

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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[The Editor of "LIGHT" desires it to be distinctly understood that he can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and courteous discussion is invited, but writers are alone responsible for the articles to which their names are attached.]

NOTES BY THE WAY.

Contributed by "M.A. (Oxon.)"

The remarkable exposition of theosophic teaching which appeared in part in the columns of "LIGHT," is about to be published in a more complete form in a volume entitled "Esoteric Buddhism." Mr. Sinnett has added largely to what we are already acquainted with, and his volume is an authoritative exposition of occult philosophy as he has learned it from the fountain of esoteric knowledge. Whether that source of enlightenment be or be not accepted by Spiritualists as pure and unadulterated, it cannot but be a matter of deep interest to students of the Occult in all its various forms to learn what Mr. Sinnett has to teach. We can express an opinion on it after we have read it, but we are at least bound to "read, mark, learn, and inwardly digest it."

The *Daily News* has published an uninformative and somewhat flippant article on the "Proceedings of the Society for Psychical Research." The writer modestly describes himself as "in ghosts not all unlearned": but nothing that appears in his article gives any evidence of such learning, nor, indeed, of such consciousness of its absence as would shew him to be in a fair way for receiving instruction. Mr. Edmund Gurney, writing to the *Daily News* to correct some of the errors into which the writer has fallen, points out, in a letter which was reproduced in "LIGHT," that "collective hallucination" is not the same thing as "collective illusion." What shred of evidence is there that a subjective hallucination can be conveyed exactly as conceived to the minds of a number of people? Such *ex post facto* explanations as Dr. Carpenter's and this are first gravely assumed, and then argued upon as if they had a real existence apart from the fancy of the disputant. And there lies the root of many a fallacy which becomes current. "You believe," says our critic, "in transferred impressions. Why, then, you must accept collective hallucination as a reasonable explanation of what you allege to have a real, objective existence!" And then this airy fancy takes its place as an explanation, and men think they dispose of facts by this baseless theory. We do believe, as the result of experiment, in the transference of impressions *by the exercise of the mind*. Even when the will is powerfully exercised the transference is blurred and imperfect. A definite conception, clearly kept in view, and urgently impressed upon another mind, is more or less imperfectly transferred.

Therefore, according to our critic, a passing idea, a mere subjective hallucination as to what is not existent at all, is transferred, in all its details, to the mind of every person present, and that without effort of will, and with envying clearness of definition.

This is a sample of the logic that does duty against our facts. And by-and-bye some even less accurate and instructed writer will quote this "explanation," and say airily "Ah! yes; these stories have all been disposed of by very simple explanations—unconscious cerebration, collective hallucination, you know. Something of that sort!" So, though it is not very much worth while, let me protest that this explanation is merely foolish, and that there is not even any evidence of a collective illusion that can be applied to our facts, much less of a collective hallucination. And let me protest against a method of treatment of recorded facts which is far worse than this fabrication of baseless explanations which explain nothing. Mr. Gurney thus rebukes the writer in the *Daily News* for sheltering himself under a theory which he does not believe, and for carelessness, or worse, in quoting as evidence stories expressly introduced into our proceedings for a quite different purpose. "To those," he says, "whose chief aim for some time has been to establish the simpler facts of thought-transference, it is a fair (and now by no means a rare) ground of satisfaction to find the reality of that power, so lately wholly unrecognised by science, suggested as a plausible scientific explanation for various further classes of doubtful or discredited phenomena. I would ask, in conclusion, whether it is quite fair to describe, in a way which implies that we have treated them as credible and valuable cases, stories which we have expressly quoted to illustrate the manner in which evidence is apt to break down under strict examination."

The latter remonstrance, that, viz., of using as crucial cases, endorsed by the Society, those which have been expressly introduced to shew how evidence that is superficially good breaks down under such careful testing as the Society always applies, is one that it should concern the writer to notice. Either he read the Proceedings he was reviewing or he did not. In the latter case, his slipshod argument is easily accounted for. In the former case, the charge against him would be a heavier one than that of mere ignorance. But there is no reason to assume any deeper reason for his shallow lucubrations than that general ignorance of the subject, and apparent incapacity to treat it fairly, which besets most publicists when they come to deal with the occult in any form. That they should be uninstructed at the start is no discredit to them. But that they should write, being uninstructed, is at once unnecessary and indecent; and that they should go on writing, when they close eyes and ears to evidence, and misrepresent what they maul and maltreat, is a grave abuse of responsibility, and an open scandal. And this is not confined to ephemeral articles in the daily journals, which are, doubtless, written in haste, and may plead so far some excuse, but serious attempts to deal with psychical and occult subjects are frequently little better and no more worthy. Such articles as treat Spiritualism and kindred subjects in the new edition of the *Encyclopædia Britannica*, now in course of publication, are an apt

illustration of the truth of this statement. They are supposed to embody the latest wisdom, but, alas! let anyone even moderately familiar with the subjects on which they treat read them if he wishes to see how far that wisdom extends. And this is substantially the case with the vast mass of such criticism as issues with vapid regularity from the public Press in all its various forms. The trail of the serpent is over it all.

The *Pull Mall Gazette* is far more fair and its criticism is decidedly more intelligent. Its article on "The Ghost-hunters at work," if I except the title of it, is reasonable, and good as criticism goes. But why "Ghost-hunters"? The writer says that "it is one of the merits of the Society that it has shewn how unnecessary so vulgar and hackneyed a thing as a ghost is to produce that sense of eeriness which is the principal attraction of supernatural phenomena." And then he tells his readers that "the most interesting and certainly the most novel portion of the proceedings is that which deals with thought-transference." So "Ghost-hunter" is clearly a misnomer. And surely it is not difficult to see that what the Society has already done,—an earnest of what it will one day, and that not far distant, contribute to the store of human knowledge about what most intimately concerns man—is something far other than the successful cultivation of "eeriness" or hunting of ghosts.

Any of my readers who care for truly blood-curdling ghost-stories will find them in Mrs. J. H. Riddell's "Weird Stories." Some of these are orthodox tales of a haunted house. Some are stories of dream and vision. But all are told with extremely graphic power, and suggest to the mind a foundation on fact. It is difficult to believe that the writer is not very familiar with the real stories, the authentic facts of which she has so skilfully worked up or imitated.

St. Margaret's, Westminster, contains a memorial window to Caxton, with an inscription by the Poet Laureate, founded on Caxton's motto, *Fiat Lux* :—

"Thy prayer was 'Light, more Light—while time shall last ;'
Thou sawest a glory growing on the night,
But not the shadows which that light would cast,
Till shadows vanish in the Light of Light."

The lines are appropriate and suggestive enough to Spiritualists to merit quotation.

M.A. (Oxon.)

DRUIDIC DOCTRINE.—*Awen*, in the language of ancient Gaul, as discovered by eminent modern French scholars, is the word expressing the primitive spirit. The true and pure mind rises towards *Awen*, from degree to degree, and when it has reached the *summit* of spiritual humanity (*homenalite*) it cannot retrograde, it has developed into perfection the type of its primitive spirit ; and has passed into the rank of divine man. Such is an outline of doctrine taught by our great Druidic fathers, the Gauls.—PEZZANI.

"ROMAN PHILOSOPHIE."—This is the title of a volume forwarded to us by E.B., a medium in private life, through whose hand it was written. Under the form of a romance the story is told of a young and amiable wife effectively explaining the spiritual doctrine and the evidences of its truth to her sceptical and clever husband, whose mind has been warped by bad training. A sympathetic regard is excited for characters drawn by the spirit-author, and thus a subject which some treat in a didactic and dry manner is made attractive and interesting. The book is a sample of a good deal of literary work done by Spiritualists on the Continent.

SPIRITUALISM BASED ON THE SCIENTIFIC METHOD OF ARGUMENT.—In reasoning upwards from facts, Spiritualists follow the true scientific method of argument. If a number of intelligent witnesses testify that a communication was written in a deceased person's handwriting between closed book slates without personal contact, the information conveyed being unknown to the experimenters, but afterwards verified ; and if this and various other phenomena such as apparitions, &c., have been seen by respectable living witnesses in every country, and if, added to this, similar phenomena (although misunderstood and even exaggerated) have taken place throughout the ages, in every tribe, nation, and race, and recorded in every historical work and sacred book, the whole forming a mountain load of evidence, what are we to infer? Why, that the basic facts are true.—*The Echo* (Otago, N. Z.)

"TRANSCORPOREAL ACTION OF THE SPIRIT."

BY A. M. HOWITT WATTS.

No. II.

(Continued from page 231.)

"It is only when the person is asleep, or entranced (or in reverie?) that the spirit is able to leave the body ; and it is only with persons possessing medial powers that it is at all possible."—*Dr. Eugene Crowell's "Spirit World and its Inhabitants," Chap. i, p. 20.*

Before introducing the experiences of another intimate friend whom we will call Mrs. A., the writer may perhaps, be permitted to give as a prelude to the far more remarkable narrations of her friend, experiences of the phenomenon in her own person, since they are in connection with Mrs. A. The following is from the diary of the writer, and shews how

Through Sympathy one Friend visits another Friend.

April 1882.—"Upon returning from B. I was conscious in a very marked manner of that peculiar sensation very usual with me when I have quitted a friend or place peculiarly congenial. It is as though the body alone had returned, as if my *real being* were still with the beloved friend or at the beloved spot. Thus, whilst writing or reading I would become aware, as it were, of a second consciousness*—as to the body I was at home—as to the mind I was still with my friend Mrs. A. at B.

Within a couple of days of my return home I received a letter from Mrs. A., in which she wrote as follows :—

"Soon after you left us, L. (her maid)" came and told me that she had been quite frightened by running up against you. You were in the passage leading to the room in which you slept whilst here. You wore, she said, a Quakeress's cap." (I never, as to the body, wore such a cap ; but I come of a Quaker race, and this was, I suppose, a symbol, in some manner, of my mental sympathies.) "She saw you in the same way, you will remember, years ago at E. We then thought that the apparition could not have been of yourself, but that it must have been the spirit of your Quaker grandmother, although it professed to be yourself. L. has beheld this appearance two or three times since you left, and during the daylight. I have not seen this particular appearance ;" (meaning, I presume, with the cap) "but I saw you on the day you went away, and every day since."

Circumstances occurred some weeks later which made me desirous to communicate by telegraph with Mrs. A. As Mrs. A. is in delicate health, I feared that the unexpected arrival of the telegram naturally might alarm her. My thought centred itself upon Mrs. A. I pictured to myself how she would receive the telegram, and my thoughts represented her to my imagination as seated in her accustomed chair in her favourite place in the drawing-room. As far as imagination could transport me to B., I felt that I was there. I had no desire or will, however, to manifest my "phantasm." On the morrow I received a letter from Mrs. A., in which having referred to the telegram, she said that L. (her maid) going into the drawing-room to fetch something which was needed—for that day, being more than usually suffering, my friend was confined to her bed—once more L. saw my "double," and this with unusual clearness. This was in the evening, shortly after the arrival of the telegram, doubtless at the time *when my thoughts were consciously fixed upon Mrs. A., as I imagined, seated in that room.*

Mrs. A. has frequently visited her friends in the spirit-form. This occurred one evening at the house of the writer in the following manner. The account is from notes made on the day after the occurrence took place.

