

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 324.—VOL. VII. [Registered as a Newspaper.] SATURDAY, MARCH 19, 1887. [Registered as a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

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

The eleventh number of the White Cross Library* bears the title, *Profit and Loss in Associates*, and is signed by Prentice Mulford. It is concerned with a discussion of the influence exercised by thoughts on men. "Thoughts are things." If one associates much with another person, one absorbs that person's tone of thought. If it is nobler and higher than our own we are benefited; if lower, we must be degraded. "Evil communications corrupt good manners." It should be said, however, that it is by no means impossible that one friend who is on a lower level than ourselves may be influenced for good and elevated by our thoughts. For the influence exerted by mind on mind is reciprocal; and no two persons meet in this world without exercising this mutual influence. One mind dominates, no doubt, but not perhaps in all things. One is receptive, though, again, not of all forms of thought. There is much in Mr. Mulford's thoughts that will be influential for good on his readers.

"Every thought of yours" (he says) "has a literal value to you in every possible way. The strength of your body, the strength of your mind, your success in business, and the pleasure your company brings others depend on the nature of your thoughts. Every one of your thoughts is a part of yourself. It is felt by others as a part of yourself. You need not always speak, to be agreeable company. Those near you will feel your thought pleasantly, if yours are pleasant thoughts. You need not always speak to be felt disagreeably. Your disagreeable thought will also be felt. A person's 'magnetism' is his thought. Magnetic power or influence is simply thought felt by others. If your thought is despondent, gloomy, jealous, carping, cynical, it repels. If cheerful, hopeful, and full of earnest desire to do the most good possible to any one you meet, though but for a single minute, it attracts."

A good deal that is said seems, when it is said, obvious. But, as a matter of fact, if it were acted on and kept in view in daily life, the world would be much the better for it.

The Path, a monthly magazine edited by Mr. W. Q. Judge (New York, Boston; and London: G. Redway), is devoted to the exposition of Theosophic teaching for American readers. The last number contains a paper on "Thought Effects," very much on the lines of Prentice Mulford's meditations noticed above. The general tone of the articles is high, and full of suggestive thought.

In *The Truthseeker*, Mr. J. Page Hopps continues his thoughtful series of papers, "Thus saith the Lord," and "Bible Readings." These are announced for separate publication as soon as they are complete. "The Hell of Evolution" is a striking paper, containing much that is true, much excellent doctrine that is necessary for these times. "No hell is so deep that we may not climb out of it."

* Published by F. J. Needham, 22, Fremont-row, Boston, U.S.A.

The *Platonist* commences its new year with a third volume. As an exponent of philosophic truth it is ably written. Mr. Alexander Wilder is contributing to it a new translation of *Jamblichos on the Mysteries*. Some notes on the Kabbalah, compiled chiefly from the works of Eliphas Levi and Dr. Ginsburg, merit attention.

I have received from my good friend Signor Sebastiano Fenzi, a little volume of *Fugitive Verses and Translations in English and Italian*, some of which show a pretty play of fancy. He is naturally more at home in his native language.

The first number of *The Spiritual Reformer*, the quarterly journal of the London Occult Lodge and Association for Spiritual Inquiry, has appeared. It is a neat and well printed paper of four pages 4to. I believe it is to be published monthly, if sufficient support is given to the venture. I trust this may be found to be the case. There is much in the spirit with which occult subjects are approached which is in harmony with what is aimed at in "LIGHT." In the opening address occurs a passage which shows the standpoint occupied.

"It is our desire to learn from all who have any knowledge of spiritual matters to impart, and to be in harmony with all Occult students. We wish to sift the vast mass of Spiritualistic facts which have become so common within the last forty years, so to build up an Occult Science, and to re-establish those truths upon which a Spiritual Religion might be built, having for its one cardinal principle the proof of a life beyond the grave. This we believe to be the one thing that humanity needs and craves for, and which is the key to all true progress.

"Other journals have stored the facts of Spiritualism, but we know that there are also a number of occult phenomena outside of these, and it is our aim especially to investigate them. Only by the investigations of many minds can truth be threshed out. Only by co-operation and union can a lasting effect be produced on the world. Therefore, we say to all spiritual workers, Unite with us, help us, and encourage us. There is a system of union which leads to domination, and which is to be avoided; but there is also a method of federation and co-operation which leaves each individual free, and yet unites the whole in an irresistible phalanx, to press forward spiritual truth. It is the latter union we desire, and that we wish to urge on all Spiritualists, for 'united we shall stand; divided, fall.' Let this be our watchword."

These are the sentiments on which "LIGHT" is conducted. So far from objecting to their dissemination by other means than our own we welcome any honest worker into a field where there is ample room for all.

Among the speakers and writers who have thought it incumbent on them to reply to Miss Phelps's article on Spiritualism, which I noticed at the time of its appearance, is Mrs. E. L. Watson. In a discourse, delivered at San Francisco, she makes some good points. She is not afraid of admitting that Miss Phelps has some grounds for her strictures, but she denies the truth of her sweeping criticisms. "We admit the fraud and folly of which Spiritualism is continuously charged, but we also affirm that there is a winnowing process going on." Incidentally, speaking of the qualities, not all bad, that adorned some mediums, Mrs. Watson told a touching story of a medium,

John Slater, who was well known to the people to whom she was speaking. A lady, also well known to them, had lost many friends and much property. She was poor in all ways, in affection and in money. Yearning for some voice from the beyond, she pawned a clock, the last remaining relic of her prosperous days, and went to see John Slater. He gave her that which she desired, comforted her with messages of love, and she took out her purse with its one coin to pay him for his two hours' time. "No, no, madam; keep your four dollars," he said, "and redeem the little clock." This was a revelation to her of a most secret act, which she would scarcely have confessed to her dearest friends. A little thing, but touching, assuredly.

The conceptions of Mrs. Watson are in many ways truer than the ideas of Miss Phelps.

