Her relative was a sailor who was drowned at sea ; a young man wearing long hair, as was the custom then. His mother (grandmother to my informant) was an early riser, and the first to go down to the kitchen, in the centre of which stood a long and massive pine table. As she descended the kitchen stairs one morning she was transfixed with horror at sight of the boy she loved, lying prone upon the table, his long hair hanging over its side, and dripping sea-water upon the floor ! She comprehended the import of the phantom, which instantly vanished, and made a note of the time. When the news of his death reached her long months afterwards, her minute and the captain's log agreed.

APPARITIONS DO NOT PROVE 'RETURN' OF THE DEAD.

In the cases here cited, and all others of kindred character, the weight of evidence is with the theory that soul and body have not yet been finally separated ; that an interval of time exists after death before this final break, and that the apparition takes place during this interval. Now, if we consider that in this life it is the animal-man only which obtains recognition ; that the spirit-man is never seen ; that the animal man has a soul independent of the spirit-soul or real Ego ; and that this

* This story was related to me by my friend Madame Colmache, a literary lady of note who knew Mr. Borthwick well and who was her authority for it, his own emphatic words in its relation being : 'And the soul of Robert Pollok stood before me !'

Ego works mediately through this animal soul, we shall perceive that what is seen is not the spirit-soul which has to do with the other life, but the animal-soul which has to do with this life only ; the personality of the recognized phantom being not that of the Ego which has never been seen, but that of the animal-man, the only one of the two which has been seen ; for man is a dual being, an animal-soul man, and a spirit-soul man, the spirit-soul being the real man which continues to live on when the 'dust to dust' creature perishes.

HENCE APPARITIONS DO NOT SIGNIFY A HEREAFTER.

The mistake concerning apparitions and their evidential value is due to the popular but false conception of man, that he is a unitary being in which the soul is the life of the body ; whereas the soul is a spirit-man or entity in itself ; the origin and genesis of which is the spirit world—an entity in which soul means body, and spirit means God ; for it is the body of the spirit-man only which is created. Its spirit is the 'influx of God,' for what the carbon thread and glass bulb of the Edison lamp are to the electric current, such is the spirit-body or soul to the life current of God the uncreated, incomprehensible Dynamo of the Universe. Man's immortality is conditional ; he has none of himself. The electric lamp lives by the flow of its stream ; the current still flows when the glass bulb is broken and carbon has snapped. As the concave of Night is aflame with its stars, so the concave of God is aflame with its souls ; but stars and souls might perish, all of them, and not be missed, for God, the Dynamo, would still exist, and one flash of His Will would light up the universe again with souls and with stars. Man, vain man, proud man, cruel man, venomous man, treacherous man, blind man, is but a floating speck in the sunbeams of God ; less than a microbe and of infinitesimal account ; of no more importance to the stability and the mechanism of this great universe the soul of a man, than the soul of a dog. Inflexible obedience is the condition of existence imposed by omnivorous LAW ; infraction means death, and death means annihilation. Rotten apples are not kept hanging forever on the tree ; nor rotten souls forever in the Universe of Things.

Ealing, August, 1897.

THADDEUS HYATT.

THE DELPHIC LYCEUM OF LONDON.

THE BUREAU OF PREDICTION DEPARTMENT. REPORTED CASE OF SUCCESSFUL PREDICTION.

The following was written through the hand of a lady (Eva A.), at the weekly re-union of the society, on July 7th last, just after the first fighting of the fanatical hill tribes had occurred in the Tochi Valley :—

'This is the beginning of much killing : the river-people are coming to kill : they are coming in a fortnight. They are full of rage, and they will not spare havoc. This is war : this is disaster. The yellow will kill the white and the women. Those priests should not let them. It is Calcutta, and then to the south, and then fire and war and fire and war, and they will kill for two years.'—(Signed) LOMEN (a native of Sumatra).

The outbreak in the Malakand Valley, and at Chakdara (River-people), occurred a fortnight and a few days after the statement, and outbreaks have subsequently occurred in other valleys.

The Bureau is open to record all forms of prediction, prevision, and forecast. Communications may be sent to the Registrar in sealed envelope, with date on which permission is given to open it written outside, and may be withdrawn any time before that date by sending stamped addressed cover.

F. W. THURSTAN, M.A., Director and Registrar.

17, Buckingham Gate Mansions, James-street, S.W.

THERE is a kind of knowledge which many persons shrink from. It is that which involves certain duties and responsibilities which they are not willing to accept. Some will not listen to a tale of woe for fear of arousing their emotions or their consciences. Others will refuse to examine some unwelcome idea lest they should be forced to admit its truth. And others will shun the friendly adviser lest he should convince them of a cherished fault they ought to abandon or a neglected duty they ought to perform. Of course such persons deliberately bar the way of their own moral progress, and adopt instead a retrograde motion. They shut out the truth that would purify and uplift them, and court an ignorance which must end in degradation.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, AUGUST 21st, 1897.

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

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WHY DO PEOPLE FEAR GHOSTS?

Every now and then we get from 'The Spectator' one of those curious little meditative articles which seem to begin in a comfortable arm-chair and end nowhere in particular. Such is its late Paper on 'The Dread of the Supernatural,' in which it propounds the question: Why are we specially afraid of ghosts? The writer goes gently round and round the question; here suggesting an answer, and there answering its answer; here starting a distinction, and there murmuring that there is no difference, until we serenely come to the close, with a repetition of the question, and the mild reflection: 'Why so many of us should be afraid of things which we know will, under no circumstances, do us bodily harm, and which most of us sincerely believe have no existence whatever, is in any case a very curious problem.'

We do not entirely think so. The dread of the so-called 'supernatural' is very little more than the dread of the unknown; and dread is, as a rule, proportioned to unfamiliarity, whether the terror be a burglar or a ghost. 'The Spectator' might just as reasonably have started a discussion on the cause of the special terror occasioned by burglars. What is the burglar like? Is he armed? What sort of a temper has he got? Would he stick at nothing? These are the questions that indicate why we are afraid of burglars; and they are, in the main, similar to the questions that haunt us respecting a ghost. The ghost is horribly unfamiliar. Perhaps we have never been visited by one before. What is he like? What does he want? What harm will he do? Is he malicious? We venture to say that our first ghost excited no more terror than our first burglar; and yet 'The Spectator' actually remarks: 'If a man sees a figure at his bed's head, and knows it to be a man, he is not frightened, while if he really thinks it is not a man but a ghost, he is as likely as not to be terrified out of his wits.' But perhaps this writer never tried a burglar. He reminds us of Hannah More and Sir Walter Scott, who sat up telling ghost stories till they were both afraid to go to bed. But we have known people affected in a similar way by burglar stories and 'The Strand Magazine.'

But we can easily go further afield, and maintain that everywhere the unknown and untried usually excite dread. It is so even with regard to mere opinions. Have not thousands been imprisoned and murdered simply because they held strange opinions? There were times when nothing worse than a new or heretical doctrine served to madden the majority with horror, and drive them on to murder. It is true that we no longer burn the heretic, and that now we only turn him out of his farm or tell lies

about him; but the survivals of the old horror are very real. Young people can hardly believe it, but the first preachers of Free Trade had to face the fury of millions who thought it would ruin England. Now we have got used to it, and even wonder, and quite justly, how we could get on without it. Some of the elders can remember the terror excited by the very name of Buonaparte. Just as some silly people now try to quiet children by threatening to bring in Old Bogie, so they used to quiet them by threatening them with the little French Ogre.

The dread of 'the supernatural,' then, proceeds as much from ignorance as from anything else, and this 'The Spectator,' even while puzzling out an answer to its question, plainly shows. For instance, it contrasts the effect of the dread of ghosts and the effect of 'the prolonged agony of shipwreck.' But that word 'prolonged' makes all the difference. Besides, we are familiar enough with shipwrecks, and the mind can readily feel its way along all its possibilities. A man strongly objects to sleeping in a room that is haunted, says 'The Spectator,' and, 'if you ask him what are the consequences of which he is afraid, he will be unable to tell you.' Precisely; his fear proceeds from rumour, unfamiliarity, ignorance. And yet 'The Spectator' is still puzzled to know why people are so specially afraid of ghosts!

But most remarkable of all is the fact that this writer himself points out what he calls the 'very curious fact' that people seem to be afraid of ghosts 'in an inverse ratio to their belief in their existence.' In other words, the more they believe in them, the less frightened they are by them. Why, of course. When one overcomes one's sense of unfamiliarity and ignorance, dread is very likely to depart. 'The convinced Spiritualist,' says 'The Spectator,' 'sees no difficulty in believing that ghosts and haunted houses are true, and feels little fear at the thought of encountering them; but the man who disbelieves wholly in ghosts, and sincerely thinks that everything can be explained by the operation of natural laws, will, on the other hand, frankly admit that he is so foolish as not to care about sitting alone at night in a haunted room about which he has heard "some very curious things indeed." Though they are no doubt things which he believes can be explained, he confesses to be unwilling to try his nerves gratuitously.' Truly, and that is why we smile. It is ignorance and the unknown again. There is really no mystery about it. The cure for being afraid of ghosts is familiarity with them and some understanding of the laws of spirit-life; and especially knowledge of the fact that we are all ghosts now—every one of us.

But, after all, there *are* special reasons now why people are afraid of ghosts; and these we may find in public opinion and the survival of the old ignorant horror of witches. We are all born into this evil atmosphere of ignorant dread. A medium is, of course, a cheat, or insane, or in danger of insanity; a Spiritualist is, of course, cracked somewhere, or is a fraud or a fool. And, in the atmosphere of these prejudices and prepossessions, we are all brought up. Is it any wonder that we are specially afraid of ghosts? 'The Spectator' makes a puzzle of it, but it all lies very much on the surface.