* Also, as in anticipation of change of place ; the same second consciousness will occur when about to leave home—already as to this inner sense I shall be as the distant place whither I am bound. Even this has occurred on occasions when as yet no prospect of any journey appeared to exist.

"Paying a visit to Mrs. A. in the spring of the year 1875, I was requested by her on my return to convey to our mutual friend Mr. M., a volume of the now rare early *Spiritual Magazines*. On a certain evening, by appointment, Mr. M. came to us to receive his book. The book was given him, with a message from our mutual friend; then was laid aside on a table. About nine o'clock, as we sat conversing, suddenly I became very strongly conscious of the presence of Mrs. A. in the spirit. Had she in the body of flesh and blood entered the room I could not have felt a stronger sense of her individual presence. This feeling became so singularly marked that I mentioned it to my husband and to our friend. The latter observed that he also was strongly conscious of the lady's presence. Saying this as he sat on the sofa, we observed his eyes close, and he was sunk for several minutes into a trance-like state. During this time he held a conversation with the presence invisible, if not unfelt by ourselves. He made signs that the volume of the *Spiritual Magazine* should be given to him. Taking it, he carefully turned over the book, page by page, as if searching for some particular passage. It contained an article to which Mrs. A. had desired specially to draw his attention. After this, in a tone of regret he exclaimed, 'Now our friend must leave us.' These words uttered, he returned to external consciousness. He told us that he had seen Mrs. A., and had conversed with her. He could not recall what had been said. She was attired in a flowing white dress girdled with blue. On the morrow I wrote to Mrs. A. mentioning what had occurred. In reply, she being too ill herself to write, her faithful maid L. wrote as follows:—

"Your letter much interested my mistress, and me also. I had been reading to my mistress, when about nine o'clock I went down to supper. On my return she said, 'I have been to see Mrs. Watts. I have heard them talking, but cannot remember what was said.' That she could not remember the conversation she thinks owing to her weak condition."

I am permitted by this lady to give the following very remarkable narratives of her experiences in earlier years of "Transcendental Action of the Spirit." They were written down by the writer from the lips of Mrs. A. In order to make the following relation clear, I may be permitted to call my friend by the imaginary name of Rose.

How Little Rose Travelled in the Spirit to Edinburgh.

Mrs. A. first consciously left her body and travelled in the spirit when quite a child. She was living in a solitary place in the South of England; during this early period of her life she felt frequently lonely and sad. An aged lady, residing in Edinburgh, and well-known in the scientific and literary circles of that city, had shewn great affection for Rose and the child became tenderly attached to her. One evening, lying awake in bed, the child, feeling specially unhappy, was seized with a yearning of love towards her old friend in the North.

Little Rose had from early childhood seen and conversed with spirits and angels. Upon this occasion, her guardian angels being present, she was assured that one of them would take charge of her body whilst the others should conduct her spirit to Edinburgh, where she could then see and converse with her friend. In what manner they performed the journey, my friend was unable to recollect. Nothing, indeed, is clear in her remembrance until she actually saw herself in the presence of the old lady, who was seated at her writing-table, occupied in writing. Rose, in her spirit-form, rushed forward joyously to embrace her. The lady at once recognised the child, but, as if in sudden alarm, raised her hands, evidently believing that Rose was dead and that she now beheld her ghost! "But I am not dead!" cried the child's spirit, "I am alive, I am come to see you!" "But how have you come?" exclaimed the old lady in utter astonishment.

Rushing forward with outstretched arms to embrace her friend, Rose discovered, however, to her surprise, that her hands and arms passed through the lady. Matter to her was no longer solid. Alone to her senses as a spirit—was spirit substance.

She could perceive her friend, and the objects immediately surrounding her; for instance, the writing-table, the chair, the writing materials, all that came in immediate contact with her friend were visible to her. Beyond this there was

a vagueness. She touched the blotting-paper which lay on the table, but her fingers passed through it.

Meanwhile she was instructed by her guardian angel to wash, as it were, her hands in the atmosphere surrounding the old lady, whereby she appeared to gain a certain power to recognise the substance of material things. To such a degree was the power attained by her that Rose tore off a corner of the blotting paper, telling her friend that she would carry that home with her.

Upon this she returned with her guardian. In what manner she returned it is not possible for her to recall. She alone remembers that the scrap of blotting-paper which she carried being a material substance, became throughout the journey an obstacle in her passage through matter. Its presence seemed to reveal the existence of trees and of natural objects. Upon reaching her own home she could not pass through the glass of the window of her room whilst she retained the scrap of paper in her hand. To enable her to pass through the window she was obliged to lay the piece of blotting-paper on the window-sill outside, where, on the morrow, she found it lying.* Rose sent it to her friend in Edinburgh, who, naturally, was much interested by receiving it. (I have understood that this lady, a Mrs. F., well-known in Edinburgh society, referred to this remarkable circumstance in conversation with the late Dr. Robert Chambers.)

Later in life, when residing in the neighbourhood of London, but before her marriage, a still more remarkable thing occurred to Mrs. A. She had been invited to a dinner-party; was preparing to dress for the evening, when suddenly she felt too unwell to bear the exertion either of dressing or going out. Her evening attire was laid ready for her in her room, but she could only recline on her bed, overcome with this sudden indisposition, having most probably entered a state of trance as she lay thus resting on her bed. When the hour of the dinner arrived, she seemed to herself to be already clothed in her evening dress, and descended the stairs and entered a carriage, which appeared to her to be awaiting her at the door. Thus did she—in the spirit-form—arrive at the house of her friends. To her all was perfectly distinct; it was to her as vivid as if she had been present in the body of flesh, and blood. The most marvellous portion of the story, however, is that she was visible to her host and hostess, as well as to some, if not all, of the guests assembled. She was taken in to dinner by a gentleman, with whom she conversed. She spoke with him regarding certain things known to himself alone. This was to him a great surprise. At dinner she partook of fish. After this, upon the plea of not feeling well, she withdrew from table; then entering the carriage—which appeared again to await her—returned home. During the whole of the time the body of Mrs. A. was reposing, as if in a trance, upon her bed at home.

The above experience is of so extraordinary a character, from the fact of the spirit-form of a living person being visible to various individuals at the same, and for some considerable time, that the writer would have hesitated to give it publicity, except for the constantly recurring experiences of a kindred nature now being made known, and well-attested by numerous witnesses, together with the increasing number of psychical manifestations of an identical nature collected and tested by the Society for Psychical Research. This narrative, therefore, stands no longer in isolation. The phantasm of the draper's apprentice, seen in the Welsh town by the mistress of the shop and customers, whilst he himself was hurriedly eating his dinner in a distant house, anxious about his absence, lately recorded in the *Fortnightly Review* by Messrs. Myers and Gurney; the phantasm of the sleeper in America beheld approaching by the whole of his family as they sat in their chapel pew in England, recorded by Mr. Josiah Gilbert in the *Spectator* and quoted in "LIGHT" (No. 88); the phantasm of the lady and her infant beheld lying on a sofa in the room of her invalid mother when she and her infant were lying on a sofa in her own home at a distance (see "LIGHT," No. 115), together with the partially kindred "Narrative" of the late Mr. Heaphy, all support the experiences of my friend as here recorded.

* For instance of glass being an impediment to the spirit body vide "From Matter to Spirit" chapter "Daybreak," p. 184, where a dying child requests his father to have the windows removed, saying: "Don't you see that the glass prevents my getting away? You must see how I am trying to get out and cannot get away." Vide also for similar instances, Dr. Kerner's "Seeress of Prevorst"; also Dr. Eugene Crowell's "The Spirit World and its Inhabitants." The old superstition that it was needful to open the window when a person was dying, had thus, probably, like most superstitions, a foundation in truth.

THERAPEUTICS OF BRAIDISM, HYPNOTISM,* MESMERISM, &c.

By MONTAGUE D. MAKUNA, M.R.C.S., L.R.C.P.
(Lond.)

This is a subject to which scientific investigators in this country have given but little attention. It was remarked a few months back in a contemporary medical journal:—

“For the last five or six years, Paris has been saturated with animal magnetism and hypnotism, owing to the wonderful performances of a clever magnetiser on the one hand, and on the other to the writings, clinical lectures, and demonstrations of Professor Charcot, Dr. Dumontpallier, and others.”

Boston, Philadelphia, and other great American centres have also been seats of extensive psychological researches into these phenomena. Surgeon General Hammond, of America, remarks: “It is very certain that all the truth of mesmerism as a healing agent is accepted by the medical profession. Thus the ability to produce artificial somnambulism in some patients is not questioned, nor the fact that during its existence surgical operations can be performed without causing pain to the subject. These are matters that admit of demonstration, and they have demonstrated.” Dr. W. B. Carpenter, the most sceptic observer, remarks that there is no adequate ground for regarding this condition of nervous sleep (hypnotism) as otherwise than *real*. Dr. Maudsley remarks: “Hypnotism, or mesmerism, is a kind of artificially induced somnambulism. In this state, mental functions are abolished, and all the actions of the subject are afterwards determined by the suggestions of the operator. Under the influence of these suggestions, the subject may sing, recite poetry, and perform the most absurd and outrageous actions.” There cannot be a doubt that this psychic force is capable of being developed by the will or nervous energy of an operator, and its existence is made manifest to us by its influence in the same manner as the attraction of gravitation, terrestrial magnetic force affecting the compass needle, influence of moon on the tides, and even the existence of some of the elementary bodies, as fluorine. Dr. Daniel Hack Tuke, who calls it artificial insanity in his paper, remarks, in his conclusions from experimental researches in the psychological phenomena in relation to mental pathology, that this directly suggestive mode of treatment might be adopted in some cases of insanity with success, the medical psychologist availing himself of Braidism to acquire sufficient control over the patient's mind to direct the current of his thoughts from morbid into healthy channels. His recommendation to introduce it in our Asylums for the treatment of the insane, coming from so high an authority, is not without precedence.

The Guardians of the city of Exeter had employed one Mr. Parker, to treat the insane paupers in the Lunatic Asylum with mesmerism, in the year 1855. The tortures and mental agony accompanying such a degrading influence were loudly complained of by helpless sufferers, and the public feeling being aroused against it, the Local Government Board and the Commissioners in Lunacy thoroughly investigated the question, and expressed their strong disapproval of subjecting the insane poor of their city to such a treatment. Although no official sanction has been given for its practice since then, complaints have been made by the inmates, and no notice has been taken of them. No doubt, when the subject is looked into, and the mesmeric influence on one's mind, robbing him of his will, and making him live in the pleasant dreamland, as millions of Spiritual-

ists do, is examined, it would be found to exert a great and often lasting fascination over some; nevertheless, it is an influence incompatible with the healthy functions of the brain and nervous energy.