"To the Spiritualist, instead of death being a trial-ground from whence souls, irrespective of their merits, are sent to heaven or to hell, it is a highway out of physical environments into wider and loftier levels of spiritual, intellectual, and moral endeavour. Instead of being a narrow passage to a contemptible heaven or to an indescribable condition of misery, it is a process of individual evolution toward a higher state of existence, still held within the range of natural law, still under the reign of the sovereign good, with new opportunity still in reach, still challenged by nature on every side to grow into higher conditions of happiness.

"How this dignifies life here and now! How surely it gives new courage! The old faiths said to you that this little span of earthly life determines whether you are to be happy or miserable; there is a personal devil in the world, going up and down seeking whom he may devour, and in ninety-nine cases out of a hundred he gains the victory and drags humanity down to the deepest woe. But Spiritualism declares that God is the natural life of the world; that every human soul is precious in the sight of God, and that the least atom is never lost, but is continually and economically readjusted; and that the human soul continues on and on in processes of readjustment and renewing relations."

CONVERSAZIONE OF THE LONDON SPIRITUALIST ALLIANCE.

A Conversazione of the members and friends of the London Spiritualist Alliance was held on the evening of the 10th inst., in the Banqueting Hall, St. James's Hall, under the presidency of Mr. Stainton Moses. Amongst those present were:—

Mr. Amos, Mr. D. Archer, Mr. W. J. Atkinson, Mr. E. Allen, Mrs. Brietzcke, Dr. A. Bowie, Dr. Berridge, Mr. Bertram, Mr. J. A. Braik, Mr. F. Berkeley, Mr. F. W. Bentall, Mr. C. Blackburn, Mrs. and the Misses Cook, the Misses Corner, Mrs. Cottell, Mr. T. Claremont, Mr. H. Carter, Mrs. E. Carter, Mrs. Cassal, Mr. C. E. Cassal, Mr. A. Cole, Mr. F. W. Crawley, Mr. and Mrs. Collingwood, Mrs. Dixon, Mrs. Davidson, Mrs. Darling, Mr. Dale, Mr. John Dawbarn, Mr. C. Dawbarn (from the United States), Mr. W. B. Dakin, Mr. and Mrs. Everitt, Miss A. Fuller, Mr. and Mrs. Fraser, Mrs. Fullerton, Miss Lottie Fowler, Miss Godfrey, Mr. B. D. Godfrey, Mr. and Mrs. Hagon, Mr. S. Joyce, Mrs. James, Mrs. Kennedy, Mrs. Lewis, Mr. Loewenthal, Mrs. and Miss Maltby, Miss Major, Mrs. Macrae, Mr. and Mrs. Malcolm, Mr. Stainton Moses, Mr. and Mrs. Mitchiner, Mr. W. Paice, Mrs. Passingham, Mr. W. R. Price, Mr. P. Preyss, Mr. R. Pearce and Mrs. Pearce, Mr. C. Pearson, Professor Plumtre, Mr. Dawson Rogers, Mrs. and the Misses Rogers, Miss Spencer, Captain Eldon Serjeant, Mr. L. Sainsbury and Miss Sainsbury, Mrs. S. Shoults and Miss Shoults, Mr. J. G. Speed, Mr. H. Swann, Mr. and Mrs. Stack, Mr. Morell Theobald and Mrs. and Miss Theobald, Miss F. J. Theobald, Mr. E. A. Tietkens, Mr. Tear, Mr. H. Withall and the Misses Withall, Captain Wilson, Dr. Wyld, &c., &c.

In the course of the evening a paper was read by Mr. W. Paice, M.A., entitled, "Whence and Whither?" for which a cordial vote of thanks was passed to him on the motion of Mr. Stainton Moses, seconded by Mr. T. Everitt, and supported by Captain Eldon Serjeant.

The musical arrangements were under the direction of the Misses Withall, who ably presided at the pianoforte, while Mr. E. A. Tietkens and Mr. F. W. Crawley afforded much gratification to the audience by their excellent singing, and Miss A. Fuller by her admirable performances on the violin. The grand piano used on the occasion was kindly lent by Messrs. John Brinsmead and Son.

"SPHINX."

The February number begins with an article by Dr. Bernheim,* defending the application of hypnotic suggestion to moral and educational purposes against some attacks which this new view has already encountered from influential quarters. The objections all depend on the assumed "morbid" character of the hypnotic state, weakening of will-power and independence. This is an entire misconception.

Hypnotism.

The actual state of hypnotism is essentially the same as that of ordinary sleep.† And as the spontaneous ideality of the sleeper's consciousness translates itself always into the images and dramatic action of dream, so the suggestions imparted to that consciousness by the hypnotiser have a similar tendency, only one more efficacious, as the hypnotic sleep itself has a profounder character. Even the prolongation of dream into waking life—the sudden impulse to act out suggestions received during hypnotism—would be a consequence of spontaneous dream, if the latter could receive the suggestion of a *postponed* activity. And a natural sleeper can be amenable to suggestion from others which will be acted upon, either in sleep—as in a case described by Maury from his own experience—or in the waking state, as if by an original impulse. Thus the magnetiser, Hausen, told Dr. Bernheim that when a boy at school he used to amuse himself by going at night through the dormitory, and making suggestions to his sleeping school-fellows, many of whom would next day carry out his commissions, without suspecting their actions to have been imposed upon them. Dr. Bernheim points out the essential identity of hypnotisation with many simple and familiar processes for inducing sleep, and observes:—

"The first hypnotiser was and is the mother who puts her child to sleep." "The application of hypnotism to education," he concludes, "is thus at bottom nothing else than the utilisation of a particular psychical condition elicited by sleep to moral ends." All moral education is suggestion, and "when suggestion in the waking state fails, we try it in the sleeping state, that is, we choose that psychological moment when the brain is most susceptible to and tenacious of it." In a word, Dr. Bernheim has a firm belief in the therapeutic virtue of hypnotism, as well moral as physical. And it must be added that he is no mere theoriser, but speaks from a very large practical study and experience of the subject.

Second Sight.