One remark, however, we must thank 'The Spectator' for. Referring to this special fear, it says: 'It is certainly not a weakness of which mankind has any reason to be proud, and if it could be proved that men can overcome it by systematically accustoming themselves to it there would be reason for rejoicing. People thus trained would obviously be much better qualified to examine into psychical phenomena than those who are liable to be overcome by accesses of fear.' That is an excellent reason for wishing well to 'The Spiritualist Alliance.' 'Unhappily,' says 'The Spectator,' 'the dread of lifting the veil has

enormously hampered investigation.' Very well, then, let us get rid of this 'dread of lifting the veil'; and let us do it in the only rational way—by education, by familiarity—in a word, by investigation.

THE CONNERS CASE AND MRS. PIPER.

A correspondent in America sends us a very long cutting from an American paper, giving what it regards as an exposure of untruth on the part of Mrs. Piper, the medium who appears to have completely satisfied Dr. Hodgson, and who is regarded by our Psychical Research Society as its greatest hope. Our correspondent gives the following brief summary of the story:—

I took a trip to Boston to-day, purposely to get copies of the Boston 'Globe' containing an account of the Connors case, but was able to procure only the paper containing the last article. The facts are these: Young Connors went to Mexico three years ago, and after residing there a year, was taken ill and died, and the American Consul notified young Connors' father of his death and burial. Connors, sen., lives in Vermont, and some time after receiving news of his son's death the old gentleman dreamed that the spirit of his son stood by his bed, saying, 'I am not dead, but alive in Mexico.' This was enough for the old gentleman, who consulted Mrs. Hannah Piper, the noted medium endorsed by the Psychical Research Society, and she told him a cock-and-bull story about young Connors being alive and held as a prisoner in a building in Mexico. Mr. Connors sent Mr. Dodge, a friend of the family, to Mexico to search for his son; but Mr. Dodge was unsuccessful, and returned. Again he was sent to Mexico, guided by the instructions and advice of Mrs. Piper's controls, and again returned unsuccessful. Mr. Connors then applied to the Boston 'Globe' for assistance in finding his son, and the great newspaper sent a man to ferret out the mystery; and in course of time it was proven that young Connors had really died and was buried, and the laugh was against the Psychical Society and Mrs. Piper. That Society and Mrs. Piper have never refuted one single word of the 'Globe's' story, neither has the senior Connors, and it is undoubtedly true. Mr. Connors went to great expense to send people to hunt for his son because Mrs. Piper's controls declared that he was still alive; and even when they returned unsuccessful, she still insisted that he was imprisoned in Mexico. That is one of the strange things in Spiritualism—the untruths told by its mediums.

We must confess that, upon the face of it, the evidence does not show untruth on the part of Mrs. Piper. All turns upon the reliability of the statement that young Connors had died and was buried. But the question which interests us is—What will Dr. Hodgson do, and what will the Psychical Research Society do, if Mrs. Piper is proved to have been wrong? Will she at once become a 'tainted' medium? The Society will be driven, sooner or later, to face this question: and, until it does so, it will never hold the key.

We say plainly that if Mrs. Piper did tell 'a cock and bull story' which was entirely upset, it does not necessarily taint her mediumship. Mediumship is mediumship; and mediumship will never be understood until the possibility of what we may call honest deception is understood. Dr. Hodgson has probably learnt this now; and he will do good service if he can convey his knowledge to the Psychical Research Societies in America and in England.

DECEASE OF MR. W. H. HARRISON.

Many of our readers will learn with regret of the decease of Mr. W. H. Harrison, well-known some years since as proprietor and editor of 'The Spiritualist.' He was for many years an able and earnest exponent of our cause, but of late suffered greatly from declining health, and passed away on the 10th inst., at Wilmin Villa, 22, Chaucer-road, Herne Hill, London, at the age of fifty-six.

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

AN EXAMINATION OF CERTAIN THEORIES PUT FORWARD AS EXPLANATIONS OF SPIRITUAL PHENOMENA.

By 'AN OLD INVESTIGATOR.'

No. I.

In former articles in 'LIGHT,' we have endeavoured to call attention to the only sound method of investigating any phenomena, viz., to observe as many as possible of the facts that occur in connection with the subject we are examining, and to obtain from reliable persons evidence of their experience.

When we have collected such evidence, we may venture to frame an hypothesis which, if it explains all that we have seen or heard, we may hold tentatively. But because this hypothesis accounts satisfactorily for all we have seen or heard, it does not follow that we may not come across some new facts, which may oblige us to reject, or at least modify, our hypothesis. If, however, during our further investigations, we come across facts after facts which are explained by and which we should expect would occur, if our hypothesis were correct, whilst not a single fact occurs which in the least item is inexplicable by our hypothesis or could not occur if our hypothesis were correct, we may feel additional confidence that we are not far wrong.

In what follows, we shall deal entirely with what has occurred in our own personal experience, without referring to any evidence we have received from other persons.

If each individual who has become convinced of the fact of spiritual communication were to give a history of the various items by which he has become convinced, and the doubts which at various times have presented themselves, and how these doubts were dispersed, we might collect an interesting and valuable record which would certainly be of use to those who are commencing an investigation of this subject.

It was on December 21st, 1856, that, accompanied by a retired captain in the Royal Navy, I was driven to the house of a friend of his, to dine, and for me to make my first acquaintance with a 'spirit rapping séance.' At that date I had formed the idea that delusion, or trickery, would explain everything that occurred. Having had a scientific education, being well acquainted with electricity, and having been under the instruction of a professional conjurer, I felt quite competent to encounter tricksters, if such I were to meet.

On arriving at the house I found that the party consisted of my host and hostess, a young lady (the medium), and a clergyman who was even then distinguished as an author. A few minutes' conversation was sufficient to convince me that I had no weak-minded, hysterical people to deal with, and the social position of my host and hostess rendered it very improbable that they were tricksters; but I had come to investigate, and should not be doing my work properly if I eliminated the remote possibility of either delusion or trickery.

During the dinner I was impressed with the sound common-sense of those I had met, and I realised that I was among people who were intellectually far above the average. After dinner we assembled again at the dining-table, which had conveniently accommodated the six of us. Previous to taking our seats I was invited to examine the table and floor. I did so. When we had been seated a few minutes, our hands resting on the table, a vibration took place in my chair, and extended to my body, the table, and the room. I have since during an earthquake felt a somewhat similar effect.

Raps then came on the table, and one or two short messages were given. It occurred to me that this power, or intelligence, or whatever it was, *might* be able to read my thoughts, and as a test I concentrated my mind on the wish that the corner of the table, at which I was sitting, should be raised whilst I tried to press it down. After a few seconds this corner did rise, though I pressed downwards. The medium then said, 'You have your wish.' In reply to questions, the medium told me that the spirit of a brother of mine was beside me, that he had read my wish from my mind, and had complied with it.

I at once asked the name of this brother, which was correctly given, but requiring something more, I asked that he would tell me of something which would prove his identity, and I thought of some words he had said to me the day before he died. Instead of giving these words, he reminded me of a thrashing.

he had given me for an offence of mine when I was about six years of age.

Here were a nice series of facts on which to reason. At the date to which I refer none of the recent theories (except unconscious muscular action) had been invented. The rising of the table could not be accounted for by this theory, nor could the vibrations. The fact of the table rising as it did could not be explained by assuming that the medium could read my mind, for granting that she could do so, how did she cause the table to rise under my hands? I am strong, and I would defy the medium to raise the table by muscular exertion whilst I forced it down. If she were a trickster she might have found out that I had a brother, who was dead, and she might have ascertained his name, but how could she have found out what had occurred between this brother and myself twenty-four years previously, and which had never been known to a third party? That we were mesmerised might be the hypothesis of some persons, but having submitted to the performance of several professional mesmerists, without any effect being produced, I hold that this hypothesis is not based on evidence.

The facts I had seen at this my first séance, although not sufficient to enable an hypothesis to be framed, were yet such as to plainly prove that some power existed unknown to so-called orthodox science, and hence to investigate what this was I considered not only a duty, but a fascinating study. Our host and hostess assured us that what occurred was produced by disembodied spirits. We felt convinced that they were sincere in their belief, but whether after further investigation I should arrive at the same conclusion, was a question to be decided in the future.

About twice a week during some months our host and hostess were kind enough to permit me to visit their house, and to witness the phenomena that took place. Instead of copying from the journal which I kept, giving details of what occurred at each meeting, a summary of the facts will be given.

On one day during the week the party was limited to five, viz., the host and hostess, the medium, the clergyman and myself. On another day one, or sometimes two, strangers were admitted. When the five met, the manifestations were most remarkable. The table would rise in the air as though it had no weight, and chairs at a distance would move up to the table without contact. When we merely sat near the table, and our hands were some distance above it, it would rise to our hands just as a needle rises to a magnet. Messages were spelt out by raps, many of these being in the form of advice for our guidance. On several occasions messages were given me, and names which I could not recognise or remember, but which on further inquiry I found to be the names of persons I had known years before, but had forgotten. On inquiring how the raps were produced, and how material objects were moved without contact, explanations were given with great clearness, showing that the effects were guided by laws.

When a stranger was admitted to our circle the manifestations were usually feeble at first, and were sometimes *nil*, especially if the stranger were unreasonable or silly. The first time that Mr. and Mrs. S. C. Hall visited us the results were remarkable and satisfactory; as they were also when William and Mary Howitt, Robert Chambers, and others joined the circle.

After some months of these experiences we arranged with the clergyman that we should sit together at a small table once a week, during an hour, at his house, to test if we two alone could obtain any results. We obtained tilting of the table and a few raps, but during several meetings we obtained only short messages, such as 'persevere,' 'you are progressing,' &c.