Mesmerism has also been recommended as a substitute for vivisection by a class of anti-vivisectionists, not understanding that during hypnotic sleep the functions of the circulatory and nervous systems are perverted, and that as a sequence, the physiological and pathological actions of the remedies to be ascertained, would be counteracted and governed by the will of the operator. It has been repeatedly proved that this induced condition of the mind, after repeated experiments, becomes an inherent association of a weak intellect, is recalled automatically, and leaves the subject a deluded victim of the induced condition for the remainder of his life. Its professors do claim, and might claim, for the rare gift they possess of stupefying others' will that it is a source of mental training for the insane, but there are scores of cases of weak intellect in whom it proved a cause of insanity. They differ in no respect from mesmeric and spiritualistic mediums, who gain thousands of adherents among the fascinated portion of the community, especially in America, and who make their followers live the lives of dreamland, to the detriment of their worldly interests. It is this latter class who associate it with materialistic influences, charlatanism, and other impositions to deceive the weak minds. It is through them that all scientific investigations have proved futile to a very great extent, and mesmerism has remained from the remotest ages an art of mysticism—a secret of the few. As its influence on the mind is demonstrated to be perverse, the faculties of reason and memory becoming dormant, and the will passive, and as the different communities of Spiritualists who are influenced by it in their daily intercourse of life are known to be possessed of erratic ideas, mesmerism cannot be considered a rational treatment of insanity, and it should have no place as a trainer of weak intellect.

Therapeutically considered, it could safely be made to fill a place as a remedial agent. It exerts its action principally on the grey matter and the sensory fibres of the nervous system. The response to its action from the motor tract is dependent on the strength of the will of the subject. It acts powerfully on the sympathetic system, and through it on the circulation, and other organic functions of the body. It is seen at best advantage when the subject is put off his guard, and the operator does not make “passes,” but confines himself to mental suggestions only. By its influence on the higher functions of the brain, insanity, somnambulism, catalepsy, hysteria, hypnotism, ecstasy, vivid imagination, trance, dream, all these conditions more or less associated with incoherence, are induced. Some of these states are seen in séances, drawing-room experiments, and on the stage. The other nervous symptoms caused are nervous sleep, hyperæsthesia, paræsthesia, or metæsthesia, of the general sensibility and tactile perceptions, sensations of pressure, sensations of temperature, tactile perceptions and judgments, and the muscular sense—in fact, feeling and touch as classified by Dr. M. Foster. In simple language, different classes of feeling and touch are either excited by causing pain, depressed by causing paralysis, or perverted. These nervous impressions are accompanied with hyperæmia, anaemia, or congestion. Nervous sleep, accompanied with congestion or hyperæmia of the brain, is refreshing, and sometimes dreamy; but with anaemia, it is restless and waking sleep. During this sleep, accompanied with anaemia and anæsthesia of the parts, operations have been performed without the administration of anæsthetics. It can relieve neuralgic pain, as toothache, headache, sciatica, &c.; and according to the mental suggestions, and the will of the operator, and the relative conditions of the subject, various organic functions of the body can be heightened, controlled, or arrested.

Those who desire to study the subject, would do well to peruse the writings of James Braid, W. B. Carpenter, Maury, Laycock, Philips, of Paris, D. H. Tuke, W. A. Hammond, G. M. Beard, Baron Du Potët, and others.

* This article has been issued to the medical profession in circular form by the author, and notwithstanding the sneers cast at Spiritualism, it is worth placing on permanent record on account of the recognition it contains of the healing power of Mesmerism rightly used. Spiritualists would deprecate its issue as much as Dr. Makuna does.

OBJECTIONS TO THE REALITY OF THOUGHT- TRANSFERENCE STATED AND ANSWERED.

[The following is a clipping from a contemporary wherein Professor Barrett briefly replies to some objections preferred by Professor Thorpe to the reality of Thought-transference in the course of a paper which that gentleman recently read before the Leeds Philosophical Society.]

Mr. W. F. Barrett, F.R.S.E., M.R.I.A., &c., Professor of Physics in the Royal College of Science for Ireland, who has devoted considerable attention to thought-reading, or thought-transference, as he prefers to call it, writes as follows:—

I am glad to see that my esteemed friend Professor Thorpe has read a paper on this subject before the Leeds Philosophical Society, and I am not surprised that in his experience so far he has not found anything which is not readily explicable either by a code or by muscle-reading. I do not know how long Professor Thorpe has devoted to the study of this subject, but I can promise him and any other candid inquirer that if they will devote as many months as I have devoted years to the critical examination of this subject, they will inevitably come to the conclusions stated in the report of the Committee on Thought-transference (of which I happen to be the hon. secretary), to be found in the first and second parts of the Proceedings of the Society for Psychical Research (published by Trübner). These conclusions Professor Thorpe correctly stated, viz.:—

(1.) That much of what is popularly known as "thought-reading" is in reality due to the interpretation by the so-called "reader" of signs, consciously or unconsciously imparted by the touches, looks, or gestures of those present; and that this is to be taken as the *prima facie* explanation, whenever the thing thought of is, not some visible or audible object, but some action or movement to be performed.

(2.) That there does exist a group of phenomena to which the word "thought-reading," or, as we prefer to call it, *thought-transference*, may be fairly applied; and which consist in the mental perception, by certain individuals, of a word, a drawing, or other object kept vividly before the mind of another person or persons, without any transmission of impression through the recognised channels of sense.

It needs very little discipline in this research to discover the ready methods by which collusion or muscular action can be made to simulate genuine thought-transference. The use of the Morse code we especially refer to in our report. Let us examine the objections advanced.

1. *Collusion* requires a confederate, unless Professor Thorpe is prepared to charge Professor Balfour Stewart, Professor Hopkinson, Mr. Henry Sidgwick, Mr. Edmund Gurney, Mr. F. W. H. Myers, and myself, each and all of us, as being confederates. I do not know how the facts we have independently obtained and published can be explained on this ground.

If Professor Thorpe will refer to the document from which he quoted he will see that in our second report none but the committee knew the word or card selected in the hundreds of experiments there recorded.

2. *Unconscious muscular action* requires contact either directly or mediately. Even if we used contact with the various sensitives we have tried, which we do not, it is difficult to imagine how my touching a child's shoulders can make her think of and utter aloud (not write down, be it observed) the number, word, or card I have selected.

3. *Information unconsciously given* by the movement of the lips, &c., is excluded by the equally successful results obtained and fully detailed in our reports, when this conceivable source of error was rendered absolutely impossible.

4. *Accidental coincidence* between the thing selected and the thing said is a more plausible explanation, but is one easily reducible to numerical determination. This we have done, and we give, again and again, the precise chances—many millions to one—against mere coincidence being the true explanation.

5. Finally, there remains *something new* to science, and this, we assert, our researches have now rendered the most probable starting-point for any future explanation.

Our opponents in the materialistic camp say this is absurd: we must not admit anything we cannot explain (these are the very words which Professor Ray Lankester is reported to have said in his trial with Mr. Bishop). I mention this in the hope of being corrected if wrongly informed; hence they set up their own experiments and explain them as if they were ours, whereas, they are wholly dissimilar. Even taking their favourite explanation—the *unconscious* discernment by one person of the *unconscious* movements made by another, this surely is about as unsubstantial an hypothesis as well could be invented. Upon those who deny the position our committee have taken, the burden of explaining our experiments most clearly rests; experiments, I may add, which are not only recorded with scrupulous conscientiousness, but were con-

ducted with a vigilant care which years of experience in the pitfalls of psychical research have taught us to exert.

In conclusion, I would repeat, what I am quite sure Professor Thorpe and Mr. Sudge (whose interesting experiments I am most anxious to see) would corroborate, that no results of any scientific value can be drawn from promiscuous platform performances. I would, therefore, ask Professor Thorpe (if he cannot give the needful time to these researches himself) to believe that the same principles, the same patience, and the same caution which have guided him in the admirable scientific researches for which he is distinguished have been kept before us in the no less difficult, and we think no less important, psychological investigations conducted by the Society for Psychical Research.

MISS FLORENCE MARRYAT ON SPIRITUALISM AND OTHER TOPICS.

The following expression of opinion on Spiritualism by this lady is taken from an account of an "interview" by the London correspondent of the *Philadelphia Times*, and afterwards reproduced in the *Pall Mall Gazette*.

To-day I had a talk with Miss Marryat in her own pretty little house in Regent Park-terrace. She is what you would call a fine figure of a woman, tall and stately. When she talks she is most vivacious, very witty, quick at repartee, liberal in opinion, decided as to judgment, earnest in her views and happy in her anecdotal illustrations. I asked her first about her literary work. "How many books have you written?" I began. "I was counting them up the other day; forty-four." "Which of a l your works do you consider the best?" "Her Lord and Master" is, I suppose, the favourite, but a later one, 'My Sister, the Actress,' is my favourite." "You have predilections towards the stage, Miss Marryat?" "You had better say positive tendencies. I have been acting and singing for nearly two years. I sang 'Lady Jane' in 'Patience' for nearly a year." "Do you act—pardon me—because you like it or for the sordid return?" "Both. Acting gratifies my inclinations and the pay satisfies my necessities. I was playing until last night in a new piece at the Novelty, written by a nobleman, and played by gentle people. Last night there was no play." "Are you still writing?" "Yes, very regularly. I am now at work on a novel." "What is it about?" "I can't answer you by telling you its name. I really don't know what its name will be. When I take the trouble to name my books the publishers always take a greater amount of trouble to change it. However, the subject is of the Double." "The what, the Double?" "Precisely, being in two places; don't you know?" I cast my eye around trying to grasp some comprehension of her meaning, when I caught sight of a reading table with several copies of papers with such suggestive titles as "Light," "Life's Link," "Death," and I understood in a moment. "Oh, yes, I see; the subject is Spiritualism." "It is, indeed. It is my first effort in that direction." "Are you then a Spiritualist?" "Yes; one of the most earnest and faithful. I have been for nearly fifteen years. I see you look surprised that a practical woman like me should embrace what you perhaps regard as a superstitious belief. But, dear me, I have seen the most wonderful things in séances. Now, I don't mean to say that there isn't fraud and chicanery in it, but it is the fault of the mediums who practise it rather than the facts. They use it for ill instead of with honesty of purpose. The primary object of my book is to expose the bad and support what I deem to be good." "Do you always write with an aim beyond making your story interesting?" "Not always. I simply get the characters going and they tell the story themselves. Ouida does the same thing. By the way, here is a picture and letter from her in my scrap-book. She was a funny little woman, with strange ideas. You, perhaps, know that when she lived in England she was not received by anybody. It was quite her fault. She never went out and never allowed anybody to visit her at her house, except men, and she had the house full of them. She was really very queer. I met her at the publishers', and have corresponded with her very regularly ever since. George Eliot always wrote that way. Amelia Edwards never makes up a plot. I don't believe Ann Edwards does, either." "Are you regular in your habits of work?" "No, not very. I usually work in the morning from breakfast to luncheon time. I am a wofully early riser, and I work four or five hours a day. There are people who think they can always write best at night. That is not the case with me. I don't believe anybody can work as well in the night as in the daytime. After luncheon I don't want to write." "And how long does it take you to write a story of the ordinary three-volume size?" "It usually occupies about three months. Sometimes I can do it in less. Once, under pressure, I did a story in little less than seven weeks, but that was pushing it, you know. Of course during that time I worked steadily, denied myself balls and theatres, neither went out myself nor received any person. It was a good novel, too—'My Sister, the Actress.'"