Dr. Huhlenbeck's narratives of "Second Sight among the Westphalians" is continued from the January number. The visions of three famous seers—a miller, a clog-maker, and a day labourer—were imparted to Dr. Huhlenbeck by a resident in their neighbourhood. "They were mutual friends, and confided to each other their supersensuous experiences so intimately that it could scarcely be decided which of them was the most extraordinary seer, the prophecies of one being often ascribed to the other." It is important to note that, according to this information, the accounts of their visions got into circulation in the district before fulfilment, many of the occurrences foreseen being subsequent to the death of the seer, while some are still unrealised. The construction of a road between two designated places (before any such work had been suggested); the subsequent breaking up this road at a spot indicated, its reconstruction in a time of war (1866); the presence of cannon at a spot indicated (fulfilled in 1864 during the march of troops to the Schleswig-

* He is the author of two works:—*De la suggestion dans l'état hypnotique* (Paris, 1884), and *De la suggestion et de ses applications à la thérapeutique*, Paris, 1886.

† The misconception arises (as Du Prel has very lucidly shown) from confusing the condition itself with certain morbid occasions of it. The mesmeric sleep itself is eminently restorative.

Holstein campaign); high poles connected by "taut cords" along a certain road, before telegraphic communication had become general, and when the seer knew nothing of telegraphs (also fulfilled later), were among the visions, sometimes recurrent, of one or other of these seers, the accounts being given in some detail by Dr. Huhlenbeck. "The day-labourer W. had, in the seventies, a vision of a building of peculiar aspect in a roadway then in course of construction, which building disappeared in some way he could not understand, but connected with some great disaster; he even paced the length and breadth of the building. Shortly afterwards, on the spot indicated, a large barrack was erected for the accommodation of numerous labourers, who were brought from a distance for the road-making. Thereupon W. and his friend the miller paced the dimensions of the new building, which at first did not correspond with the size, similarly taken, of the visionary building, the length of which was considerably greater than that of the actual building. But a fortnight later the barrack was enlarged, and on W. and the miller repeating then the measurement, the number of paces in length and breadth exactly agreed with the prevision. The barrack was afterwards blown into the air by an explosion of dynamite—presumably caused by the carelessness of one of the blasters quartered in it—and many lives were destroyed." The circumstantial character of this narrative offers some internal evidence of its original authenticity. We have next the details of a visionary funeral also fulfilled in particulars. The following is a good case of "collective hallucination," verified by the event. It was related to Dr. Huhlenbeck by his uncle, whom he describes as of a tendency so rationalistic that he preferred the explanation of fortuitous coincidence to attributing any previsionsal character to the hallucination. His uncle had just passed by the farm of one Klein Klussmann (at a place on a hill-side, named and described), without noticing anything remarkable. "Some minutes later, several labourers of the neighbourhood came running towards him with fire-hooks, buckets, &c., and to his question where the fire was, replied, at Klein Klussmann's; from down in the valley they had seen the bright flames bursting from the roof. He told them he had just passed the place, and had found everything quiet there. But they were not to be convinced till they had seen for themselves on the spot that not a splinter of the roof had been burnt, and that no fire was to be discovered anywhere about. But a few weeks afterwards Klein Klussmann's farm buildings were burnt to the ground." Dr. Huhlenbeck adds that the hallucination—or illusion, if we suppose the appearance to have been occasioned by some actual impression on the senses—was shared by at least a dozen persons at the same time. Passing over similar experiences occurring in Dr. Huhlenbeck's own family, it is worth noting that the belief in this phenomenon is so firmly rooted among the Westphalians that it is still usual for the parish clergymen in the Protestant churches to pray that calamities thus foreboded may be averted. The following form of prayer is an example:—"We pray God also, that He may graciously turn away the peril of fire, which, according to His incomprehensible signs, threatens a farm at X." "I was told," say Dr. Huhlenbeck, "that in this way a farmhouse in Vorwald was prayed for during several decades, in consequence of recurrent previsions, and at length the predicted burning befell, notwithstanding all public intercessions." It was only in the forties that a certain pastor, M., set the example of refusing to offer up these prayers. Dr. Huhlenbeck rather unnecessarily points out that this belief has no connection with any theological superstition, and that it anteceded the introduction of Christianity. It is, moreover, as common in Protestant as in Catholic communities. He justly remarks that if he, in

a brief survey in a confined district known to him, has found such abundance of evidence, a much greater wealth of facts might be recovered if the investigation were carried on over larger areas and longer periods.

The Prophecies of Nostradamus.

Herr Carl Kiesewelter continues his notice of Nostradamus and his prophecies. Ingenuity finds ample exercise in unravelling the mysterious phraseology of the famous astrologer, who usually resorted to all the devices of obscurity to conceal his meaning—at least till after the event. Now and then the precedent of the Oracles is followed to the perfection of ambiguity, as in the line (c. viii., l. 59) which tells us:—"L'Orient aussi l'Occident foiblira" (the East also the West shall weaken), which may be read with equal ease in exactly opposite senses, recalling the "Aio te Æacida Romanos vincere posse." Sometimes, however, the predictions are sufficiently explicit for easy identification of the event when it has occurred. Besides that of the death of Henry II., already mentioned, the following is a good specimen of the more easily understood sort:—

"Paris conjure un grand neutre commettre,
Blois le fera sortir en plein effet,"* (c. iii., l. 51.)

(Paris conspireth to commit a great murder, Blois will bring it to pass.)

The "conspiracy" in Paris was that of Henry III. and Catherine de Médicis for the destruction of the Duke of Guise, who was accordingly seized and executed at Blois during the Convention of the Estates there. That was on the 23rd December, 1588, the prophecy having been published in 1555. That relating to the execution of Charles I. has been often quoted:—

"Senat de Londres mettront à mort leur Roy";

but of the other three lines of this quatrain (49 of c. ix.) one has certainly no connection with that event, and the interpretation suggested for the other two seems to us quite inadmissible. Lovers of numerical coincidences will note that the number of the quatrain is also that of the year (of the century) of the event—forty-nine (1649). A similar coincidence occurs in the case of another of the prophecies concerning England:—

"Un Roy est leu blond et natif de Frize."