At this date my mother died, and a few days after her funeral a meeting took place between the clergyman and myself. Shortly after we had placed our hands on the table it tilted, at first violently, and then slowly and methodically. The clergyman thereupon remarked, 'Seventy-three tilts, what does that mean?' I remarked, 'That was the age of my mother.'

A message was then given by tilts that I was to go to my father's house (thirty miles distant), to ask him and two of my sisters to look in a work-box in a top drawer in my late mother's room; and I was told that at the bottom of this box I should find a lock of hair in paper, which my father gave to my mother ten months before their marriage; and the words my father used when he gave the hair were repeated. This message professed to be given by my mother as a proof of her being able to communicate.

As I was not aware that such a box was in the top or any other drawer, its contents, therefore, were unknown to me; but for my own satisfaction I went home as directed, and on unlocking the top drawer and removing a few articles, a work-box was found. On unlocking this, we found at the bottom of the box a piece of paper containing a lock of hair, and on the paper was written 'W— to N—,' my father's and mother's names. My father remembered giving the lock of hair, and on my repeating to him the words given in the message, he said he believed those were the words he used.

It was some time after this that we had an experience of what would be now termed 'thought-transference *versus* spiritual communication.' We had a valued friend, the rector of a parish in Yorkshire, who was interested in spiritual phenomena. One morning I received a telegram announcing the death of this friend on the previous evening. On that afternoon I paid a visit to the medium with whom I had so frequently sat. After some conversation I asked if she saw any spirit near me who had lately entered the spirit world. She replied that there was a spirit most anxious to communicate with me, and he would give his name by raps. Try what I would I could not keep the name of the rector out of my mind, but to my surprise the name spelt out was quite different. The name given was the familiar name of a friend, an officer in the army, whom I believed to be in India. On inquiring why this name was given, a message was rapped out as follows: 'My head was cut off, and my body was thrown into a canal—China. Tell my friends.'

This extraordinary statement puzzled me. To the best of my belief my friend was in India, not China, and even in China it was unusual to proceed to such extremities.

Three weeks elapsed without my being able to obtain any information about my friend, and then the news arrived that he and two other Englishmen had been taken prisoners by the Chinese, and they were never seen again. Some years afterwards the father of my friend went to China, to try and ascertain the fate of his son. He learnt that his son, with two other Englishmen, had been taken prisoners, and that a Tartar General, enraged at his son's having been killed in a recent action, ordered the Englishmen's heads to be cut off.

Being desirous to investigate the phenomena in my own house, the medium came to stay with me. After the first evening similar phenomena occurred to those which took place at my friend's house; and on two occasions the large dining-table moved several feet, when no person was within three yards of it.

The above is a brief *outline* of what may be termed our first series of experiences, and with one medium only. Experiences with other mediums occurred later on, but those already mentioned are sufficient as a basis on which to frame, and test, certain hypotheses:—

1st. That the phenomena are due to 'unconscious muscular action.'—This explanation is so childishly feeble that it could be suggested only by a person who was totally unacquainted with the facts.

2nd. 'Cheating and tricks.'—This explanation fails to explain the facts. Cheating, under the conditions, especially in our own house, was impossible, and we were far more expert at discovering a trick than are average persons. But what kind of trick could explain the message given with reference to my brother, my mother, and my military friend? A person who can put forward trickery or cheating as an hypothesis to explain such facts, should be guarded against; he *must* be a lunatic or at least mentally imbecile.

3rd. 'Collective hallucination.'—This is an hypothesis evolved from the imagination of a bigoted mind. It assumes without any evidence that a number of practical, common-sense people, accustomed to use their senses on difficult matters, all suddenly become afflicted by a diseased perception. All imagine that the same thing occurs which does not occur; and for months they are all similarly afflicted, and in exactly the same way. On what evidence is this hypothesis based? It is based on no evidence, but is merely asserted by ignorant arrogance in order to endeavour to prevent facts from being accepted. How does collective hallucination explain the case of our friend in China?

4th. 'Telepathy.'—That one mind can cause another mind to think of a certain subject is a fact which has been known to advanced Spiritualists during at least forty years. But when we wished to test this in connection with the death of our clerical Yorkshire friend, what did we obtain? Not the name

of our clerical friend, of whom we were thinking, but the name of a military friend of whom we had not thought for months, and an account of his death, with details which were verified years afterwards. Will telepathy explain this fact? To claim that it will is puerile.

5th. 'Unconscious Cerebration.'—That is, the brain acts without the individual being aware of it. Granting that the brain may do so, how can this brain-action cause objects to move without contact, raps to be made on objects at a distance, intelligent messages to be given, with information unknown to those present? The facts do not seem satisfactorily explained by the hypothesis 'Unconscious cerebration' any more than they would be if we used the word Mesopotamia.

6th. 'The Subliminal Self.'—This is a recent hypothesis, which seems to be most affectionately cuddled and admired by some minds. The words sound profound and mysterious, and a man who can announce that 'all this is easily explained by the subliminal self' will undoubtedly be regarded by some classes of mind as a great authority. It seems most unfortunate that those who use this term so glibly cannot comprehend that facts are not disposed of by being denied; that there are other clear-headed investigators in the world who have witnessed, scores of times, phenomena which *they* have never seen; and that to frame a hypothesis from very limited data, and to claim that this hypothesis explains everything, is an act similar to that of the man who wrote a history of the geology of the whole earth, from what he had seen a mile round Edinburgh.

And how is it that the 'subliminal self' is so much worse than the conscious self, and persistently tells the most barefaced falsehoods? It tells us, for instance, that it is the spirit of a relative or friend, who was once in the body like ourselves. It tells us that it is able to communicate with us, in accordance with certain laws and conditions. To add force to its wicked deception, it gives us evidence to prove that it is *not* our subliminal self, but another and a separate individual. Here is a problem for those who would have us believe that all the phenomena termed spiritual are to be accounted for by the hypothesis of 'subliminal self.'

Some types of mind may be fully satisfied with this hypothesis as an explanation, just as some types are satisfied that unconscious muscular action is a clear explanation of objects moving without contact. The credulity of incredulity is one of the most interesting manifestations of the illogical brain.

Further experiences will be narrated in another article.

THE BIBLE AND SPIRIT PHENOMENA.

BY THE REV. C. WARE.

For we cannot but speak the things which we have seen and heard.
—Acts iv. 20.

The present article is simply a continuation of that published on August 14th, under the heading: 'The Bible and the Spirit World.' The object of that article was to present, so to speak, a bird's-eye view of the Spiritualism of the Bible. From end to end of that volume we see displayed the operation and influence of the spirit world upon the inhabitants and the events of this earthly sphere of existence, from the story of the angel with the flaming sword, sternly guarding the gateway of Eden, to the touching scene between John and his spirit-guide in the last chapter of the 'Revelations.' The object of these two articles is to substantiate the claim that this movement known as Modern Spiritualism is, even in its utmost variety, its sharp and striking contrasts, in entire harmony with the experiences of humanity in ancient times, as recorded in the collection of writings called the Bible.

The fact which we are dealing with particularly in the present article is that our experiences, as Spiritualists, of communications from the spirit world, and of the phenomena of mediumship, are similar in principle to the experiences mentioned throughout the Bible. The phenomena with which we are so familiar to-day are substantially identical—are at least in perfect harmony with—the means, methods, and channels of communications described in the Bible.

1. In the first place, we find in the Bible that spiritual beings acted upon material objects. It may, of course, be said that it was 'not table-moving,' but that is immaterial to the argument; they acted upon material objects, and used those that were most convenient. If there be any absurdity in table-

communications, it must be because it is a material object, not because it is a table! I have seen spiritual communications given by means of a chair, a book, a little machine called 'planchette,' and other objects. It is simply a question of establishing a *connecting link* between you and your invisible friends, and I do not know anything more convenient for a number of people than a table. If a company of friends desire to put to a test this question of spirit-communion, how shall they proceed? Let them gather around a table, there in the apartments where they are; let them do so in a reverent spirit; let them sing 'Abide with me,' &c., or together repeat the Lord's Prayer, *that* will give the right tone. Will this be stigmatised as 'a frivolous occupation'? Yet *I* have seen two of the very foremost 'Bible Christian' ministers spend a whole afternoon over a *game of draughts*! *That* occupied them from dinner until tea-time.

We find in the Bible that Joseph received communications by means of a *silver cup* (Genesis xlv. 5). Joseph practised divination by means of a silver cup, and there are hundreds to-day who are able to 'divine' character and coming events by means of a tea-cup. This is simply the exercise of the latent clairvoyant and prophetic faculty by means of a material object. Moses received spiritual communications through *two pieces of stone* (Exod. xxxi. 18); the high priest by means of *crystals* (Exod. xxviii. 30). Most Spiritualists are familiar with the phenomena of crystal-seeing. Then remember the magical power of Moses' *Rod*—a wonder-working rod that was! The timid orthodox folk of to-day would look with as much suspicion upon that rod as they do now upon a moving table! A great sensation was created some time ago by the wonderful feat of a boa-constrictor at the Zoological Gardens, in swallowing another boa about as large as itself; but what is that to the feats of *Aaron's Rod* (Exod. vii. 12.), which, though only a *stick*, became a *serpent*, and swallowed up all the other sticks which had also become serpents! Then we have the *wooden chest* called the ark, which was the scene of wonderful spiritual manifestations. Gideon received spiritual communications by means of a *fleece of wool* (Judges vi.); and in the same chapter we find that a *dinner* which he had prepared for his spiritual visitor vanished before his eyes. A spirit that appeared to Manoah went up in a *flame of fire*, rather a startling manifestation—orthodox people would be sure to have smelt brimstone! In 2 Sam. v. 23 a *group of mulberry trees* was made use of; "a sound of going in the tops of the mulberry trees," was the signal for victory. Hezekiah received a communication by means of a *sun dial* (2 Kings xx. 11), Ezekiel by a great variety of phenomena. Turning to the New Testament, we would ask what was the meaning of the *casting lots* mentioned in Acts i. 26, through which the small party of spiritual workers were directed in the selection of a person to complete the number of their circle. The matter is plain enough to the true Spiritualist; the "two men in white apparel" first appeared to them, and then in the regular sitting, a spiritual influence indicated *through a material object* the person to be chosen. Those "two men in white apparel" were not always *visible*, but were present nevertheless. The last instance that we shall mention is one of the most remarkable of all. (Acts iv. 31) "And when they had prayed, the place was shaken, where they were assembled together." Here actually *the house* was the material object for spiritual communication!