Professor. Denton is meeting with much success in his lecturing tour in Queensland.

OFFICE OF "LIGHT,"

4, NEW BRIDGE STREET,
LUDGATE CIRCUS, E.C.

TO CONTRIBUTORS.

Reports of the proceedings of Spiritualist Societies in as succinct a form as possible, and authenticated by the signature of a responsible officer, are solicited for insertion in "LIGHT." Members of private circles will also oblige by contributing brief records of noteworthy occurrences at their seances.

The Editor cannot undertake the return of manuscripts unless the writers expressly request it at the time of forwarding and enclose stamps for the return postage.

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Light:

SATURDAY, MAY 26TH, 1883.

LECTURE NOTES.

On Tuesday evening, May 15th, the Rev. John Page Hopps delivered at Langham Hall the first of a series of lectures which, we understand, will, circumstances permitting, be continued during the current and approaching months. The Hon. Percy Wyndham, M.P., took the chair, and, in a short opening speech, he introduced the lecturer of the evening, at the same time emphasising in no uncertain manner the necessity which exists at the present day for disseminating a knowledge of psychological science. Mr. Hopps' subject, "A Scientific and Spiritual Basis of Belief in a Future Life," was treated in an able and forcible manner, and was evidently thoroughly appreciated by all who listened to it. In saying this, we judge, not so much from the outward demonstrations of applause, which were not at all infrequent, and hearty, as from the rapt and attentive manner of the audience, who appeared to follow very closely the arguments brought forward. We noticed many well-known Spiritualists present. There was also a good sprinkling of strangers.

So far, so good. The C.A.S. are doing excellent work in placing information of this kind within reach of the public, and we trust they will be able to extend this series of lectures to the number originally proposed. We understand, however, that up to the present time only three evenings have been fixed, the amount of the Lecture Fund only covering the estimated expenses of that number of lectures. It would, we think, be a great pity were this chance thrown away. The C.A.S. have everything in their favour for a most successful continuation of a course of lectures which are eminently calculated to attract public attention; they have secured the moral and practical support of well-known public men; and the first lecture has proved that a very thoughtful class of people are attracted by them. It is years since such an effort was possible, and we sincerely hope the friends of Spiritualism will not allow the spirited action of the C.A.S. to languish for lack of practical sympathy with the work they have taken in hand. The estimated cost of the six lectures is £70; about half that amount has been contributed to date. We understand that if this sum is forthcoming the arrangements for the last three lectures are practically settled, and will be announced forthwith. Otherwise, no further action will be taken beyond the three evenings already arranged for.

This is not an advocacy of proselytism. We do not think it wise, under any circumstances, to bring the subject before people who are unwilling or unready to consider it, and we believe this is the view taken by the Lecture Committee. But while exercising a wise discretion in this respect, care should be taken that legitimate inquiry is not choked off or neglected. As we have on several occasions indicated, there is in existence, at the present time, a very widely spread spirit of inquiry. We can trace it in many quarters; the

lull of the past five or six years appears to be giving way to more activity of thought and interest. We do not hesitate to affirm that many persons are not only willing but are in a fit state of preparation to receive reliable information on subjects which to a largely increasing number are of profound interest.

Special attention is requested to the announcement on front advertisement page concerning the next lecture. This will be given on Tuesday evening, May 29th, at eight o'clock, by T. P. Barkas, Esq., F.G.S., his subject being "Personal Experiences in Psychology." Joseph Cowen, Esq., M.P., will take the chair. It is hoped there will be a full attendance.

Money for reserved seat tickets cannot be taken at the doors.

Friends will oblige by obtaining them beforehand of Mr. T. Blyton, 33, Great Russell-street, or at the office of this paper. This request was very scantily complied with as regards the first lecture, but to prevent disappointment tickets were given to applicants on the evening with a request to forward the value in stamps to Mr. Blyton. We are informed that of the tickets so disposed of, very few of the recipients have fulfilled their part of the conditions!

SPECIAL LECTURE FUND.

The following donations have been received:—

	£	s.	d.
An Inquirer	5	5	0
Mrs. M. A. Stack	3	3	0
The Hon. Percy Wyndham, M.P. ...	2	2	0
Mrs. E. M. James	2	2	0
J. F. Haskins	2	2	0
Dr. Dixon	2	2	0
Morell Theobald	2	1	0
"Lily"	2	0	0
Mrs. Strawbridge	1	5	0
E. Dawson Rogers	1	1	0
Mrs. Parriek	1	1	0
J. S. Farmer	1	1	0
Rev. W. Miall	1	1	0
B. Petersen	1	1	0
H. Wedgwood	1	1	0
R. Donaldson	1	1	0
Sandys Britton	1	1	0
W. Theobald	1	1	0
Miss H. Withall	1	1	0
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Mr. J. Schweitzer	1	1	0
"J"	1	0	0
Mrs. Sainsbury	0	10	6
Matthew W. White	0	10	6
Thomas Stocking	0	10	0
A Friend	0	10	0
Miss Houghton	0	10	0
Miss Arundale	0	10	0
"Queer Times"	0	10	0

[Particulars of the next lecture will be found in our advertisement columns.]

PIONEERS OF SPIRITUAL REFORMATION.—From an advertisement in another column it will be noticed that the Psychological Press Association intend issuing another volume shortly, of which Mrs. Howett Watts is the author.

M.A. (OXON'S) NEW BOOK.—We are requested to state, for the information of subscribers, that "Spirit Teachings" will be ready for delivery during the second week in June. There has been a little unavoidable delay, but the book is now being rapidly completed.

THE CENTRAL ASSOCIATION OF SPIRITUALISTS.—We are pleased to learn that the Council of this Association have decided to adopt measures to facilitate the use of their fine collection of books by the general public under certain necessary restrictions. The two parts of the library are to be overhauled, and a large number of books transferred from the reference to the circulating section. A catalogue is being prepared, and when complete, will be printed and issued at a moderate cost. Other useful projects are, we hear, on the tapis; e.g., arrangements are in progress for a series of private seances for inquirers with mediums who can obtain the simpler phenomena in the light, &c., &c. All this is capital work, and will do more than anything else to vindicate the *raison d'être* of the C.A.S. We wish them every success.

A SCIENTIFIC AND SPIRITUAL BASIS OF BELIEF IN A FUTURE LIFE.

A Lecture delivered by the Rev. JOHN PAGE HOPPS, at Langham Hall, on Tuesday Evening, May 15th. The Honourable PERCY WYNDHAM, M.P., in the chair.

We have arrived at a grave crisis in relation to that which is the very life and soul of all religious faith and hope—belief in a Future Life—or as I prefer to state it, belief in life unbroken by the incident we call “death.” To a painful extent, to an extent that is far from appearing on the surface, unbelief or doubt has crept into the minds of even naturally religious men; and the dear old confidences of other days are rapidly becoming the dim hopes or vanished beliefs of these.

The cause of this lies right before us: there is no mystery in it. One might say, that, for the first time in Christendom, the human mind is coming to the possession of itself. Hitherto, except in conspicuous instances of exceptional originality and daring, the human mind has been in bondage to authorities, to masterful mental tyrants or stifling spiritual fears. Heresy has always been deemed a sin against God, and, as a rule, a crime against the State. Freethought was once equivalent to Atheism, while Science and scientific training, except to a few, were unknown.

Now, on every hand, the process of emancipation goes rapidly on. Everywhere we are for freedom, for individuality, for reality, for Science. In Commerce we push Free Trade; in Politics we demand perfect Liberty; in the dissemination of opinions we glory in the absence of restraint; in Religion we have adopted, as the very watchword of our Protestantism, “the right of private judgment,” while the marvellous spread of scientific knowledge has led to a totally new demand for evidence and demonstration as to the antecedent of all belief.

All these tendencies of our modern life have led one way. There has come an inevitable loosening of the hold of the mere asseverator, with his creeds, his traditions, or his texts. Once it sufficed that the priest declared, that the creed affirmed, that the Bible taught; but now, slowly and surely, all that is coming to an end with vast numbers, and these not the least thoughtful, earnest, and intelligent; and, with the strengthening of reliance upon knowledge, faith grows dim.

What then is needed? Clearly a basis for faith on something more solid than the piling up of verbal assurances. We want rational argument, direct evidence, or scientific explanations; and these we must have, or belief will die. It is a large demand; many will think it a hopeless one; but I have such faith in God and Nature, such faith in the glorious hidden possibilities of man and the realm of mystery that hems him in, that I believe all we need will come, and come just when we need. “I have many things to say unto you,” said the wise brother Jesus, “but ye cannot hear them now.” And so it is with our heavenly Father in His natural revelations to His children. The eye to see and the power to use are marvellously adjusted; and, through all the ages, run the two great streams of human power and Divine disclosure; not because God is arbitrary or changeable, but because, by a beautiful law of harmonious adjustment, the consciousness of need leads to the discovery of the supply. Hence it is no matter of doubt with me, it is a certainty, that just in proportion as we really need evidence and fact these will rise upon us like the stately orb of day, when dreams are over, and the work of life begins.

Having said thus much, I now desire to deprecate the inference that I am going to try to supply what is wanted. I am too conscious of the gravity of the need, and the immensity of the evidence required, to profess any such thing. I shall be content if I can indicate a road, and give one or two hints about what may be found in it. My one object will be to show that the very Science which seems to be destroying is destined to be the glorious up-builder of our faith. I shall try to at least throw a ray of light upon this great fact—that Science is carrying us in every direction into an unseen Universe, and that this unseen Universe is everywhere felt to be the sphere of causes, and the source and centre of all the essential elements and activities of Creation. And here it is important to remark that the inquiry into a Future Life or an unseen Universe is a strictly scientific one; and is, as one has said, “a proper branch of the physiology of the species.” It is only the accident of its connection with the question of rewards and punishments, and with considerations relating to the being and providence of God, that has made it a religious question. Rightly regarded, then, the subject of a future existence is a purely scientific one, and might be and ought to be investigated as a part of the great inquiry into the physiological or psychological development of Man. If we are to live again after what we call death; or, better still, if we are to live on through and beyond it, the cause of the persistence or continuity of being must be perfectly natural, and must be at this very moment in ourselves; and this is entirely an object of experiment and research.