(A King shall be elected, fair, and born in Friesland.)

This is in the *eighty-ninth* quatrain of the fourth "Century," the settlement of the crown upon William of Orange being in 1689. For several prophecies which almost unquestionably apply to Napoleon I., we have no space. Of these, Q. 60 of c. i., beginning:—

"Un Empereur naistra près d'Italie
Qui a l'Empire sera vendu bien cher,"

is perhaps the most explicit.

But we cannot refrain from quoting one, omitted by Herr Kiesewelter, in which the disasters of France in 1870, are apparently referred to, the very phrase, "light heart," the famous phrase of M. Ollivier, on the declaration of war occurring in it:—

"Un grand regret sera la gent Gauloise,
Cœur vain, leger croira temerité.
Pain, sel, ne vin, eau venin ne cervoise,
Plus grands captif, fain, froid, nécessité."

(In great regret shall the French nation be,
Their vain and light heart shall believe rashly,
They shall have neither bread, salt, wine, nor beer,
Moreover, they shall be prisoners, and shall suffer hunger, cold, and need.)

The most exacting sceptic must be perplexed at finding in another quatrain (29 of c. v.), apparently referring to the election of M. Thiers as President of the Republic

* We omit the two last lines, as both the German rendering of Herr Kiesewelter, and the English one of 1672, seem to take too much freedom with the original.

before the recovery of French liberty from the German occupation, the very anagram (Nostradamus often conceals names by anagrams) of Thiers—Hister.

A number of other quatrains are quoted in this article as fulfilled by past events. The applicability of some, and the authenticity of others, must be suspected. That, for instance, concerning the "Old Cardinal" (Richelieu) does not appear in the edition before us (1672), Q. 50 of c. viii., which is the one cited, referring to another matter altogether. It is certain that later compositions have been palmed off on the public as prophecies of Nostradamus, and obviously no quatrain taken from an edition subsequent to the event supposed to be indicated can be accepted as genuine without satisfactory evidence that it was included in an earlier issue. From some of the German translations in this article, it appears that the originals (which are not given) differ from the text of Nostradamus as published in the edition before us, and the comparison of the latter with yet another text in our possession shows that liberties, which to a modern critic appear positively fraudulent, have been taken by old writers who were bent on making a prediction square with an event. We are curious to learn from what edition Herr Kiesewelter has translated.*

Solidarity of the Phantom.

Baron du Prel contributes an article on "The Solidarity of the Phantom with the Body." The soul, he maintains, is not only a thinking, but also an organising principle, and to the action at a distance of its thoughts corresponds a similar power of organic projection. He insists strongly on the study of animal magnetism and somnambulism, as the foundation of knowledge in this region, and that the experimental proofs it affords, in the case of men, animals, plants, and inanimate objects, leave no doubt "that in magnetic action at a distance there is not merely an influence on the phantasy, but that a material agent streams from the hands of the magnetiser, and connects itself with the organism of the magnetised person or object." "Even in thought-transference itself, we cannot see a process exempt from all materiality—action of mind upon mind—it cannot be different in principle from other actions at a distance; but if even to thoughts we must ascribe substantiality in a certain sense, then is the dispute, whether phantoms are real, or are referable to implanted hallucinations, only one of words, and can only last as long as matter and force are dualistically conceived apart, which is as much a fallacy for the psychology of thought as, according to Crookes and Jäger, for the most recent problems of physics and chemistry." Certainly, without the admission of a material emanation, we must either reject or ignore facts unwarrantably, or strain the theory of telepathy quite intolerably. Perty gives the case of a magnetiser who transferred the taste of punch which he drank to a somnambule, who declared that any one might detect the smell in her mouth. And this really happened after she had awoke, the whole family recognising the smell of punch in her breath. (A well-attested case of Dr. Monck ejecting from his mouth a liquid similar to some that had been swallowed by his "phantom" at a distance—he being simultaneously in full view of the witnesses—is an even more striking evidence of solidarity.) Du Prel points out the bearing of such facts as these upon mediumistic phenomena which are suspected on account of them—such as the transference of colouring-matter, &c. M. Aksakow has recently made this application familiar to his readers. In short, every fact which to an experienced student only confirms the view of the solidarity of phantom and medium is to the ignorant a mere occasion for suspicion of fraud. In this connection the facts collected from divers sources by M. D'Assier, in his *L'Humanité Posthume*, may be studied with advantage.

*There was a long and interesting article on Nostradamus, in the *Pall Mall Gazette* of February 27th, 1879. It was copied into *The Spiritualist* of March 14th, 1879.

PHANTASMS OF THE LIVING. *

Whatever controversies may arise as to the theories put forth by the editors of these volumes, there can be no question as to the debt of gratitude we all owe them for the collection of the facts. No more solid service to the science of Psychology has been made in our time. In fact it is difficult to speak too highly of the zeal, the industry, the patience, and the ability displayed by Mr. Myers and Mr. Gurney in collecting, testing, analysing, and comparing the vast mass of stories they have received through the post or have noted down from the lips of narrators living in all parts of the United Kingdom. We propose to give our readers, from time to time, some of the more striking of these narratives.