2. We also find in the Bible instances of *writing and drawing mediumship*. Note in particular, 1 Chron., xxvii. 12-19. But, as a matter of fact, there are in the Bible many instances of persons being moved by an unseen power to write what their own minds could not have originated. In this modern spiritual movement there are hundreds of writing mediums, one of the most notable being the eminent editor, Mr. Stead. The communication given by the spirit 'Julia,' through Mr. Stead's hand, in the latest number of 'Borderland,' is a beautiful piece of work. It is reprinted in full in the 'Christian World' of July 29th, 1897, and is by far the most suggestive article in that number of the paper. There is also *drawing mediumship*, which I can only thus briefly refer to in this article.

3. We also find in the Bible *trances, dreams, visions, and direct spirit voices*. These are quite ordinary phenomena with Spiritualists of to-day. Look at the significance of *Joseph's dreams*; the wonderful *trance experiences* of Balaam who was made to bless when he intended to curse; the power that came upon Saul and 'turned him into another man.' People were astonished to find 'Saul also among the prophets,' and we

ourselves have witnessed transformations equally remarkable under the influence of the glorious spirit-power that is amongst us in these days. What wonders were wrought by Samson when 'the spirits came upon him'! Ezekiel and Daniel were frequently in the trance state, so were also Paul, Peter, and John; and so, according to Tertullian, were people in days immediately following the times of the 'apostles.' It is only in this dark and thoroughly *materialistic* age that this *Spiritualism* is denied, when men trade upon their own distorted interpretations of 'Scripture,' and preach artistically-prepared 'sermons' for golden guineas. 'Put money in thy purse' is Iago's earnest advice to Roderigo, and I regret to say that this is a motto that largely obtains amongst modern ministers; no matter what else may go by the board, provided you can put money in your purse.

4. We find also *clairvoyance and clairaudience*; the opening of the inner sight to perceive spiritual surroundings and to hear the voices of other beings, and the sounds of another world. This was the case with Elisha's servant and with Samuel, Ezekiel, Daniel, Peter, Paul, John, and many others. The Rev. John Pulsford, D.D., lately deceased, said: 'Through the hand of the Lord upon them, an unseen power influencing them, they found themselves in an inner sphere of the universe; "the Heavens were opened and they saw visions of God."' We have the *direct spirit voice* in the case of the child Samuel, and of Peter on the housetop, and of many others. I have been present at a séance of *four persons* when *eight voices* took part in the conversation; this was at the house of the celebrated mediums, Mr. and Mrs. Hearne, at Stratford, E.; and at that same sitting, the spirit of a gentleman known in the body as 'Mr. Robinson,' a relative of the Hearnese, spoke to me personally in the direct voice for about ten minutes; a clear sonorous voice, giving me a message of counsel and assurance which it is precious to remember at this moment. Oh! that there were more of these direct voices from the unseen heard to-day amongst men!

5. *Materialisation* frequently took place in Bible times; sometimes of *a hand*, sometimes of *part of a body*, and often of *the whole form*. In Ezekiel ii. 9, we read: 'And when I looked, behold a hand was sent unto me; and, lo, a roll of a book was therein.' I should like to call special attention to this 'hand' with 'the book therein,' and to the 'part of a hand' at Belshazzar's feast, and to ask further: What is to hinder these selfsame appearances from occurring to-day?

6. Finally, we have *the power of healing by laying on of hands*. In this respect the whole body of Christian ministers ought to be utterly ashamed to see how little their "Christianity" of to-day corresponds with that described in the New Testament. What marvellous results might be wrought by the thousands of spiritual teachers by the exercise of their healthful life-giving magnetism upon those who are debilitated and suffering; and no injunction in the New Testament is more earnestly given than that they shall "lay hands upon the sick and they shall recover." How extensively was this injunction carried out by the spiritual workers of the first century. Even by handkerchiefs and aprons that had been magnetised from the body Paul healed the people of their diseases (Acts xix. 12); a kind of work that is being done daily by scores of men and women in all parts of the Spiritual Movement. Oh! ye men and women who are full of exuberant life and healthful vitality, lay your hands upon those who are weak and suffering and heal them! The writer of this is grateful for the power he has been able to exercise for the removal of suffering; and it is with him a deep-rooted conviction that this phase of mediumship is yet destined to do more than anything else to convince the people of earth of the truth and blessedness of Modern Spiritualism.

THE MYSTERIES OF MEDIUMSHIP.

We propose to publish in our next issue a report, by Mr. Brian Hodgson, of Birmingham, descriptive of séances with Mrs. and Miss E. Read. The narrative will be accompanied by portraits. Miss Read's mediumship has already been noticed in 'LIGHT.'

LONDON SPIRITUALIST ALLIANCE, LIMITED.—The Treasurer gratefully acknowledges the contribution of one guinea from Mr. G. Pearce Serocold towards the cost of fitting and furnishing the new offices.

DO THE INSANE CONTINUE SO AFTER DEATH?

We have received the following from a correspondent resident in Florence. We fear that our friend's English may not be, in some points, altogether intelligible to our readers, but we have no doubt that upon the whole they will be able to get a sufficiently good grasp of the writer's meaning:—

QUESTION: What happens to the insane after his death? Does he continue in his insanity or become in normal state?

ANSWER.—COMMUNICATION TRANSLATED.

No. The insane does not remain such after his death, if his lunacy is not voluntary—to wit, if it is only a physical disease, or obsession by evil spirits. Of the corporal sickness I do not speak: everyone knows that death ends that infirmity, while the moral malady remains. Various are, however, the cases of that moral disturbance which you call madness, and they present two different aspects, which give an answer altogether opposite to the question. The moral disease, or spiritual insanity, being rooted in the spirit, does not cease with the body, but follows the spirit in another life. Hence it would seem natural that every insane person affected in the spirit, should remain such even after death. However, should it be so, where would be the free-will of a human being? Doing away with the physical disease, every spiritual disturbance is bound to the man's will, accepting or rejecting in moments of rest, which are the scale of the moral status of madness. He who in those moments rejoices in his own condition and delights in the wrong done or to be done, and even contemplates some further wrong, is only accountable to God for his deeds, and consequently after death remains in that condition, which is his normal one. On the contrary, I tell you that that one is more insane for us in his bright intervals rather than in those of madness, in which he only shows the projects of his evil mind. Certainly he is suggestioned, but by himself, not by others; whilst the insane persons who, in the moments of rest, feel ashamed of and regret their deeds, return after death to their normal state, which, truly, is their natural one.

Usually, these are suggestioned spirits, but not through their own fault, not because they had attracted evil spirits or adverse powers by thoughts, aspirations, or bad doings, but because they fell into possession through weakness, trick, others' vengeance, or any other cause whatever, independent of their own will.

It is thus clear that of three classes of insane, one only retains madness after death; that is, those who are so by their will or their wickedness, and who are not released until they follow better ideas or embrace other sentiments.

Evil spirits are certainly accountable for this insane class of people suggestioned by them, but the latter must answer for the cause of the effects; that is to say, for having attracted the evil spirits and placed themselves in their possession, doing wrong for the wrong. Instead, the former are responsible for the evil done by an insane, out of himself, he suffering thereby a punishment with reference to previous life for a similar fact. Now, if your earth is the purgatory of souls, how could the punishments of a spirit (which suffers torture unheard of, as the possessed one does) be prolonged beyond the grave?

None changes state by dying; the wicked goes with the wicked to continue his life, and the good with the good.

Thus, the wicked insane re-enters only into his own element, insane by nature, inasmuch as all wicked are insane, for wickedness is a lunacy common to the man who disregarded (for a time) the way of virtue.

The insane good re-enters also into his natural element. He goes with the good, leaving behind him the disease of his mind cured by grief, the supreme medicine of spiritualistic diseases.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.—ARTHUR P. STANLEY.

PROPHECIES FULFILLED.

We quote the following from the 'Philosophical Journal,' San Francisco :—

Oakland, June 30th, 1897.

About the middle of July, 1894, I went with a friend to a spiritualistic camp-meeting, which was being held at Oakland.

Neither my friend nor I had ever attended anything of the kind before and we were simply actuated by an idle curiosity to go, in order to pass away an hour. We were both jocosely sceptical and inclined to treat the whole business with levity. However, the sequel will prove that in my case, at any rate, I could not afford to be facetious on the subject.

On entering the tent my friend and I took the rear seat, as a point of vantage, as we then could observe every movement in the camp. After certain questions had been answered for the audience by Madame Montague, a circle was formed, my friend and I still keeping as far removed from the platform as possible. The business of the meeting proceeded. The mediums mingled with the community, answering questions, &c.