To Science then we turn, believing that Science can only destroy our hope by giving us knowledge, and that it will only make an end of our faith by giving us evidence. At the same time, it must be born in mind that our faculties are limited, and that Science is relative to these capacities.

But beyond this natural and inevitable limitation to scientific knowledge, another limitation is imposed upon us by the fact that hitherto Science has been pursued almost entirely in the realm of matter in its grosser forms; and that we are altogether new to the witness borne by it to the unseen Universe.

For this and many other reasons, I shall content myself with being elementary and suggestive, expecting to demonstrate nothing, but hoping to indicate much, knowing that, in addition to the difficulty created by our as yet very limited acquaintance with what we call Science, but what is really only the outer rind and surface of Science, I have also to contend against the fact that the large majority even of religious persons are only in the elementary stages of knowledge as to the philosophy of spirit:—as witness their infantile belief in the “resurrection at the last day” as the only way of restoring the dead to life, and the only way by which God will or can judge mankind. What can at present be said to people whose conception of a Future Life is the “rising again” of the exterminated body? or who, without reflection, and as by a coarse animal instinct, laugh to scorn the assertion that “a spirit” is a greater reality than a body? or who tell us they must give up belief in Immortality altogether if the texts of Scripture they rely upon are in a book that is not infallible? It does not matter how good, or devout, or otherwise cultivated these people are; their ideas concerning spirit and spirit-life shew that in relation to this tremendous subject they are only children.

Now I want to help to alter that. I want to get myself and others accustomed to the thought that if people exist in another world they exist there as “people,” not as fantastic, stately, solemn or dreamy angels:—that if a man exists beyond the change called death, he is still a man, unchanged except that he has put off his body, and glided behind the veil. For a Future Life can only mean one thing, if it is to be a reality, and not a mere sentiment and solemn self-delusion,—it can only mean the *actual going-on of the human being in spite of the incident called “death.”* If it is not that, it is nothing: if it is not that, we are only indulging in vain fancies: if it is not that, we may be pleasant poets singing of a fairy land, but we are not actual pilgrims going to “a better country, that is a heavenly.”

In our study of the unseen Universe from the standpoint of Science, and in appealing to Science for evidence, it must ever be born in mind that the difference between Matter and Spirit, whatever that difference may be, is not the difference between the known and the unknown, the conceivable and the inconceivable. To the unscientific mind, indeed, the difference between Matter and Spirit is that, but the really scientific mind knows perfectly well that it is absolutely ignorant as to the real nature and basis of Matter. The Science of the present day has abundantly demonstrated its own ignorance, and confessed it, as to what even an atom really is. Besides, even in relation to the world of sense, it is confessedly true that the ideal world, or world of Consciousness, is immeasurably more vital than what is usually called the world of Matter.

At this very moment, it is the mind that controls the body: the gross is even now moved by the ethereal. Apart from the mysterious unit of vital power and volition, the whole body is a mere mass of inert matter. Spirit, or whatever we call that “unit of vital power and volition,” vivifies and employs it. And, even when certain schools of Science refuse to include Spirit among admissible realities, they have to admit that they confront absolutely insoluble problems in the phenomena of Life, Consciousness, and Thought: they also admit that Life, and Consciousness, and Thought, are more demonstrable than the existence of Matter itself.

Mr. Huxley once bluntly said, to frightened religionists, aglazed at the progress of materialism, “After all, what do we know of this terrible ‘matter,’ except as a name for the unknown and hypothetical cause of states of our own consciousness.” I invite careful attention to those last words,—that what we call matter is only a name for an unknown “cause of states of our own consciousness.” That is revolutionary in relation to the old materialistic assertion that the difference between Matter and Spirit is the difference between the known and the unknown, the conceivable and the inconceivable. It now turns out that states of Mind are more real to us than states of Matter, and that *what we really know is not the actual condition of what affects us, but only how we are affected.*

It was Mr. Huxley, too, who said:—“Matter” and “Force” are, so far as we know, mere names for certain forms of consciousness. . . . Thus it is an indisputable truth that what we call the material world is only known to us under the forms of the ideal world; and, as Descartes tells us, our knowledge of the soul is more intimate and certain than our knowledge of the body.” And that is the deliverance of Mr. Huxley, the terror of divines who do not comprehend him! But let me tell them that in this passage we have a gleam of the unseen Universe a thousand times more definite and hopeful than could be extracted from an avalanche of ordinary dogmatic or textual discourses on Heaven and Hell. It affirms that the inner world of Consciousness is the only one we know at first hand,—that the external world is only an inference from our sensations. But our sensations are purely mental: they are, in fact, states of Consciousness; and not one of them in any way resembles the object that excited it.

We are, then, at all events, as sure of the inner world of Mind as we are of the outer world of Matter: and both are inexplicable. We do not, however, in ordinary life, doubt the reality of Matter because we have not the slightest idea of what the central, essential basis of an atom really is; neither should we doubt the reality of Mind or Spirit because we cannot conceive of a substance unlike that which we are familiar with as Matter. Thought may be, and probably is, accompanied by some corresponding change or movement in the substance of the brain, but it does not follow that Thought is produced or secreted by that change or movement, any more than that musical ideas are produced by the fingering of the keys of an organ, though musical sounds may be. Changes and movements in the substance of the brain may be necessary for the manifestation of thought in a certain way, but it by no means follows that the thinker is necessarily dependent on such material conditions.

So obvious is this that even so cool a thinker, and so poor a "believer" as John Stuart Mill, saw and fully admitted it, and even went beyond it, in his *Essays*, in which he very forcibly said that "the relation of Thought to a material brain is no metaphysical necessity, but simply a constant co-existence within the limits of observation:" and he added, "the uniform co-existence of one fact with another does not make the one fact a part of the other, or the same with it." "Experience," he says, "furnishes us with no example of any series of states of consciousness" without "a material brain," "but it is as easy to imagine such a series of states without, as with, this accompaniment, and we know of no reason in the nature of things against the possibility of its being thus disjoined." He even says, "We may suppose that the same thoughts, emotions, volitions, and even sensations which we have here, may persist or recommence somewhere else under other conditions." This is all we ask, and this is perfectly scientific. Sensation, Thought, and Consciousness, are all in ourselves, and are absolutely unlike Matter in all their peculiarities. In our present physical condition, Sensation, Thought, and Consciousness, are excited by certain conditions or states of Matter: but it is perfectly intelligible that we might exist under totally different conditions, and, by having a body adapted to altogether different surroundings, have precisely the sensations and thoughts we have now,—or even in an intenser form.

It thus appears that in relation to a world of Thought and Consciousness we have got hold of three solid facts;—that this world of Thought and Consciousness is at least as real to us as the world of Matter; that it is in every way, in all its phenomena and results, utterly unlike the world of Matter; and that its existence amid other conditions of exciting causes is perfectly reasonable and scientific. This is something gained,—almost enough to bring us within reach of that unseen Universe which is the world of Thought and Consciousness.

Matter affects us then, waves impinge on the senses; thought under physical limitations is accompanied by physical phenomena; that is all we can say. For the rest, it looks as though the great realities, and the master of the fleshly house, were behind the veil: it looks as though an emancipation and not a destruction might come with the separation of our mental powers from fleshly control.

One of the greatest services rendered by modern Science is its singularly vivid presentation of the fact that all our senses are extremely limited in their range,—a fact which is all important in our inquiry into the possibility of an unseen Universe. It is a common and very natural mistake, that we see all there is to see, and hear all there is to hear. We have all our lives been accustomed to the five tiny windows through which all sensations come, and we inevitably fancy that they are adequate: but a very decided effort ought to be made to overcome the delusion,—very natural, I repeat, but very misleading,—that we now see and hear and touch all that there is to be seen, heard, and touched. Our five senses are all we have, and they measure only our poor range: they do not measure the boundless reaches of being far, far beyond our ken. We can easily imagine that our senses might have been four instead of five,—that the sense of smell, for instance, might have had no existence. In that case, we should have had no conception of odour; and, though the subtle causes all existed around us as now, we should for ever have been oblivious of them. Why may it not be that the lack of some sixth sense is hiding from us some still more subtle reality? From everything that grows there are physical emanations, and, as our sense of smell is acute or dull, we perceive these as odours. Why may there not be from everything that *thinks* and *lives* mental and moral emanations? and why might there not be a sense that would detect and distinguish these? Nay, may not the rudiments of that sense be actually active in our unaccountable feelings and instincts of attractions and aversion? and why may we not conclude that it is this very sense which has made some sensitives "thought-readers" and "seers"? Here again, we are on the very threshold of spirit-life; and the great suggestion is forced upon us, that when we get beyond the hidings of the body we shall develop mental, moral, and spiritual senses that will enable us to see and know one another in our inmost selves, and as we really are, and all that new and heightened life would be perfectly natural.

The greatest of all illusions, then, is the common illusion that we see, hear, and touch, all that might be visible, audible, and tangible. The truth is that we are all living as on the outer rim of an unfathomable realm of existence, and that all our faculties are adjusted to that narrow range. Beyond that limit we feel and know that tremendous forces and a multitude of objects exist, of which we are able to perceive only a minute part.

When we look, from a little distance, at a bush of sweet brier, we see nothing between it and us, but we smell its fragrance; and if we reflect upon it we may be sure that all the distance between it and us must be pervaded by something which we call the odour. The probability is that if we could see that something, the million vibrating points of fragrance, like countless waves of coloured lights, would be even more delightful to the eye than is the odour to the nerves of smell. Or, watch a magnet at work. From a distance, or through some dense substance, it can attract a solid bar of iron. You can see nothing, but you are sure there is something between them: and if your eyes were keen enough you would probably see an aurora with lines of flashing flame answering to the lovely curves revealed when iron filings are dusted around the magnet. But all this is on the mere surface of our earthly globe, on which we creep like tiny creatures; and the thin veil of atmosphere folds us in, at once our preserver and our prison; and what there is in the infinite beyond we know not, only the more we know the more we see there is to know, and the more is the seen dwarfed in comparison with the unseen. What we call the solid globe itself is really a tremendous assemblage of atoms inconceivably small—so small that no eye can see, no instrument reveal them: and all these myriads of millions of atoms are not at rest, but in endless motion, so that the solidest granite rocks themselves are tremulous with ceaseless vibration at the very heart of every atom of them. What we call the vacant air is filled with light, and sound, and subtlest flashing forces flooding every tiniest space with music and beauty and ever flowing energy.

It is of the greatest possible importance, then, to get a firm grasp of the fact that there are many grades of Matter. It is a gross popular error that Matter is something solid that you can see, and feel, and kick the foot against. Matter indeed is that, but it is many things besides, and extends, to begin with, all the way from granite to gas,—then to odours, and to Mr. Crooke's "radiant matter"—and no one knows whither.