All attentive students of the stories of apparitions which abound in old books, or which live in the oral traditions of so many families, have been long aware that tales of "death-wraiths"—that is, of spirits appearing to relatives or friends at the hour or moment of death—stand out distinct in many respects from other tales of ghosts. They are more numerous, better authenticated, and more capable of verification. The witnesses of them are very often men of high education and of a sceptical turn of mind; or solid practical men of business, who reject all other tales of the supernatural with something like scorn. Long before the Society for Psychical Research was dreamt of—generations in fact before its oldest promoters were born—this special characteristic of apparitions announcing or indicating death was noted by many observers. The novelty imported into the discussion by the Society is the theory to which the editors of these volumes cling with an almost pathetic persistence. The older belief was, that when, at the moment of death, the soul was liberated from the body it was able to manifest itself to the loved one left behind. The new theory is, that in the agony of the last hour the mind or spirit of the dying person is able, by a conscious or unconscious effort, to impress itself on the mind of the wife, brother, or other relative, calling up an image of itself before the mind's eye of the percipient. Thus the editors reduce to instances of "telepathy," what hitherto have been regarded as messages or manifestations from the dead. Because they have made a few experiments which, in a few selected cases, seem to prove that mind can communicate with mind without signals or contact, they jump to the conclusion that all "death-wraiths" are due to the supersensory action of the distant and dying person on the mind of the relative or friend at home. This conclusion is not borne out by the facts. The experiments of the Society have not been as yet very extensive, and hardly afford the basis for anything like a complete induction. In nearly all the cases of actual experiment where "telepathy" seems indicated, there had been a previous sympathy established between the mesmeriser and the patient. Moreover, all the experiments rest on the "continuous observation" of Mr. Myers, Mr. Gurney and others, who have been told by their colleagues, Mrs. Sidgwick and Mr. Hodgson, that "continuous observation" is not sufficient to establish any fact whatsoever. Because a sensitive understood or reproduced—or was supposed to understand or reproduce—the word or image in the mind of the mesmerist or operator, amateur or otherwise, that is no reason why an apparition in Devonshire of a sailor in South America must be merely a mental impression or visual hallucination. Where is the proof that the percipient was in any respect a person in any way sensitive to impressions from a distance? If he or she were so impressionable, the fact would have shown itself before. We all know that the power of impressing other minds, so as to cause the reproduction of an unuttered word or of an unseen image, is exceedingly

* *Phantasms of the Living*. (Society for Psychical Research; and Trübner.)

rare: it belongs to few persons and can only be exercised under favourable conditions, on a limited class of patients. Yet, sooner than "give in," as a distinguished Professor said, "to the theory of spirits," the editors of these volumes represent the whole of the human race as capable, at once, of mesmeric power and of sensitive perception. The most unlikely persons are found to be "telepathists." Sailors, soldiers, travellers, tailors, apothecaries and ploughboys, together with their wives, their sisters, their cousins, and their aunts, perform, without effort, the marvels that hitherto have been reserved for our most wonder-working exhibitions. Not only "without contact," but with miles of sea intervening, under all conditions of wind and weather, of time and place, they produce phenomena that the Society for Psychical Research, after years of experiments, can only secure in about a dozen attested instances. As M. Jourdain talked prose for years without knowing it, we have all been "telepathists" for centuries; only we did not know it till Mr. Myers and Mr. Gurney informed us of the fact.

We do not profess on this subject the incredulity which the editors of these volumes have applied to other manifestations. Although the reports depend on their fallible "continuous observation," although the mesmerists they employed were in some cases "paid," although suspicion might arise from the evident anxiety of the writers to make the facts fit in with their own theories—we still are ready to accept their conclusion that mind can communicate with mind in ways beyond and outside our ordinary senses. That we believe has been done under favourable conditions, and, as a rule, by persons who have been habitually *en rapport* with one another. But we decline to take the very big jump from this step to the next, viz., that all "death-wraiths" are nothing but the telepathic impression of mind upon mind.

But, as we have already suggested, the value of this collection of facts is quite apart from the validity of the theories put forward by its editors. We may divide their work into three distinct classes.

(1) Experiments conducted under their own observation, where, without contact or the possibility of signals, there was a transference of thoughts or impressions from mind to mind.

(2) A number of cases where the vision of a distant and living man or woman suddenly appeared to a relative or friend.

(3) Another class of cases where the vision of a distant man or woman appeared, at or near the moment of his or her death, to a relative or friend.

The editors of these volumes connect all three classes and attribute to them a certain analogy; but we do not think that the evidence bears out this theory. For instance, it is evident from their own account of the Creery family and of the young ladies in Liverpool, with whom Mr. Guthrie made experiments, that the faculty of thought-reading is very rare; that it is often uncertain and intermittent, requiring on the part of the operators very delicate treatment indeed. Mr. Gurney writes (page 29):—

"Mr. Creery was certainly justified in regarding his daughters as something more than mere subjects of experiments, and in hesitating to make a show of them to persons who might, or rather who reasonably must, begin by entertaining grave doubts as to their good faith. It must be remembered that we were dealing, not with chemical substances, but with youthful minds, liable to be reduced to confusion by anything in the demeanour of visitors which inspired distaste or alarm; and even with the best intentions, 'a childly way with children' is not easy to adopt where the children concerned are objects of suspicious curiosity. More especially might these considerations have weight, when failure was anticipated for the first attempts made under new conditions. And this suggests another difficulty, which has more frequently recurred in the experimental branches of our work. The would-be spectators

themselves may be unable or unwilling to fulfil the necessary conditions. Before introducing them, it is indispensable to obtain some guarantee that they on their part will exercise patience, make repeated trials, and give the 'subjects' a fair opportunity of getting used to their presence. Questions of mood, of good-will, of familiarity, may hold the same place in psychical investigation, as questions of temperature in a physical laboratory, and till this is fully realised, it will not be easy to multiply testimony to the extent we should desire."

We may observe, in passing, that the precautions thus prescribed by Mr. Gurney in the case of the Creery children are those which thoughtful Spiritualists have invariably observed towards mediums. But we doubt whether the Society for Psychical Research has always adhered to them when their officials or agents have advanced from experiments in thought-reading to the investigation of higher phenomena.