My friend and I sat, as I thought, unobserved, as none of the mediums thus far had given us their attention. After an interval of about ten minutes, Madame Montague, who had hitherto preserved her seat on the platform, rose, walked across the circle, and stood opposite me. She told me that 'spirits' desired to communicate with me through her. I asked her to please proceed. She then told me that I was about to meet with a severe accident. She described in detail all that she could see, in regard to the accident which was to happen, the chief point of which was that the vision revealed me as struck down by something which burst over me, and I was picked up seriously hurt.

It is not necessary for me to enter into all the details of that meeting further than to state that Madame was so impressed with the nature of the accident that she begged me to call again in a fortnight as a great danger was hanging over me.

I left the meeting still sceptical, blaming myself for my folly in having ever attended the same, and telling all my friends what nonsense I had been listening to. I did not return to see Madame in a fortnight as desired. However, on August 13th I met with the accident which Madame had described. My ship was loading barley at Long Bridge. I was standing at the main hatch when a sack of barley shot out of the sling, striking me on the chest and knocking me to the deck; it burst on me. I was picked up with my back seriously hurt and could not walk for ten days. Had I been two inches nearer the hatchway the sack would have fallen on my head and resulted in a broken neck.

Madame also told me at this time everything concerning my family in England; events which I full well knew, and also events which I was not acquainted with and which afterwards took place, connected with them. She told me that during my homeward passage my ship would be struck by a whirlwind, and begged me to be very careful in regard to the stiffening of the ship in her loading, for she could see the ship upset by a whirlwind. This event happened.

In summing up all this, I cannot help feeling that there must be something more than mere coincidence, as many people remark, in Spiritualism, and the power developed by those who make it their study. Although entirely ignorant of the subject, I confess that I cannot possibly be a sceptic now, since the above experience has quite altered my views.

THOS. F. MILMAN,

Master Ship Crown of Denmark.

Captain Milman sailed from Oakland for England on July 6th, and is a confirmed Spiritualist.

MR. W. J. COLVILLE has given seven lectures in Edinburgh, under the kind auspices of Lord and Lady Bennet, at 5, Blantyre-terrace, terminating on the 12th inst. Mr. Colville's farewell meeting took place at Daulby Hall, Liverpool, on Friday, 13th inst. Letters, &c., should henceforth be addressed, care of 'Banner of Light,' 9, Bosworth-street, Boston, U.S.A.

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,

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.]

The New Encyclical.

SIR,—Will you allow me to call the attention of your readers to 'Potentiæ Creatoris,' the new Encyclical 'to all the churches of God'? It is not of this earth. It comes from a much higher source, and is really and truly the crown and complement of Christian doctrine as taught by Jesus Christ. It is to be had of Mr. Watkins, 26, Charing Cross. It reads like a continuation of John's Gospel—the style is John's, as we have it. It should be in the hands of every Christian teacher. I.G.O.

'Salted with Fire.'

SIR,—I noticed in 'LIGHT' of August 7th on p. 375 an extract from a letter headed 'Salted with Fire,' stated to have been received by a physician; and his note thereon. With the physician's note on the extract I need not deal, as (without throwing any light on the meaning of the text 'Everyone shall be salted with fire,') it merely states what is obvious, viz.: that the idea suggested by the extract from the letter is a 'ferocious idea,' and the physician, rightly or wrongly, couples this ferocious idea with orthodoxy.

I would point out that the writer of the letter from which the extract was taken does not appear to realise that St. Mark's Gospel, like all Holy Scripture, is *mystical*, and can only be rightly understood and interpreted from the standpoint of the mystic. The meaning of the passage in question, therefore, is *not* to be found on the face of it, is *not* to be found in the letter of it, but it must be sought for and can only be found in the *spirit*. The letter of Holy Scripture is deadly, it killeth; but the true intent and meaning thereof, which is the spirit thereof, is wholesome and life-giving. The Christ, like all the prophets, spoke in parables. Without parable spake he not unto the people. It is also equally clear that the people, by reason of the hardness of their hearts and the dulness of their spiritual perceptions, saw without perceiving and heard without understanding. If anyone doubts that all Holy Scripture requires to be interpreted mystically or spiritually let him read and study 'The Perfect Way,' written by Edward Maitland and the late Anna Kingsford. This book is a very golden treasury for the mystic and for him who would know what mysticism means.

But what does the passage in question really mean? It is written, 'Everyone shall be salted with fire.' To my mind not only is this text perfectly intelligible, but it is obviously true. In the first place, 'fire' and 'salt' are used to denote the same thing. What fire is, that also is salt. Now, 'fire' is used as an equivalent for spirit or God. God, as fire dwelling within us (if we will give Him entrance), will burn up and annihilate all that is bad in us, will give warmth to our souls, and will give light to our eyes. 'He is as a refiner's fire.' God, as salt in us, will heal our diseases, and will preserve the good in us from death and corruption. It is this spiritual fire that we all need. It is this spiritual salt that is good, that we must have in ourselves if we would be preserved. It was this spiritual salt that the disciples had in themselves when the Christ called them 'the salt of the earth.' Our own lower nature is the sacrifice that must be salted with fire. The fire will purify and transmute, and the salt will heal and preserve. It behoves each of us to see that this salt does not lose its savour so far as we are concerned, and so become of none effect in us.

I have in my possession a book of sermons preached by the mystic John Everard, D.D., printed in the year 1659. This book is entitled 'The Gospel Treasury Opened.' I believe it can be picked up at many of the second-hand book shops in London for a few shillings. It is worth buying. The first sermon in this book is on the subject with which I have been dealing and a perusal of it will greatly benefit any percipient reader.

Mulgrave House,

SAML. HOPGOOD HART.

Sutton, Surrey.

Appeal for a Persecuted Spiritualist.

SIR,—Seeing that an appeal has been made in your columns on behalf of Mr. J. Hocker, I wish to inform your readers that, as secretary to the Order of Progressive Spiritualists' Council,

I shall be glad to receive any donations or subscriptions they may generously send to help him in his time of need.

Some small assistance has already been given from the Order of Progressive Spiritualists' funds, and as it is very necessary that regular help should be rendered for the next few months, it is to be hoped that through the co-operation of kindly friends with the Order of Progressive Spiritualists' Council this may be duly accomplished.

164, Broughton Road, (MRS.) M. H. WALLIS.
Pendleton, Manchester.

[Mr. C. Delolme, whose letter appeared in last week's 'LIGHT,' writes to acknowledge the receipt of £1 ls. from Mr. and Mrs. Livens on Mr. Hocker's behalf.—'Ed. 'LIGHT.']

SOCIETY WORK.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, N.—Next Sunday, at 7 p.m., Mr. and Mrs. Brenchley; clairvoyance at 8 p.m. Thursday, 26th inst.: Medium, Mrs. Brenchley; for members only.—E.B.

85, FORTRESS-ROAD, KENTISH TOWN, N.W.—Mrs. Spring and officers of the Dawn of Day Spiritual Society propose holding a social evening on Sunday next, 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.—M.H.B.

EAST LONDON SPIRITUALISTS' ASSOCIATION, WORKMAN'S HALL, STRATFORD.—On Thursday last Mr. Brailey addressed us, the subject being chosen by the guides, followed by psychometry and clairvoyance. Mr. Grant also spoke. On Sunday last Mr. J. J. Morse spoke to a large audience, and his guides gave an interesting address. Next Sunday, at 6.45 p.m., Mr. J. Butcher, trance medium, will address us. Strangers are particularly invited.—WILLIAM A. RENFREE, Sec.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last a new order of things was inaugurated by way of an open circle in the morning at 11 o'clock. In consequence of its success, it will be continued until further notice. Next Sunday, at 11 a.m., public circle; door closed at 11.15 a.m., sharp. At 3 p.m., Lyceum. At 6.30 p.m., Mrs. Bliss will occupy the platform. An early attendance is necessary, as our space is limited. Persons wishing to join this mission as associates or members, are requested to send in their application to Mr. W. E. Long, 12, South-road, Camberwell, S.E.—COR.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last a large audience assembled and accorded Mr. G. H. Bibbings a hearty reception. He delivered an impassioned address entitled 'Eternal Upwardness.' The audience continually manifested their warm appreciation of the noble utterances which fell from the medium's lips, the lessons taught being of a high order. Indeed, the whole address created a great and what must prove a lasting impression. At the close of the meeting numerous members of the audience personally expressed their great appreciation of the address, many of these expressions coming from experienced Spiritualists of many years' standing. Prior to the address Miss Annie Hughes, the well-known vocalist, sang 'The Better Land.' Next Sunday evening, at 7 p.m., Mrs. Green, of Manchester, short address and clairvoyance.—L. H.

FOREST GATE SPIRITUALISTS.—Last Sunday night, in the hall of the Forest Gate Centre (opposite the G.E.R. station) of the East London Spiritualists' Association, the principal platform speaker was Mr. W. Ronald Brailey, and the seating arrangements were taxed. Mr. Glynn Grant, the president of the association, presided. The subjects chosen by the audience were, by one of Mr. Brailey's controls, enlarged upon in poetry of a high order; and another guide—a rev. gentleman and an impressive preacher in earth-life—rivetted the attention of the large company for over half-an-hour, while in eloquent and graphic terms he depicted his entry into Summerland and his experiences there, with drawbacks to progress from deep-seated orthodox convictions. The choir, under Mrs. Brailey, a quiet but valued worker in the Centre, gave a special rendering of 'We've sighted the Golden Gates.' Next Sunday evening Mr. Peters, clairvoyant and psychometrist, will give his services.—G.G.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—Mr. Peters' psychometry (every Thursday) continues to give eminent satisfaction. On Sunday last Mr. H. Boddington continued the discussion which opened in Battersea Park on 'Prayer,' illustrating its worth principally as a spiritually beneficial exercise. Mr. Dickenson opposed on the usual materialistic lines. Next Sunday, at 8 p.m., Mrs. Barrell, clairvoyance. On Thursday, at 8 p.m., Mr. Peters, psychometry.—H. B.—*Battersea Park Open-Air Work.*—Rain prevented a meeting in the afternoon. In the evening Mr. Adams dealt with the subject of 'Biblical Spiritualism' in a forceful and telling fashion. His illustrations were apt and well chosen, Mrs.