It will help us immensely, if we accustom ourselves to feel the extreme limitations of all our faculties, just as we must feel our littleness when we contemplate the mighty worlds of space. Science by teaching us the relative littleness of our planet, by proving to us that we are only one among many brethren, has enlarged the area of Life, and immeasurably multiplied the possibilities of existence. It has made it almost necessary to believe that other worlds are inhabited, and it suggests that worlds in many respects very unlike our own have inhabitants also unlike ourselves, adapted to their world as we have been adapted to our world, through the working out, during countless ages, of the laws of development and the survival of the fittest. It is perfectly conceivable that the working out of these natural laws may in other planets have developed races of creatures with organs of respiration, digestion, and assimilation which are practically spiritual or ethereal. It is only a question of environment. What has been done here on this globe has been done in harmony with natural law, adapting Life to the world in which it is found: and it is in the highest degree scientific to infer that the same process has gone on elsewhere; in every case resulting in the evolution of Life adapted to each particular globe. If that be so, the way is more than half constructed by which we may pass on to the realisation of the splendid truth that even now the spirit-part of man is developing powers that will enable it to survive the dissolution of the merely physical organism, and quite naturally pass away, to exist in an inner unseen Universe adapted to it.

Illustrations of the homeliest kind will help us here.

Take sound, for instance. This is a phenomenon which is produced in us by a rhythmical and sufficiently rapid agitation of matter. This is the whole of it so far as the external cause of sound is concerned. But it is well known that there are material vibrations that the ear cannot catch or translate. This has been shewn experimentally by means of the sensitive flame which can be made to dance and sing to sounds, or, rather, to waves of air so exquisite, that our poor dull sense cannot perceive them. Thus it is literally true that if a sensitive flame had consciousness like ours, it would hear what we cannot hear, and surpass us as much in relation to the sense of hearing as some of the lower animals surpass us in the wonderful sense of smell.

The mystery of what we call "sound" is in itself a wonderful and utterly incomprehensible thing. Mr. Tyndall justly remarks that "the human mind cannot fathom" "how it is that the motion of the nervous matter" in the ear or brain can excite "consciousness of sound": for there is nothing corresponding to sound in what produces it: and though a whole park of artillery were discharged, the only result would be a disturbance of the atmosphere, and not sound at all unless an ear and a mind were present to catch the waves of motion and translate them into sound.

It is easy, then, to conceive of a Universe of sound under entirely different conditions: and to this, modern Science bears witness, in revealing the fact that we occupy and comprehend

but a small space in the vast sphere of things flooded by and tremulous with ethereal and atmospheric conditions wherein the possibilities of sound are illimitable.

What is true of sound is as true of sight. We live in a world that is made luminous to us under certain conditions, and our sense of sight is the measure of our knowledge of objects, for the most part: but what Mr. Tyndall said of vibrations which the auditory nerves cannot catch, we may also say of objects that vision cannot perceive. "A beam of light," says Mr. Tyndall, "is a train of innumerable waves excited in and propagated through an almost infinitely attenuated and elastic medium, which fills all space and which we name the ether."

What Mr. Tyndall elsewhere calls "the luminiferous ether" may only be what we know as atmosphere in a more subtle state, but it is so attenuated and elastic that it can convey the vibrations answering to light at a rate of about 200,000 miles a second. Compared with that, we, in our ordinary atmosphere, may be said to be living in thick mud. What a suggestion have we here as to an unseen Universe, ay! and as to exquisitely subtle beings living their refined and happy life in it!

The other senses lead, in like manner, into the Unseen. There is, for instance, a great deal that is very suggestive about the sense of touch, which is the indicator of our relations to external things; and a very poor and misleading indicator it is. We are absolutely certain that there are forms of Matter that are to us quite invisible and intangible, and that these substances can pass through others that appear to us to be absolutely impenetrable. The gases, for instance, are as truly Matter as the solid metals, and hydrogen is as much a substance as iron: and yet the one is solid to our touch, and the other is as nothing to that sense: and the gas can readily pass through the metal. It is only habit, and the limitation of our sense of touch, that lead us to think of Matter in a certain subtle condition as less real than the denser substances: and, as the life-principle is itself something intensely subtle, it is quite conceivable that it might be united to Matter in such a subtle condition that we, with our present gross sense of touch, would be utterly unable to come into contact with it; nay, it is even scientifically conceivable that this exquisite living substance might be the organised body of a conscious living man, and yet that, while it might itself be able to readily pass through the densest substances, it should be absolutely beyond apprehension by any of the dull crude senses at present at our command. Every object is to the hand what the hand is to it. A hand more sensitive would realise things in quite a different way. A hand is scientifically conceivable, that should be subtle enough to pass through granite, and exquisite enough to feel the difference between oxygen and ozone.

So again, with the sense of odour which is altogether in us, just as the sense of hearing is. There is nothing in what we call odour that is in any respect like odour. Odour does not exist, as such, till the vibrating particles that produce it reach and affect the nerves and brain of a conscious being.

It is true that it is the coarse body that receives the emanations or vibrations that excite the sense of odour; but it is not the coarse body that detects the meaning of them. It transmits them to some subtle vital centre, to some exquisite refined inner sense, and there the vibrations or emanations are translated into smell: and it is a question that may well be asked:—Why may not that subtle sense be as real and as independent as the subtle causes that affect it: and why may not the unity of such senses made a unity by the consciousness of individuality, outlast and outlive the gross body, and exist independently in that Universe of the Unseen to which they even now properly belong?

Always and everywhere, as though impelled by an intellectual, not to say a spiritual necessity, civilised and, to a very great extent, savage man has regarded the Unseen as the sphere of first causes and ultimate effects. When a man simply cringed before the spirit-people of that dread Unseen, or grovelled before the lords many and gods many of its awful regions, that happened which happens now, when the adoring soul lifts itself to the Great Father, or when the man of Science finds in surrounding space the subtle forces by which all things live and move and have their being. In each case, the unseen Universe was or is felt to contain the great secret of all being. The authors of that very remarkable book, "The Unseen Universe," speak thus far the latest word of modern Science when they say, "We are compelled to imagine that what we see has originated in the Unseen. And we must resort to the Unseen not only for the origin of the molecules of the visible Universe, but also for an explanation of the forces which animate these molecules. So that we are compelled to conclude that every motion of the visible Universe is caused by the Unseen, and that its energy is ultimately carried again into the Unseen." Is not this wonderfully suggestive? All the sources and energetic causes of life come from the Unseen, and the energy thus produced goes back again into the Unseen. What if, as the splendid result, the Intelligence, the Personality, that are here grown and developed pass into the Unseen with their glorious gains! The suggestion seems to be actually forced upon us, that man himself is only one of many wonderful products of the all diffused vital energy. He is too feeble, too limited, too modern, to be anything but a trifling part of a stupendous whole; and all the world of Matter as we know it is

also too much like himself to be anything but one of the latest products of the mighty creative Power.

If, then, we have to look to the Unseen as the source and the ultimate receptacle of all energy, it certainly does seem a natural and inevitable inference that the unseen Universe is the home of Intelligence. It seems monstrous to assume that Intelligence should only exist in connection with Matter in its grossest forms, and that the world of first causes and ultimate effects, should be the world of eternal darkness, death, and utter, hopeless solitude. Is it a rational conclusion that Consciousness should only exist in connection with the dull brain of which we are cognizant?

Besides, it is here that the great laws of Evolution, Continuity of being, and the Conservation of force, come in with their wonderful suggestions as to the persistence of Life beyond the bounds and barriers of the Seen.

It is surely almost forced upon us to infer the continuity of Thought as well as of Matter. It seems utterly unnatural to suppose that the lower should persist, and the higher fail and perish—that Matter should be able to ebb into the Unseen and flow again into the Seen, and Mind alone rise and fall on one solitary shore—begin and end on this tiny spot of earth. The inference, the longer we ponder it, becomes the more inevitable, that Life and Thought, no less than Matter, though they may know vast changes and pass into higher or more subtle forms of being, are destined to find their home in the vast Unseen. If, in the far dim past, some wise intelligence could have seen man in his early rudimentary condition, he would have seen in many a rough physical formation of the animal the first stages of a process of development that has now led on to the agile, clever, artistic man—would have seen the Raphael in the brute, the Shakespeare in the beast; and all that purely on the physical side. How much rather, then, shall we see in the Raphael and the Shakespeare, ay! and in the myriads of poor struggling, hoping, longing souls that have fought the battle of life and passed on, the rudiments of souls destined for the growths of immortality?

Here, then, we find our scientific basis of belief in self-existence now and in an unseen Universe. I do not at all profess that it is more than a basis, but I do think it is more than a theory or a hypothesis, grounded as it is on solid, though, as yet, little comprehended facts and laws. Spirit-existence is a fact here and now. Life and Thought are orderly progressive products of natural law, and they belong to the sphere of Spirit. In considering the various grades of Matter and of Life, we come upon Thought or Consciousness in an orderly ascending scale. Force, Matter, and Instinct, though all equally wonderful and mysterious, are all below it. It is in Thought and Consciousness that we, for the first time, come to Personality, and to that marvellous unity of Life which binds into one supreme act of self-introspection or reasoning the complicated faculties of the human being. Here we have something altogether new, in the actual production of a conscious being—a unity of Life and Thought. By themselves, all the atoms that compose our physical being are dead: how then, are Consciousness and Thought got out of them? As it has been elsewhere said:—"Your atoms are individually without sensation and intelligence. Take these, then—your dead hydrogen atoms, your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorous atoms, and all other atoms of which the brain is composed—and, if you can, imagine how, from these, sensation, thought, and emotion are to arise—how, from the physical tremors of uniting atoms, things so utterly incongruous can come." Consciousness and Thought, then, are not even a property of Life: they are something utterly fresh, and utterly unlike everything else known to us. How can we help regarding them, then, as a farther stage of being, or higher reach in the marvellous march of progressive Life?

In conscious man we seem to see Life itself attaining a new and most important gain. In the plants and the lower animals it exists only as the unseen force that differentiates them from inert or inorganic Matter; but in man we see it under a new and most wonderful development. In his case there is not only vital energy, enabling matter to live and grow, but vital energy, individualised and become, one might say, self-conscious. We see vital energy in a condition of self-possession and practical independence—a unity in multiplicity—in fact, grown to Personality. This I call a supreme fact in the development of Life, and a fact of a very solid kind, seeing that it is no other than the growth of man, in the scale of being from Protoplasm to Personality.