But our main contention at present is that Mr. Gurney's assumption of a close analogy between the thought-transference of a few limited experiments and the "spontaneous telepathy," as he calls it, of ordinary persons in ordinary life is not established. The experiments apparently require exceptional persons and exceptional conditions; the patients must be sensitive, and the persons present sympathetic or familiar, while in most cases something like *rapport* must have been previously established, either through mesmerism or otherwise. The casual and spontaneous visions of real life are seen under no such conditions. They occur in the midst of disturbing influences; the agent is sometimes entirely unconscious of acting at a distance on the mind of his friend; the friend is not a sensitive person, but a hard, matter-of-fact professional man, merchant, or farmer, and in the majority of cases has never had another "vision," or "hallucination," or "spiritual experience" of the kind in all his life. We fail, therefore, to see the analogy between the two sets of facts, while the attempt to prove that "death-wraiths" are only a reproduction, on a large scale, of the few petty experiments of the Society seems to us to break down altogether.

The views of the editors of these volumes as to the character of the evidence required for abnormal phenomena are of considerable interest from the point of view of many current controversies. In relating the experiments with the Creery family Mr. Gurney notes that two ladies who accompanied himself and Mr. Myers had no opportunity of arranging a code of signals with the children, "so that any hypothesis of collusion must in this case be confined to Mr. Myers or the present writer." In other words, Mr. Gurney very properly expects his readers to have confidence in the honesty of himself and his co-editor. Spiritualists simply make the same demand when men of position and character have testified to the phenomena they have witnessed again and again. Mr. Gurney also contends that if one cannot have personal experience of these abnormal facts, or an account from some one personally known as trustworthy, the next condition is "that there shall be several agents or percipients in the case of each of whom the improbability of deceit, or of such imbecility as would take the place of deceit, is so great that the combination of improbabilities amounts to a moral impossibility. . . . Enough sticks must be collected and tied together to make a faggot of a strength which shall defy suspicion. The proof must depend on the number of persons reputed honest and intelligent to whom dishonesty or imbecility must be attributed if the conclusions are wrong, *i.e.*, it must be a cumulative proof." This very rational demand on the confidence of the public is also made by Professor Sidgwick, and it is the very same demand which the defenders of Spiritualism have made for years as regards *their* evidence—exceeding in volume, in quality, and in the numbers of their witnesses the comparatively limited mass of testimony presented by the Society for Psychical Research.

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16, CRAVEN STREET,
CHARING CROSS, W.C.

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Light :

Edited by "M.A. (OXON.)" and E. DAWSON ROGERS.

SATURDAY, MARCH 19th, 1887.

WHENCE, WHITHER, AND THE SPAN
BETWEEN.

There was no more striking thought in the notable paper that Mr. Paice read before the London Spiritualist Alliance at its last meeting than this. Speaking of the inequalities of our earthly life, he threw out a suggestion which we do not remember to have met with before :—

"We are here" (he said) "in an essentially bounded and limited state. Now let us consider the case of an intelligent individual outside the boundary of this somewhat narrow region. Such an individual would be endowed either with greater or with less capacities of all kinds than are current here. If the former, entrance into this state would be a prison, some degree or degrees of free action would be cut off; if the latter, entrance would be into a new and apparently unlimited country, in which the degrees of freedom would be greater than those of the previous state. To the former, then, this state would be a hell; to the latter, a heaven. The admission into this state of beings of both kinds gives, at once, the prime factors of inequality."

Life viewed from this standpoint seems to give up some small portion of its secret. For this life is only a transitory state, one of an infinite number by and through which our spirits are perfected. We are suitably conditioned in it, as we shall be in those to which we are going on, as we doubtless have been, as indeed we must have been, in those through which we have passed. It seems to us that this is an ennobling consideration, that it opens out an ennobling view of our destiny, adequate to our conceptions of what might be the vast training-school of an immortal spirit. It is in harmony with such gleams of light as reach us from the sources of spiritual truth. It is in happiest contrast with that dwarfed and stunted conception of an incarnation, often incomplete, amid temptations often irresistible, that appeal frequently merely to bodily sense and passion, which is to fix, forsooth, for eternity the damnation or salvation of a soul. That idea, at least, is too bald and bare and poverty-stricken to be true.

Another timely thought is that we have our binding duties and responsibilities by virtue of the knowledge we have gained.

"Many people" (said Mr. Paice) "who have got over the expectation of singing and harps, and so forth, still have a pleasant feeling that all will be fairly comfortable for them when they pass the river which separates their next state from this. I do not think the indulgence of this notion is quite wise. I fancy, indeed, that a good many people to whom the next world has become a reality, have got to think that because they believe in that next world, and in the communication with beings in that world, they have thereby somehow or other got salvation. They substitute justification by Spiritualism for justification by faith."

We have so often tried to enforce this same doctrine that we need not repeat the warning. So many have passed through Spiritualism, gaining what they want, and therewith content, that it may be well for us to remember that there is no "justification by Spiritualism," that no amount of familiarity with phenomena can "save the soul alive." Yet it is quite impossible to resist the belief that there have been many who have fancied themselves righteous by virtue of a very scanty, and chiefly erroneous, idea of the future that they have gained from spirits. No greater mistake could well be made. If their knowledge has not been fruitful in the good works of the Spirit, how are they benefited? If they be not by virtue of it more unselfish, more aspiring, more zealous, their knowledge, such as it is, has merely enwrapped them in a sort of Pharisaic self-righteousness.

Does Spiritualism, we are often asked, satisfy man's religious aspirations and influence his moral life? Surely it must, if by Spiritualism we mean the true thing. Man is not morally better for his knowledge that an Unseen Intelligence can wield an unknown force. Writing ten years ago, one who brought to the study of the higher Spiritualism an eminently thoughtful, reverent, and religious mind thus puts what we desire to say in words that we venture to reproduce as in a high degree appropriate, and presumably unfamiliar to our readers.