Boddington followed on the same subject, and answered questions at the close. Interest was so well maintained that our audience stayed in spite of the occasional showers. Next week as usual, at 3.30 p.m. and 6.30 p.m. Usual workers.—H.B.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-LANE, LONDON, N.—A debate had been arranged for last Sunday, between Mr. White ('Evangel') and an orthodox opponent; but the latter did not arrive on the scene until an hour after the time appointed. Meanwhile Mr. Jones had addressed a deeply interested audience. The debate was entirely a one-sided affair, as our opponent was not acquainted with the A B C of the subject, and did not quite know whether to attribute the phenomena to fraud or 'devilism.' In the evening Mr. Jones conducted the service in the hall, 14, Stroud Green-road, and spoke on the need for quiet. He thought quietude of mind essential to spiritual development, and gave instances of the power of quietude to fit us for our everyday work. Invisible helpers (through Mr. Jones) enforced the lesson and gave some very helpful advice for soul culture. On Sunday next a meeting will be held in Finsbury Park, at 11.15 a.m., when several friends will speak. In the evening the usual spiritual service will be held in the hall, 14, Stroud Green-road.—JOHN KINSIMAN.

MR. AND MRS. EVERITT, MRS. GREEN, AND MR. G. H. BIBBINGS IN YORK.

These leading lights in the spiritual movement have been on a visit here and have ministered to many friends in this ancient city. The arrangements appear to have been made by our spirit friends, no effort or inquiry being made by me, yet all working together with purpose at one time. The public meetings were held in the Victoria Hall, where, on Tuesday, Mrs. Green delivered a fine trance address on 'The Immortality of the Human Soul,' followed by clairvoyance, which in every case was absolutely correct. One startling case was that of the spirit of a young man who had been recently killed on the road, being fully described to the person in whose arms he died. On Wednesday the subject was 'The Mission of Spiritualism,' again followed by successful clairvoyance.

On Thursday, at the tea table, Mrs. Green exhibited her marvellous gifts of intuition and soul-reading by describing the surroundings of those present. After tea and a walk through the garden and vinery, Mr. Everitt conducted a meeting in order to give the York friends an opportunity of witnessing the manifestations of spirit power through the world-renowned mediumship of Mrs. Everitt. After Scripture reading, prayer, and hymn, we had loud rappings on different parts of the table. The lights were lowered, and then came the whispering voice of a female purporting to be the spirit daughter of Mr. Dawson Rogers, of 'LIGHT,' followed by 'Znippy,' who in manly voice astonished and entertained us by his ready greetings and answers. These direct and audible spirit voices appeared to proceed from a point about two feet above and behind Mrs. Everitt, and moved a yard or so on either side. The voice joined us in the singing, and continued while Mrs. Everitt was speaking to him and us. Then followed those wondrous spirit lights and faces floating about the room, and materialised spirit hands patting and grasping our hands. The meeting closed with short addresses and prayers by our local mediums.

On Friday evening at the Hall, with Mr. Everitt in the chair, Mr. Bibbings gave a trance oration on 'Life or Death—Which?' It was a rich and powerful blending of history, poetry, and science, with dramatic and emotional effects. Although I have had twenty-seven years' experience in these matters I had no idea there could be such an instrument as this in voicing the thoughts and language of heaven. Never has voice sounded with richer thoughts or grander tones. Pity that thousands did not hear him, but we will give them a better chance next time.

After supper Mrs. Everitt gave another meeting, when, in addition to other wonders wrought in our midst, Mr. Bibbings had the unspeakable satisfaction of speaking to his dear, sainted mother, whose voice gently and audibly counselled, comforted, and encouraged him in his great and noble work. He left us on Saturday for London. These visits are over all too soon; but there are other fields requiring these labourers. We hope they have been benefited by their first visit and will come again. May God's blessing follow them!

Mr. and Mrs. Everitt have left for the North, and it is their intention to call at Bradford, Halifax, Manchester, Liverpool, and Blackpool later on. J. SLATER.

TO CORRESPONDENTS.

- 'J.R.'—Thanks! Shall be used as soon as opportunity offers.
- 'A. J.'—Will endeavour to find space for your interesting communication at an early date.
- 'E.G.,' 'R.C.' and 'W.R.T.'—Communications received. Hope to give them insertion in our next issue.
- 'T.R.C.' (Bognor).—We wrote a private letter to you to the only address you gave—'Bognor'; but it was returned—marked 'Unknown.'

IMMORTALITY AND SURVIVAL.

In attempting to satisfy the request of 'C.Y.L.' ('LIGHT,' July 24th), that I should explain my conception of individual survival as a consequence of the radical unity of the human race, I can offer only an imperfect sketch of the argument, which for its due exposition would require a treatise. I shall endeavour to show what is the 'condition' of immortality, and that the principle, so far from presenting annihilation as an alternative, offers us the conception of progressive stages of temporal life in correspondence with every degree of individual consciousness of community.

The conception of radical unity is that of a true whole, of the whole as a true individual. In Nature this idea is represented by the organism, as to which I will borrow a few words from Professor Caird: 'The life of the body is not a principle that dominates over dead members, and uses them as instruments to realise itself; it is *in* all the members, so that each of them in turn may be regarded as means and end to the others. There is, no doubt, a unity of the whole that subordinates all the parts; but it only subordinates them, so to speak, by surrendering or imparting itself to them, and giving to them a certain independent life—a life which, though embraced in a wider circle, is still centred in itself. . . . The independence of the separate organs in the body must not be such as to break their connection with each other, and with the unity of the whole. But this connection is maintained, not by an external subordination, but by the completeness with which the life of the whole is communicated to the parts, so that, to realise themselves, they must become subservient to it . . . a macrocosm made up of microcosms, which is all in every part.'*

This mutuality or reciprocity of life, and guarantee of the parts by the whole, applies to all the cellular constituents, which are derivative sub-individualities. The higher we ascend in the hierarchy of natural organisms, the more admirably is this idea of dynamic stability developed. But it belongs to the definition of the lowest and simplest. The organism as such is perfection in sub-intelligent nature—its kingdom of heaven. And religion in Nature is represented by the capacity of the inorganic to be raised to the organic rank. That is the perennial and incessant 'miracle' of transubstantiation. Nature is atoned in the process of organic assimilation. The material yields its exclusive externality and elementary independence to assimilation. In the sub-conscious order of Nature this yielding is not voluntary; on the other hand, the resistance is merely passive, and in the moment which answers to voluntary self-surrender becomes a vital *re-action*. This *re-action* is what the organising principle imperatively wants for its own realisation or manifestation, and is the function to which the *resistance* of the unatoned element is converted in and by entering the organic unity.

The organism, then, is the type of integration, the natural solution of the problem of the One and the Many. Organic unity is that in which elementary externality and mutual exclusion have given place to a distinctive community of life, an *inwardness* of relation, or intussusception, in which the organic will, so to speak, is omnipresent in innumerable centres of *re-action*. The idea of totality is that of the internal essentiality of relation; one is *not* without the other; the particular is not an independent unit *per se*, but a constituted factor; corporal unity is not obtained by an addition sum or by accretion, but is differentiation or membering from a unitary centre. *Begin* with the element, the particular, so-called individual, and all relation must be conceived as merely external; there can be no mutual penetration, no vital union. In the inorganic is no true unity, relation being in the form of externality;

instead of intussusception we have cohesion. The atom is a hypothetical fiction. If it existed it would only be as a metaphysical entity, because it could not occupy, or have the form of space, that form being infinitely divisible.* It is simply the conception of the mathematical point, no multiplication of which could constitute the space-occupying molecule. Thus, in lifeless matter—or what passes for such—we find the same truth as in the organism, that *relation is the fundamental fact of existence*. All mental detachment of 'things' from the constitutive relation is a fictitious abstraction, and hypostatizing. The datum of sense from which we seem to pass for the first time to relation, itself being the existent *prius*, is already a composite. Related terms are nothing out of relation; they have been severally constituted by relation, and it is only as an internal system that each becomes a unit for external connection with others. This several synthesis gives us the notion of several being; we first discriminate relation externally to the synthetic unit, and then conceive relation as adjectival, accidental, unessential. The difficulty felt in this statement arises from the sense-prejudice that being is not only *in* ex-istence (its phenomenon or manifestation), but *is* existence. Sense insists on its manifold datum as a unit. The truth in this insistence, in that prejudice, is that manifest unity is wholeness, differentiation held together. Differentiation is at the same time and necessarily relation of the differentiated *inter se*—a truth lost sight of, by-the-bye, in the one-sided definition of thought as *simply* distinguishing. To distinguish *is* to relate, and a universe constituted by thought is necessarily a system, as indeed the term 'universe' implies. But sense-understanding sets up a 'nulliverse' (to use a term invented, I believe, by Professor James). Things cannot be, as it has been expressed, indifferent to their difference. For there is *not* 'room for all'; there is not room for two, if independent reality is claimed for each. Multitude without originating and binding unity is already a contradiction—not one of those contradictions of *or within* reason which bring the immanent dialectic of reason, transcending and reconciling them, into view and manifestation, but a contradiction *to* reason. For it is the attempt to set up a difference which shall not be at the same time a relation.