Here, then, we come to what we call spirit existence now. The spirit is that unity of Consciousness and Thought which vivifies and uses the various functions of the body—the unity of Consciousness and Thought which persists amid all the changes that happen to the body, and even amid its total renewals from time to time—the unity of Consciousness and Thought which, just because it has attained vital or spiritual Personality will, we are entitled to say, survive the dropping away of the physical structure, and find itself at home in the unseen Universe beyond. If this were not so, we should have to contemplate an orderly and splendid process of development broken upon its attainment, and ending nowhere: nay! we should have to contemplate the lower persisting and passing on, and the higher failing in the very

hour of its consummation. We have to follow Matter into the ethereal regions of its more subtle modes of existence; and shall we not follow Mind also into those unseen regions, especially when we see that matter everywhere seems to be manipulated and directed by Mind?

Thus we may reasonably conclude that the ultimate production of conscious spirit-personality is only the highest stage, on this plane of being, of the well-known process of evolution; and it is perfectly in accordance with that process, and with the great law underlying it, to trace that spirit-personality into a higher and more appropriate sphere of existence, and to find in the unseen Universe both its first cause and its final home. Assuredly we have here all the conditions of a state of being inconceivably superior to any known to us here. Imagine the life-principle united to a spiritual body as subtle and exquisite as itself, and having its sphere of activity in a world perfectly adapted to its own sensitive, ethereal form of existence; surely you would there have everything that could give the most thrilling realisation of life, with all its possibilities of progress and delight. Here, "in the body pent," we know everything only through the dusky veil of the flesh, and that hides a thousand times more than it reveals; but what will it be to pass behind the veil with our growth of spirit-personality—to know everything immediately—to hear, to see, to touch, to know at first hand without the veil between, to have our spirit-self to ourself, without the earthly tabernacle to imprison it? Shakespeare finely makes Lorenzo say of the harmony even now "in immortal souls," that we cannot hear it because "this muddy vesture of decay doth grossly close it in;" and, time out of mind, the finest, rarest, noblest men and women have thus discoursed of the inner self.

And now, but one thought more—to every one of us a thought full of consolation. All God's Universe is beautiful with the law of progress: and all things move on to the music of His own heavenly will. Death, therefore, is advancement. What may it not be to the weary and heavy-laden who have all their life long dragged a maimed or poisoned body along, who might have cried out with Paul, "O wretched man that I am! who shall deliver me from this death-like body?" What may it not be to millions of us who have always been forced to think of our weaknesses and our liability to exhaustion, who have been painfully conscious of our slowness of thought, our feebleness of will, our easily besetting sin? All these hindrances are probably physical, and will disappear when the kindly earth receives the body that will be needed never, never more. What may it not be to those of us who have sent our oldest friends on before—to those of us, the light of whose eyes has been taken beyond the veil? I will tell you what it may be. It may be the emancipation from all that dimmed the vision and oppressed the heart; it may be the discovery that heaven and earth are not far apart but near, and that the very beings we thought we had lost had all along been preparing our place for us, even as Jesus said it would be with Him; it may be—but why should I say it "may" be?—it *will* be, it is the passing out of our darkness into God's marvellous light.

The current issue of the *Baptist Magazine* contains a paper entitled "The Spiritualist Craze."

Mr. Morse makes a statement in the *Banner of Light* of May 5th to the effect that "the best works on Spiritualism are nearly all of Continental or American origin." (!)

The *Echo* (Otago, N. Z.) regularly devotes a certain portion of its columns to the discussion and advocacy of Spiritualism. Mr. J. Braithwait, the proprietor, is a Spiritualist, and writes, we understand, under the nom-de-plume of "Seio."

The Rev. J. D. Shaw, formerly a leading and influential clergyman in the American Methodist Church, but who has been "excommunicated" for "heresy," thus speaks of Spiritualism:—"Becoming acquainted with a good many people whom we found to be Spiritualists, we were surprised to find them intelligent, industrious, upright, and honest. A little further observation revealed the fact that upon the whole they are fully up to the moral and intellectual standard of any other class. They are more numerous than we had expected, going up, it seems, into the millions, and compassing the whole social scope of human society. They are fast accumulating a literature that, whether it be true or false, has one striking feature, and that is, it is original, vigorous, and progressive. Their periodicals are ably conducted by men of learning and experience in literary labours. They inculcate a very pure and exalted system of morals, and inspire a hope for the life beyond. There is one fact regarding Spiritualists that is a little singular, and will merit mention here. There are many more people believing in Spiritualism than there are openly professing it, while there are a great many more people professing Orthodoxy than there are actually believing in it. We will close this by saying that what we know of Spiritualists is good, and compels our favourable opinion." No wonder Mr. Shaw was excommunicated. We should have wondered had it been otherwise.

MRS. HARDINGE BRITTEN will lecture at Belper, May 27th. Liverpool, June 3rd and 17th.—Address The Limes, Humphrey-street, Cheetham Hill, Manchester.

PSYCHICAL PHENOMENA IN ANCIENT GREECE.

By A. J. CRANSTOWN.

(Continued from page 236.)

As to guardian angels, which some commentators suppose this "genius" of Euthynous belonged to, is it not more probable that the old guardian angel theory, attributed to Hesiod, though some think it of Etrurian origin, but which is more probably an Aryan fancy born in India or Upper Asia, was in reality suggested to early speculation by the occult action of the living spirit itself, in a higher state than its normal one, comparatively free from the bonds of flesh and the brain, and capable of giving warning of coming dangers, either by what Schopenhauer, in his excellent essay on dreams and similar phenomena, in the second volume of the "Parerga and Paralipomena," calls "theoremic dreams," or by waking visions in a clairvoyant state, or by impressions, or by the voice, or by other means stored up in the secret armoury of the mysterious spirit. In one of the cases recorded by the Baroness von Vay, in her "Studien aus der Geisterwelt," one of the Intelligences communicating said that the true guardian angel was man's own spirit. Plutarch himself evidently held this view, for he states in his interesting essay on "The Genius of Socrates," c. 22, that "in addition to the lower part of the soul, sunk in the body, a purer part remains hovering over the head, as a star, and called his daimon or genius, who leads him, and whom the wiser follow." Is it not clear that what is here called "the lower part of the soul" is nothing else but the lower instinctive appetites and habits inherited from our long line of animal progenitors, and that the "higher part" is the Divine spark or atom of the great World-soul, which that soul distributes, in greater or lesser quantity, according to the capacities for reception, to everything that lives; life in a higher and yet higher and more intensive state, a life of continual progress towards spiritualisation being apparently the earthly work of this World-soul, so far as we can at present dimly comprehend its mode of working in the universe?

It is a beautiful idea which has been fully discussed by the Hindu philosophers, particularly the Vedantists, that in substance all souls are one with the world-soul, as is expressed in the celebrated formula "Tat-tram-asi"—"That art thou," applied to all life, as a manifestation of this Universal soul, a doctrine which has also been affirmed by St. Paul, who states that God is that Being in whom we all "live and move and have our being." Goethe in his suggestive poem "The World-Soul," (Welt-Seele), says:—

"Ihm ziemt die Welt im Innern zu bewegen,
Natur in sich, sich in Natur zu hegen."

That is—

To move and vivify the world from within is the act of God,
Nature being immanent in Him, and He in Nature.

This doctrine is the fountain out of which the mystics of every country and every time, Hindu, Persian, Mahometan, Grecian, Neoplatonist, and Christian, have drawn their interesting and in many respects profound ideas. The highest point of wisdom of the Neoplatonists was the acknowledgment of this mysterious unity of all things (not identity) with the world-soul, or God; this going up or ascension in God was identified by them with the chief crisis of the mysteries; but the mysterious act of union (*ένωσις*) as described by them seems simply to have been a state of ecstatic dreaming, at least to the writer it is otherwise incomprehensible. The great Christian mystic, who took the name of Dionysius Areopagiticus, in the fifth century, wrote to prove that Christianity was nothing but the Platonic mystic philosophy, and that its chief end was (*θεωσις*) deification or consciousness of oneness with God, and (*ένωσις*) union, effected by means of *κάθαρσις*, purification, cleansing, *ατ-one-ment*, and *φωτισμός*, enlightenment.

Is it not probable that the foundation of all mysticism is this double consciousness which exists in the soul, this combat between good and evil, between our inherited low instincts and our higher aspirations—a combat which seems everywhere being fought out in the phenomenal world, and which goes far logically to justify, or at all events to account for, the duality of the Zoroastrian religion, and its offshoot Manicheism (which affected Christianity so powerfully), in which the good and evil principles, or Gods, Ormuzd and Ahriman, were twins and joint creators of our strange world. These religions nevertheless contain dim hints and prophecies of the final triumph of good, and the reconciliation of Ahriman with Ormuzd in unity. The great body of the Christian Churches have unfortunately for their influence in this age not only adopted the first part of this dual theory, in making evil (Satan—Devil) joint mover and director of this world with God, but have with their dogma of hell and everlasting punishment of individuals left out the second portion, the final absorption of all evil into good. This never-ending battle in the soul leads to two contradicting principles, both facts of human consciousness, and therefore equally true, though at present *apparently* in opposition; namely, that man is dependent upon an endless unconditioned and incomprehensible cause of all being, and secondly, that as man does exist, as an Ego or independent being, the final ground of the decisions of his will (himself) are in himself, and not in the absolute Being. Is it not the attempt to reconcile these apparent contradictions that has given rise to all mysticism and even to all altruistic religion?

The weak point with the Mystics, as, indeed, in all optimistic religion, is, that in them the feelings, the heart, and the affections, predominate over reason and ratiocination.

It is a consolation to think and hope that this state of combat and contradiction in consciousness is only temporary, part and parcel of our gross planetary life, and that sometime and somewhere it will disappear.

Tholück, a German writer on mysticism, eloquently describes the mystic frame of mind as follows: "Such a Mystic preserves in his consciousness his relationship with *all beings*,* from the Pleiades to a grain of sand swallowed up in the lifestream flowing through the universe, and that in his own heart is the purest source of God; and gazing with the spiritual eye into that abyss where the eternal flows into the temporal, and inflamed with a blessed love for this mysterious basis and ground of his being, he is absorbed in the eternal life, in endless freedom and bliss to be won through the task of this temporal life, limited freedom, and short bliss. His life becomes a water-mirror ever calm and undisturbed, so that the sun may be reflected therein, towards which he is ever o'ermastered by love and longing." Mysticism, in its best form, and when free from selfishness, which is the rock on which it is often shipwrecked, as witness the inordinate pride and savage cruelties of so many celebrated Hindu ascetics, of Elijah, the Jewish prophet and Mystic, and the many other Mystics of all religions, is, perhaps, the richest and most profound creation of the spiritual life; but for this it must rest on humility, which St. Bernard calls the "Mother of all the Virtues," and not on pride, which is but too often its basis. The Christian Mystics, however, contrast most favourably in this respect with the Orientals, always excepting the Buddhists, than whom none were more self-denying and sympathetic.

To return to this theory of guardian angels.