"It has been said that Spiritualism, the knowledge that spirits can move solid objects, and can appear to us under certain conditions, conveys no moral teaching, has no power to move us to deeds of charity, of generosity, of self-sacrificing love. Granted. But these phenomena do not constitute the whole of Spiritualism. If we sum up the great mass of teachings that have been given through trance or writing mediums, and even by the slow processes of raps or tilts, in addition to the little we have learned from the direct utterances of materialised spirits, we shall find that they do convey, at least, this one great lesson, that man reaps the reward of his deeds, for good or for evil, not only in the next life, but also in this, internally if not externally. And in this doctrine, if thoroughly grasped, lies, I think, the superior power of Spiritualism as a moral influence over the mere fear of punishment, as taught by Christian, or, rather, Jewish theology, as wielded by human law. The thief knows that he will go to prison if he is caught; but all depends upon the *if*; and the excitement attaching to the chances of escape only adds pleasure to the deed. The fear of punishment does not deter him from the act. In the same way, the believer in eternal punishment is not morally influenced, simply, I suppose, because his belief is shadowy and unreal. The Spiritualist knows that there is no escape; a man *must* be caught, and his punishment begins with the commission of the wrong act. The desire of the true Spiritualist becomes, therefore, to know and show himself as he is, that he may not deceive either himself or others, seeing that he must be found out—to do away with shams, with false appearances, with unmeaning superficialities and conventionalities. He would root out the false everywhere, and substitute the true. He would inaugurate a new order of society, in which not he who makes the most show is the most regarded, but he who has the purest heart and leads the most upright life."*

Mr. Paice was dealing with the state from which we came and that to which we are bound. Between these two lies the narrow span of this earth-life. He showed us, too, how that purification by suffering, and trial by temptations of wealth, power, intellect, success (how few can bear a little success, how many are refined by adversity!) is the law of our being in this world. Beside this there is the certainty which has before been set forth that all we do makes us all we are. If then, it be asked, Does Spiritualism make men better? the answer is two-fold. It must, if they realise what Spiritualism is, what it embraces, what it requires of its professors. It will not, if under that term men see no more than a set of odd and puzzling phenomena which look like a sort of supernatural conjuring.

WHENCE AND WHITHER?

AN ADDRESS

Delivered before the London Spiritualist Alliance, at St. James's Hall, by Mr. W. PAICE, M.A., on the evening of March 10th, 1887.

Nothing, not death itself, is more certain than the physical, mental, and moral inequality of those living on this planet. That inequality has been the root of the tragedy, the sorrow, and the heroism of all time. Religious systems have been devised, full of propitiatory sacrifices, and elaborate ceremonies, whereby to avert the wrath or to obtain the favour of the gods that made this inequality. Law-givers have propounded laws which they have fondly hoped might alleviate some of the calamities consequent on it. In despair of understanding it, the Christianity of the Churches has fallen back on the theory of an all-wise, and all-merciful God, though to our limited capacities the all-mercy is not, and cannot be quite understood; the older sacrifices have been replaced by the vicarious sacrifice of Christ, and the theory has been eked out by such dogmas as justification by faith on the one side, mortification and penance on the other. Philosophy meanwhile has cantered pleasantly over sin and sorrow on the back of that compound of cruelty and ignorance, political economy. But there it all is still, genius and folly, purity and impurity, health and sickness, happiness and misery, riches and poverty, side by side. With one man there ever remains placid comfort and content, while with his neighbour there is nothing but apparent misfortune and despair.

There have indeed been invented heavens of various kinds as a set off to this inequality:—heavens always with their corresponding hells, the heavens varying in form from the happy hunting grounds of the American Indian, through the eternal and wearisome Sabbath of the modern Christian, to the absolute sensuality of the Mahomedan Paradise. The hells are generally left out, and we hear little about them except as to their unpleasantness, no one believing that they can affect himself personally; they are always for other people.

But to those who are here to-night these heavens can have little interest; annihilation would be better than most of them, even when as piquantly pleasurable as that imagined by the Calvinistic leader, Jonathan Edwards, who cheerfully anticipated that a good deal of the happiness of the blessed would be got from witnessing the tortures of the damned!

We have, though, to do with a future state of some sort, of the existence of which all here to-night are as certain as that they are here—but what we are not so certain of is, the existence of a state before this one. Our life is infinite, but infinite in one direction—it begins here. Some, indeed, whose opinion I hold in the deepest respect, solve the difficulty both of present, past, and future, by what is called Reincarnation, but that, as long as it means re-birth on this earth, simply pushes back the beginning a little way. That beginning is still—here.

In this paper, then, with all the humbleness of a man who tries to find out the form of things from the shadows which he sees, or thinks he sees, I propose shortly to consider the question of "incarnation," in respect of the light it may throw both on the past and on the future.

We are accustomed to consider our existence here as bounded in every respect. We talk of our limited capacities, our shortness of life, and so on, but I doubt if we always quite realise what we mean when we say these things. I do not imagine that anyone now-a-days will deny that what we call our bodies are composed of a number of ingredients such as carbon, nitrogen, oxygen, and so on, held together in various compounds, which compounds are called organised. But, what I think I may, without presumption, suppose to be not so generally understood is this, that investigation shows that at a certain temperature—I do not like using figures, but it is about 273 deg. below the zero of the centigrade scale,—all these ingredients would probably cease to exist as such; that, indeed, material nothingness would be the result of such lowering of the temperature. What we call material existence, then, appears in one direction to be a question of temperature.

Now temperature is only a representation, as measurement, of heat, which is, itself, not a material substance, as we count material, but a form of energy. Hence, we are driven to the conclusion that even from this one point of view our incarnation is a very unsubstantial thing, that, indeed, it is only the result of sensations which our consciousness can comprehend. We might, of course, have expected this, for we have long

ceased to regard colour and sound as anything but sensations, they having as colour and sound no separate existence.

But let us go a step farther. Chemistry has begun to show that combination of elements is not the same thing as the method of combination, that absolutely the same elements arranged differently produce different "materials," that something like this happens, though "two" and "three" may make what we call "five," "three" and "two" do not. The sensations produced are different. Our existence here is thus gradually being robbed of all its materiality by material science. Our incarnation is only material because our sensations make it so; a new set of sensations would make a different material world even of this. We have, indeed, practical illustration in many of the results reached in the investigation of hypnotism, and states allied to that of hypnotism.