But the astute critic will tell me that I have already contradicted myself, because I said just now that 'in the inorganic is no true unity, relation being in the form of externality (cohesion).' That seems to make the inorganic just nothing at all. On no account would I have this objection overlooked, for it affords the point of transition my argument here requires. It carries me to 'the process.' Nature is intelligible only when the process is complete, when the idea is fulfilled, in the organism. The idea is relation. Externality of relation is the first 'immediacy' or appearance, of the idea. Because the truth is *in* Nature, relation must be already represented, *ab initio*, in the appearance, in the sensible. There must be, that is, an apparent wholeness in the datum of sense. That is cohesion, which may be defined as the *internality of the external*, or a compulsory affinity of the repulsive external (the *forced* peace as first stage of the social union). But thought does not endure externality, and life is the process of thought. Therefore Nature, as living, does not rest satisfied with the externality of relation, with cohesion; she does not 'leave it alone.' Already in her chemism she converts the mechanical forces, but she perpetually urges to the perfection of the organic unity. And as the process of thought is mediation, passing from the abstract affirmation of the first immediacy, *through* its negation to the higher concrete

* Infinite divisibility is a consequence of the subjectivity of magnitude. Our microscopic minimum is merely relative to our magnifying power; the sense-perception of a mite is just as valid a standard as ours, and to the animalcule we can only discover by the microscope, our microscopic minimum would be a partible magnitude. There is no absolute minimum; magnitude is necessarily relative.

* Caird's 'Hegel,' p. 178.

affirmation—the mediated immediacy, the truth, the totally related—so, in the life of Nature, the same process of mediation is throughout apparent. We have already noticed it in the negation of elementary (which is abstract) independence, in organic assimilation. Equally apparent is the mediatorial law of ascent in Nature, each higher organic degree assimilating the proximate lower, and the vegetable taking up the inorganic elements. If we understand life as a logic, we shall no longer object to contradiction in an abstract moment of it, for the abstract is the self-contradictory. Only in the perfect is the imperfect intelligible, only in the whole the part, only in the end the beginning.

Thus do we find the idea of religion in Nature. It is the doctrine of the Whole, of Integration, of completion, or perfection. Religion is therefore only supernatural, in so far as personality itself, the higher sphere of its operation, must be so regarded. If once we have made it clear to ourselves that religion in the complete generalisation of its idea is the universal science of vital process, the current antithesis of 'religion and science' will be no longer admissible, and we shall only acquiesce in the restriction of the former term to spiritual biology, in consideration of the appropriately distinctive character which the same process of life exhibits when its significance lies in the sphere of consciousness and personality. This difference has now to be briefly indicated.

The first and radical distinction of the impersonal products of Nature from self-conscious spirit is their *finality*, an interior limitation which cannot be transcended. Corresponding to this, and consequent upon it, is the limited *term* of their existence. They belong altogether to time, because time satisfies their idea. The law of preservation in Nature is not identity, but re-production. The particular individual in Nature has no intrinsic, because no progressive, value. The individuality of the idea is coincident and contemporaneous with its expression. *This* plant, *this* animal yields altogether to the time-form; it is the temporary embodiment and expression of the idea, not a free and expansive self-consciousness. For that, indeed, the type-idea has no occasion. The specific type is satisfied with its expression, and has no reserve in itself to bring to progressive manifestation. And as it therefore makes no demand upon its products to realise a deeper ideal inwardness, they have nothing to bring back to it, and no other duty than simple re-production. Only the Infinite Spirit says, and says to man, and of man: 'My word shall not return to me empty.'

For this is what self-consciousness means: That the present determination, in relation to which, but in self-distinction from which, we say 'I,' is not final, not exhaustive, not adequate. My realised character, the subjective phenomenon of myself which I know in experience, does not contain or satisfy me; to say 'I' is already an implicit (not yet explicit) appeal to the infinite Humanity, the infinite re-action on (which is appropriation of) the infinite universal action or thought—God in man. The process of life as personality or self-consciousness is to make that most proximate and real, which is at first most remote and abstract—the universal in us, or humanity itself. To the modern mind, still infected with the Nominalism which for centuries degraded philosophy, humanity, like every other universal, is an unreal abstraction. There are only particular human beings, who, consequently, can only stand in an external or accidental relation to one another. It follows, also, that the Ego, apart from its actual determination or conscious content, is itself an abstraction. It cannot reach potentially into the reality of the universal, for there is no universal. Thus the soul has no inward or central source from which the Ego can be re-determined. Nominalism was the great mediæval attempt of the spirit of negation to destroy Christianity, because in Christianity the idea of the Universal Humanity, divine and personal, organising and

integrating the race in consciousness (as it is already and eternally integrated in truth or God's thought), first came to recognition in the world through the form of history—the first 'immediacy' of the idea. Christianity is the doctrine of individual immortality because it is the doctrine of the Whole, the true organic whole or soul-body of humanity. Every organism subsists by conversion of elements—become cells—to the universal spirit or organic life, which is in each and all as the 'will' of each and all. The organisms of Nature being subject to the law of temporal reproduction, that is also the law of the cellular constituents. The organic life and purpose is answered by replacement or succession within the organism, just as the type-life or purpose is satisfied by a total reproduction or succession of the organism itself. Nature, sunk in time, cannot rise to the conception of identity, which belongs to eternity. 'All flows.' But the Ego rises above the flood, and in the form of its self-affirmation is indifferent to the transitoriness of its matter, or content of consciousness. It is the extrication of the *form* of the eternal from the 'matter' of transience or time.

But mere formal identity is empty. It is sustained as bare self-distinction from the non-Ego, internal and external, apart from which it has no content. Thence arises the apprehension of extinction. Our negative self-consciousness depends on a relation which is transient. It is the presence of a not-I which mediates the act of self-distinction. For the internal content of consciousness, memory and all the thought and feeling conditioned by external occasion or interest, is still mere psychical objectivity, not my identity, not myself, accidental, perishable. Of what avail is my identity, as an eternal form, if I may die of inanition by the withdrawal of temporal things? Such a withdrawal will apparently happen at my physical dissolution. Even if that dissolution is not itself at once an end of me, surely without an organism relating me to a world, I must very speedily and literally be 'bored to death'—or gradually lapse into a sleep from which only an organic renewal could awaken me. That is the consequence if the particular individual is regarded as essentially independent, thus only externally related. The claim to self-subsistence reduces consciousness to a contingency. The apparent mere externality of relation, which makes us imagine ourselves established severally in an independence of being, is the defect of our present consciousness. The same fallacy infects our doctrine of knowledge. For all relation is a knowing, and its externality is arrest at the surface, which satisfies neither affection nor intelligence.

Knowledge in its deepest idea is love,* penetrating the object, making the 'other' the 'own.' That all the 'that' shall be 'mine' is the ideal of intelligence—with recognition of the mutuality as between knowing subjects. No one says truly 'I' who says not also 'mine.' But claim is only realised by sacrifice. To make another truly my own is to find myself in the other, to give, to lose myself therein—thence the mutuality; for you to be my adjective, I must be your's. 'There is no gain except by loss.' That is the total, or organic, life. For unconscious nature, the truth is at once recognised as 'scientific.' All nature is a death unto life. But apply the same truth to intelligences, and our 'Masters in Israel' will know nothing of it. It is only 'a figure of speech.' Yet it is the whole of religion, the inmost teaching of Christianity, as it is the scientific generalisation *par excellence*—unity of law or process. Not one law for external nature, and another (or none) for intelligence, but a single and real logic throughout, same in principle, differing but modally in operation and result. 'Omnia fiunt eadem, sed aliter.'

To be immortal is to be *established* in life. It is to have

* The reader will hardly need to be reminded of the frequent sexual significance of 'knowing' in the Bible. The word in the carnal sense occurs also in our criminal law.

done with the arduous and doubtful struggle for existence, which is the incompleteness of the spiritual process. That process is a progressive self-consciousness by crucifixion of the separative will which has crucified the universal in us. ('Christ is not less a cross to the world than the world to him,' says Baader.) It is just that as conscious and voluntary which in Nature is unconscious and involuntary. For personality, to be fixed in the reciprocal totality of the organic life is to be conscious of that life as the subject of all particular subjectivity. Our self-conscious individuality ceases to be precarious as it ceases to be exclusive. Being conscious of ourselves as relative, we are sustained by relation. When we consider the converging streams of influence which would enter each of us as an expanded consciousness of relation, we see the consequence that a knowledge of oneself would become the knowledge of a great sphere of humanity, and one's own individuality would be felt as a point of reception and distribution, or as a reactive basis, determining but not excluding. As the 'point' in space, taken abstractly, or 'for itself,' is nothing, but is real in determining the relation of lines, so 'I' am only real in the function of ministering to the reality of the figure of a concrete humanity. Of the plenitude and intensity of the individual life thus conscious of a totality of relation, it is unnecessary to speak. The present argument is concerned only with the guarantee of stability afforded by conscious membership of an organic whole. That is eternal life.