I may mention that Empedocles, a Mystic and Seer, long after Hesiod, also contributed to spread abroad the notion, as did also the poet Menander, still later, who tells us, "To each mortal at birth a daimon is provided to lead him aright—a good Mystagogue for life;" but it would

seem that the better interpretation of this daimon, is, that it is the enlightened human spirit itself, in the higher abnormal psychical states. This subject is also mentioned in Plato's Republic; also in Porphyry's Commentary thereon in Stobæus Ecl. L. 11, 8: Horace also alludes to the subject in his II. Epistle 2, 187, as follows:—

"Scit Genius, natale comes qui temperat astrum,
Naturæ deus humane, mortalis in unum—
Quodque caput, vultu mutabilis, albus et ater."

Jamblichus also in "De Mysteriis Aegypti," ix. c. 6. Proclus also in Commentary to Alcibiades.

(To be continued.)

CORRESPONDENCE.

[It is preferable that correspondents should append their names and addresses to communications. In any case, however, these must be supplied to the Editor as a guarantee of good faith.]

The Preparation of Inquirers and the Graduation of the Phenomena.

To the Editor of "LIGHT."

SIR,—Your correspondents "G. D. Haughton" and "S.," express opinions adverse to those contained in my last communication in reference to "The preparation of inquirers and the graduation of phenomena." I fear their remarks have arisen from a misapprehension of the ideas I desired to convey, the expression of which, on re-perusal, I acknowledge is somewhat obscure. They infer that I desire to discountenance the presentation of records of phenomena to friends and the general public, while my design was to shew that advanced physical phenomena should not be hastily and miscellaneously submitted to public and personal inspection. So far from condemning the published records of phenomena, I am of opinion that if they be carefully and accurately expressed and well authenticated, they furnish the most effective mode of breaking down the barriers of prejudice and preparing the minds of readers for the examination of the phenomena. A writer takes his chance of a sympathetic, capable, or prejudiced body of readers, and does his work at hazard; but the verbal relation of his facts should, as much as possible, be placed before judicial, tolerant, and open-minded listeners, not to jeering buffoons. There are thousands of persons to whom I should no more think of relating occult experiences than I should think of relating them to a stone wall or a rolling river.

A lecturer on occult phenomena is, practically, in the position of a writer; he must take such an audience as gathers to hear him, and hope that a proportion, at least, are adapted to hear and logically consider the facts he adduces.

There are, doubtless, here and there inexperienced persons who might, with advantage, be admitted to witness the higher phenomena; but they are the exception, and the lady who was introduced to a séance by Mr. Damiani was probably one of them.

Long experience, however, has shewn me that the great majority of mankind are unfitted for observing the higher developments without preliminary training in the observation of more elementary phenomena.—I am, &c.,

T. P. BARKAS.

Newcastle-on-Tyne, May 18th, 1883.

To the Editor of "LIGHT."

SIR,—After two years' investigation into Spiritualism the suggestion I would respectfully make is that Spiritualism should be prepared for investigators. This may seem strange and opposed to what you recommend, but when I have briefly recorded some of my own experience I know the course I have suggested will prove to be the more practical. You say, "*Our work and duty lie in so using the improved knowledge and opportunities at our command as to ensure another step forward in days to come.*" I quite agree with you.

My experiences at our home circle, to say nothing of the many addresses I have heard through public mediums, leave me no alternative but that of a full knowledge that those whom we have been accustomed to call dead are not dead, but gone before; and that under certain conditions they can commune with us, the good ones to our eternal or spiritual advancement, and the bad ones to retard our progress. How

* The same doctrine as that formulated in the Vedantic philosophy and contained in its "Great Word," Tat-tvam-asi—That art thou.

have I discovered this? Not by anyone in the flesh *preparing me for investigation*; and, as yet, I am in ignorance of having been prepared by anyone in the spirit world. However, I am willing to imagine there has been a still small voice whispering in my ear "Persevere, persevere."

Difficulties innumerable which doubtless all investigators meet, have beset my path, and for a time the intolerable has been tolerated, but the time has arrived when I must ask myself, How long shall these things be? It is doubtless the outrageous conditions that have confronted many inquirers that have caused them to turn away in disgust. These conditions seem briefly to divide themselves into three heads, first, the incompetent teachers on the public platform; second, stupid and dissonant literature; and third, the attempting to prove too much in the private circle. The incompetent lecturer, in my opinion, has done more harm to the spread of Spiritualism than anything else, with the exception, perhaps, of the frauds which from time to time have come into public notoriety. Unfortunately, in Spiritualism, as in almost every other *ism*, there is the ignorant as well as the intelligent element, and the great difficulty of all lies in the total inability of the latter to control the former. Societies have been formed for the purpose of propagandism, and no sooner have working conditions seemed possible than cliques have been established in favour of this medium or that, and if they could not have their own way they have withdrawn themselves and left a few pioneers to make their way as best they could. I know a society which is split and may fall to pieces on the matter of medium worship, and it is a question with what I will call the moralists whether it is not better to have one competent speaker a month, or even three months, than, for the sake of having meetings every Sunday, to have the platform supplied with any so-called lecturer that may happen to turn up. Lest I wound the feelings of some self-sacrificing mediums whom I know to exist, and to be doing a good work, whom I have met, and whom I respect, I exempt them entirely from the foregoing observations. It is with the mercenary "Jack Straws" that I am dealing, who give addresses on Spiritualism for nothing, but who intimate before leaving the platform that they examine heads at so much a bump; will wonderfully describe the sufferer's complaint on receipt of a lock of hair, and prescribe for the modest sum of half-a-crown. Is this Spiritualism? To me candid Atheism would be more preferable. It is nothing less than spiritual prostitution. At one time I took in three weekly periodicals and read them; if I had continued to do so till now and taken notice of all I read, I might have been a good all-round Spiritualist. Possibly I might have believed the possibility of truth and untruth co-existing, and both being right. This I discovered; one would publish all above a certain height of the wonderful, and I am prepared to prove the editor admitted into its columns that which afterwards turned out to be untrue, but he never said subsequently "in such and such numbers" our readers will find that which we are sorry ever found a place in our columns, and it remains there to mislead generations to come. Is this Spiritualism? I might as well have remained an orthodox believer! I have read some contributions from the pens of men who, I should say, were doing their best to enlighten their readers, but I must confess I was as wise at the end as at the beginning. The practical did not occur to my mind.

I have listened many hours in wrapt attention to the spirits who have IDENTIFIED THEMSELVES, and the universally consistent declaration from them all is to this effect: "We were once as you are; we still live but in another sphere of existence; all is more real with us than with you; we are enjoying the reward of all our unselfishness when in your state; or had we known when in your state what we know now, our spiritual condition would have been better; we have found no hell but that of a reproaching conscience, and our Heaven is the satisfaction arising out of a well-spent life." This is practical, and I accept it.

Private circles carry more conviction, I think, than any other means when discreetly conducted, but many in their desire to convince have failed by promising what the spirits would do, forgetting that *spirits* are as much bound by conditions as we are. A fact unexpected is quite as convincing or should be, as one for which the mind is prepared beforehand. In my opinion the best way to prepare an inquirer is to say, "Come, and see; I do not promise anything absolutely; there may or may not be that which will arrest your attention, and I will place all that I know at your disposal by way of information."

In conclusion I would say, if we would advance Spiritualism we must in our own lives be Spiritualists, realising the fact that whatever sacrifice we may *here* make in the interest of the truth we shall enjoy the reward of *hereafter*, and that all sham philanthropy must be relegated to the sphere of deceit and ignominy.—Yours truly,

PETER LEE.

38, Church-street, Rochdale.

The Dalston Bazaar.

To the Editor of "LIGHT."

SIR,—Will you kindly allow me to inform the friends who have promised us contributions towards our forthcoming bazaar that our arrangements are now completed for holding the same at Quebec Hall, 25, Great Quebec-street, W., on Tuesday and Wednesday, June 12th and 13th, and, therefore, we shall be glad to receive the above-named contributions at as early a date from now as may be convenient to our friends. Further particulars will be announced in due course.—Yours respectfully,

M. A. MORSE,

Hon. Sec. to Bazaar Committee.

53, Sigdon-road, Dalston, E.

SPIRITUALISM IN LONDON.

METROPOLITAN SPIRITUAL LYCEUM,

CAVENDISH ROOMS, 51 AND 53, MORTIMER STREET, REGENT STREET, LONDON.

"The Spirit-Land." When the controls of Mr. Morse, or— for that matter—any other authorities, describe, for our edification and encouragement, the character and surroundings of the Life beyond the Grave, it is possible to restrain a burning desire to escape from the region of pretence and subterfuge, which is our present abiding place, and to grasp immediately the inheritance of realities, only by a due appreciation of the concurrent truth that the preparation for so glorious a future is best achieved here. The principle of orderly evolution is everywhere in force. Work out a life of righteousness here, a life of moral, intellectual and spiritual growth, with all its associated duties towards kindred wayfarers—and its goal shall be appreciably beautiful, with characteristics distinctly responsive to our need. "The essential factor of all happiness," we were told on Sunday night last, "is due to consciousness of the cause."

Is there a spirit-land? Where is it? What are its special features? Has it any relation to this? is a group of questions which so obviously cover the subject in its most prominent aspects, that we were all prepared to find these divisions selected by the philosophical and earnest controls of our lecturer as the bases of their discourse.

We affirm ourselves to be of the inhabitants of Spirit-Land: need we categorically say that there is such a land? Its location, in regard to yourselves, may be judged when we explain that, floating around your world is a belt or zone of spiritual matter which constitutes the first point of arrest for your *post-mortem* experience. This spiritual matter, thrown off from the world of your present cognizance, becomes again the agent for a continuance of the process, and other zones are developed, and again others, with properties increasingly ethereal, each forming a training school for humanity, and leading eventually to a sublimity of happy conscious life, which may be said to be the first real stage of spiritual existence. But throughout, all is very real, and as there is no barrier "over there" to the acquisition of knowledge, progress is continuous and assured, for the spirit as for the worlds.

The gradual unfoldment of the natural conditions at work in the formation of terrestrial worlds was described, and compared with the analogous operations in Spirit-Land, whose perceptible features of mountain and vale, flowery mead and leafy glade, rolling sparkling sea, and fleecy cloud, combine to make the relation of each with the series as palpable in externals, as do the life and character of the inhabitants establish a personal affinity.

The spirit-land exhibits no violent contrasts upon physical comparison with this earth, nor do its inhabitants differ from us in essential nature.

The beauties of *our* world are exalted, refined, spiritualised; the people ennobled, with hearts grown wiser, souls grander; but we shall again be grasped by the same loving hands; and in the presence of the beautiful and the true, awaiting us, shall discover that the spirit-land is a real Home for a real Humanity, where God is our host, and our kindred are personal friends.—S. B.

NOTICES TO CORRESPONDENTS.

We regret that much provincial news is excluded this week owing to the late arrival of the "copy." To ensure insertion in the current issue letters containing intelligence should reach us not later than Tuesday morning. This will explain to our Rochdale and Cardiff friends why their communications have not appeared.