In Nature the organic whole co-operates for the maintenance of the particular cellular integrity. But as the cells are not persons, this love of all for each—which is the same as the total self-love or self-affirmation—is in Nature satisfied by cellular substitution or reproduction. It is not *this* constituent, but *such* constituent that is wanted, the *relation* being thus unaltered. Individuality in Nature is not the this-this, but the such-this. Alike in the personal and the impersonal corporation (for that is the antithesis of the 'spiritual' and the 'natural') the emphasis is on the *universal* in the particular. But in the impersonal, the universal (specific type) realises itself in the region of flux or transience, which does not already provide a *formal* individuality or identity, such as we have before defined the untoned or incomplete self-consciousness to be. The impersonal element 'flows.' Self-consciousness alone extracts from the element the form of subjective permanence in the 'I,' *fixing* it as identity in the flux of the time-form. True identity is first in knowledge of it. It follows from this distinction that the universal in Nature has nothing but its own *suchness* to maintain, and the individualities which it constitutes are merely repetitions and reproductions. This sparrow, this rose (or a 'variety') is adequately described in itself by its specific designation; it is only by an external reference to environment or succession that a particular reality, through relatives quite external to itself, can be attributed to it. Just in that very fact, indeed, is the truth above insisted on, of the *ideality* of existence, that existence is relation, even sensibly apparent. But the relations which thus constitute a more than specific or type individuality of the impersonal products of Nature, lie wholly outside the particulars themselves, and cannot be taken up into them and realised as internal and essential. It is the possibility of doing this, of realising or re-determining the self as deeper than the apparent character, and therefore as comprehensive of other character, and in essential sympathy with all character, that distinguishes personality from the impassible* limitations of Nature. It is at the same time the obligation and the burden, the pregnancy, the impulse, and the process of the personal life—a process which is the continual

negation of the fixity of the present or spontaneous character. But from the side of our Universal—Humanity—the significance is this: That the identity of the element is not indifferent. For the personal element is already in the form of eternity, and if it has the filling of eternity, that is, the consciousness of total relation, the identical self is found in that relation as its very fact. For the universal humanity to be self-conscious in each, is for each to have the stability of the whole identically.

The 'condition' of immortality is thus known as soon as we have the idea of immortality itself. That being the integral solidarity of consciousness in the self-finding of each in all and all in each, or mutual insurance on the scale of totality, the condition can be nothing else than the fulfilment of the logical-vital process in ourselves. Our self-consciousness is germinal, and when it is asked if the Ego persists, the answer here offered is that the condition of its persistence is its growth, its deepening and expansion, which is at the same time its eternal filling, or consciousness of the all-relating, and therefore all-conserving humanity. For the individual is a word which seeks its progressive context, and therefore its more comprehensive sense, in the sentence, the paragraph, the page, and the volume. The words of the divine out-speaking are infinite in number and of a total significance. To be perfectly self-conscious is to know our word (or 'name'), a knowledge which involves that of its connotation in the entire system of humanity.

The reader now sees the point of the argument, for whatever it may be thought to be worth. It is, that we are saved by relation, which, as relation taken up into the self, or internalised, is our 'truth.' Radical unity is through and through relation, the relation which is vital. And in so far as the microcosmic individual has entered on the process of realising the macrocosmic individuality, he is provisionally guaranteed by the partial relations which have already become vital in him. When the consciousness of relation to others, in however partial and contracted a sphere, has become interior, it associates us indissolubly with others. Every such tie sustains the Ego in a new combination, and makes it independent of the conditions of its elementary or isolated consciousness. Every conscious relation is an attachment to the life of the whole. In our own small degree we 'save' all who have thus invested part of their life in us, and are again saved by our own investment in them. The only death is not to love. But the principle of death remains in us, as a dark potentiality, till we love, not here and there, but on every side; in other words, till we find ourselves *altogether* in relation. The abstract, the exclusive self is the death in us. Therefore is the death of this self the death of death—'death unto life.' We 'survive' in the partiality of relation; we are 'immortal' in its totality. For that is the consummation of the vital process, for the particular to yield itself utterly to the universal, and to be reconstituted therein, as we see in the nature below us. There it is transubstantiation: with us it is transubjectification. But the principle is the same.

What, then, is the significance of our birth and death? for it is too much forgotten by Spiritualists that these events are correlatives, so that the explanation of one must imply that of the other. On our hypothesis of radical unity, there are two supposable alternatives. Every human birth into this world is a new differentiation of humanity, either *immediately* from the ultimate root or centre, or it is that *mediately*, i.e., from the subordinate centre of an already constituted individuality, which thus comes to expanded self-consciousness through an at first limitative concentration of itself in a new expression. For all process is by contraries. Concentration is the condition of expansion, but is in itself a limitation. Concentration gives the new consciousness, that of the difference, but the relation of that

* In so far as the individualities of Nature are concerned. This is thus said without prejudice to any theory of evolutionary change.

to the total consciousness has to be won or realised in a second process-moment. Differentiation, the limitative concentration of a new personal consciousness, is birth. Death, as the opposite moment of relaxation, is in truth the relating moment. Thereby alone is it possible that the newly-evolved content of consciousness should be brought back and given up or over to the related totality, or previous realisation of consciousness in the larger subjectivity—that the gain should be harvested. It is inevitable that the first *appearance* of this second process-moment of relaxation and return should be that of loss. From the point of view of the Ego of the concentrated consciousness, the relaxation is privation. Concentration is necessarily exclusive, and relation is its contrary. Knowing nothing of our larger individuality, we think our very exclusion is our Ego, and that to part with it is to lose self-consciousness. We think this, at least, until we have reflected on the potentiality of transcending our present particular self-determination.

And I may here remark that all historical ideal progress follows just this law of 'birth' and 'death.' It is in the first instance a concentration on a new aspect of things, with a corresponding failure to *relate* to the preceding stage of culture. The beginning of such relation always has the form or appearance of a mere 'reaction'; that reaction, however, being in truth the first obscure consciousness of the necessity of relating the present vitally to the past for a more comprehensive intelligence. The moment of reaction nevertheless always presents itself apparently as negation of the new order of ideas, thus answering to the first conception of our physical death as the negation of all the individual has gained by life.

Birth and death, in abstraction from one another, are severally unintelligible. In connecting them we begin to understand, or rather, the principle of the connection is already the understanding. That principle is the vital-logical *process*.

Of that process something remains to be said, even in this slight and defective exposition, for the necessity of distinguishing time from eternity, survival from immortality.

We are not to think of process as got over and done with when the resultant state arises. That is the dead conception of state, or rest, or wholeness. The living conception is that of self-contained, self-sustaining, and self-constituting *action*. The complete has not done with its action or process; it has drawn it into itself; in other words, the totality of state is the totality of process. That is the 'placid,' or unobstructed, or free (frictionless) motion which is said to be in its own place, whereas what we *see* as motion is the 'turbid,' the unfree, obstructed motion which goes ever beyond or out of its own place. It is the seeking which is not yet the finding or the found. But the found as the satisfaction of the seeking is the finding. The *rest* of the found is the conversion of the seeking to the finding. (So all *hunger* subsists in satisfaction, as turbid or painful action converted into one placid and happy—hunger is the *radical* of digestion.) Rest is work or working in its integrity or satisfaction, but still working, working in action now without pain or labour, as the *life* of the rest, without which the rest would be mere death. So all 'state' has within itself a perfect or complete action. (Physicists know now that in the interior of what appears inactive matter is an intense, almost immeasurable activity.) Integration is the completion or *freedom* of the integrating *process*, not its cessation. The Sabbath has drawn the week into or under itself; it is not merely a temporal end of the week (as that it would not be a day, but a blank—death). The seventh day, or rest of the creative process, represents eternity, the absolute completion or perfect placidity (freedom) of the process; its freedom from the

obstruction which was the pain and labour of the six days (six lower stages?). It is the eternity *in* which all the labour of time is free life-action. Rest, Heaven, is the freedom of the life-process. The Whole has not to go out of itself for completion; it has all the action of completing instantaneously, so to speak, in itself; itself is that very complete action. To be in time is to know the moment of differentiation in abstraction from the moment of relation; to be in eternity is for these moments to coalesce in consciousness. So the ethical moment of our temporal consciousness, which is a painful progressive self-surrender to the universal, subsists freely or without effort in eternity, coalescing immediately with the moment of our reconstitution in universality of relation.

Death, as such, does not release us from time, for it is only a relating *pro tanto*. But it brings to inward consciousness all the relation we have outwardly gained in our earthly incarnation. Death is the in-breathing moment of respiration. Birth is the out-breathing.

The idea of radical unity being that of essential solidarity, it is easy to see that long prior to the developed consciousness of that truth, it must occasionally announce itself in sensible or emotional experience. Such an experience is telepathy. The explanation of telepathy as transmission of etherial vibrations from point to point, presupposes the *direction* of the waves, their 'address' to the percipient subject in particular (or at least the select re-action of that subject on the diffused impact), and therefore the pre-existing special *rapport*. And it is that tie thus evidenced as real and objective which is the significant fact. As a rule, while we are in the body, these real connections are known either not at all, or only ideally. The physical body is a separator, insisting as far as it can that all communication shall be the external which itself mediates. But psychical excitement at a certain pitch finds the vital community where that has been already mediated in an intimate consciousness, and even sometimes where it has not, as in the case of great collective agitations, which reach deeper. Therefore, I think, telepathy testifies to the condition of our survival, because to a societary consciousness a little below the surface. C. C. M.

COMMUNICATION WITH THE SPIRIT-WORLD.

The next step in the higher development of life is to establish communication with the life just beyond this. If there is any advantage in direct and swift communication with other nations, how much greater may be that of direct and intelligent communication with the higher plane of life! If it is desirable to establish communication with the inhabitants of Mars, how much more so with that vast multitude of our own friends, our own fellow-beings, who have, by means of the process of death, attained a state of existence that is still a mystery to us, as regards its conditions, its methods, its resources. Here is a vast world of the most vivid and important activities—a world whose life is infinitely more active, more significant, than that of our own—and we go on for centuries regarding it as a misfortune to go there, and as a place which we call the land of shadows, of darkness, of phantoms! More important than the mission of Columbus to discover this new continent; more important than the mission of Cyrus Field to lay the cable—is the mission to establish a direct, an intelligent, and an authoritative communication with those in the next plane of life.—From 'After Her Death,' by Lilian Whiting.

NEW YORK, U.S.A.—'LIGHT' may be obtained from Messrs. Brentano, 31, Union-square.

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