These considerations appear to me, and I think must do to all who care to realise them, as of the most tremendous import. We have been very much in the habit of drawing a hard and fast line between matter and spirit, without perhaps being quite sure where the hard and fast line really is. We have too readily assumed that matter and spirit are utterly different things, and have so, I fear, in many instances, thrown away chances of explanation of phenomena which otherwise would have presented themselves with much more readiness. The passage of matter through matter, for example, becomes much easier of intelligent comprehension when it is spoken of as the passage of spirit through spirit. I confess, indeed, that I have myself often deplored the use of such terms as Spiritualism and Materialism, though forced to use them in conjunction with certain phases of modern thought.

What it comes to is this, if I have not utterly mistaken the meaning of modern scientific research, that we are to all intents and purposes ghosts. My friend, Mr. Massey, spoke in his paper, read at our last meeting, of the expectation indulged by certain enthusiastic persons of seeing celebrated people of the world that has gone by walking tranquilly along the Strand. I do not hope for any such marvel. I am not quite sure that I should not be horribly frightened if I saw it; but those worthies would assuredly be no more real ghosts than are the multitudes who daily throng that thoroughfare. Very substantial ghosts it may be said. Yes, indeed, so substantial that a microscope which should be able to magnify an atom into a cricket-ball would effectually dispossess any one of those of any personality he might appear to possess. We, then, whatever we are otherwise, are existent in this state, and as to this state, simply as a bundle of limited sensations, though these sensations by their enormous variety of arrangements produce a practically unlimited number of combinations, thus causing what we call the phenomena of life. A very slight difference in our sensation, the addition of a new sense, would inevitably change the aspect of life entirely; for example, a different method of vibration, or rotation, or whatever it is of the atoms of which we are composed, would, I take it, render us invisible to eyes constituted as ours now are. The substantiality of our ghosthood would have gone. What would happen in a condition of things, quite imaginable though, in which one or more elements should be added to the length, breadth, and depth of our ordinary space, I forbear even to guess. I also forbear to speculate on a state in which time is not as it is here, but where our past, present, and future would be all one, and what we call prophecy would be but the contemplation of things as they are. Nevertheless, it seems probable that such states do exist, and, indeed, what limit can we, dare we, place on the infinite varieties of possible conditions of life?

We are here then in an essentially bounded and limited state. Now let us consider the case of an intelligent individual outside the boundary of this somewhat narrow region. Such an individual would be endowed either with greater or with less capacities of all kinds than are current here. If the former, entrance into this state would be a prison, some degree or degrees of free action would be cut off; if the latter, entrance would be into a new and apparently unlimited country, in which the degrees of freedom would be greater than those of the previous state. To the former, this state would be a hell; to the latter, a heaven. The admission into this state of beings of both kinds gives, at once, the prime factors of inequality.

When we note the large number of people who appear to be on a dead level of mediocrity, intellectually and morally—to whom, whether they be princes or peasants, the animal existence is everything—for whom the daily small routine of life is happiness itself, whether that routine be carried out in the halls and

corridors of palaces, in the shop of the tradesman, or in the cottage of the peasant—who are so attached to this earth that the earth treats them kindly in return, and seems to minimise their sufferings—I say, when we note these people, is not the conclusion a just one that this existence is a heaven to them, that they have come from a lower rank in the great chain of being, to which this life is promotion? They are probably, indeed, but little above that lower state, and also probably go but little beyond it at the next change; if, indeed, many of them do not fall back again.

Let us take the other case. Even if recollection of the exact circumstances of the previous state be gone, enough of memory remains to the prisoner who has come from a more glorious condition into this state, to make the sense of incompatibility and incongruity keenly apparent. With a capacity equal to consciousness of higher developments than there are here, he takes in the whole of this; accustomed to the exercise of love in its loftier developments, he pours it out here on some unworthy object, and finds it returned in a more degraded form or rejected altogether. Ignorant of the methods of steering adopted by a lower order of beings, he is constantly getting shipwrecked on the shoals of common-place morality. Enmeshed in a consciousness which is of the earth earthy, to him all is pain, though why, his recollection does not tell him. Weary with the sorrow, though dreading descent, which he somehow recognises as sin, he cries out at last in his despair, and, going back towards the peace he has lost, steadfastly works on through unselfishness, knowing that he has purged the evil that brought him here.

I have taken as supposable two extreme cases: that of a lofty intelligence, who, as in the appalling cry of Jesus on the Cross, might call on the God Who seemed to have forsaken him even as he wins the fight; and that of a being steeped in all the unrefined sensations of earth. But if, as it seems to me, this universe of ours is only a universe of one set of sensations, there needs must be other universes further from or closer to us, as the case may be; and from any one of these may be drawn intelligent beings, who must pass through this state for some end, of which we know but little beyond this, that it is apparently for purification in various degrees.

I am profoundly conscious that, though the things I speak of are fairly clear in my own mind, my inability may fail easily to represent them to others; but putting aside the metaphysical questions of consciousness enlarged or diminished, of space of one, two, three, four, or more on to infinite dimensions, of time which is neither present, past, nor future, I submit it as being consistent with all analogy and with all our present knowledge that this world should be a heaven to some, a hell to others. By a heaven I mean a place of reward, by a hell a place for refinement, purification, and expiation. It is to me just as consistent to suppose that individuals in a lower state than this may in some way unknown to us merit the reward of a higher life, and dying to that life be born into this, and so gain a step in what should be their march onwards and upwards, as it is for us to look forward to something higher and better. The legends of a time when consciousness somehow seemed less dull in certain directions than it does now, speak as freely of lower existences, whether called sprites, gnomes, or fairies, as they do of angels and ministers of grace. May not the beautiful story of an Undine winning a soul by love after all be true?

I do not pretend to say by what agencies beings are made to die to one state and to be born into another; but we all know in some way or other that there is a path upwards, and there is another path downwards, and I can conceive no end in either direction, not even in the calm ecstasy of eternal nothingness in Nirvana.

Another point suggests itself, and one indeed of great import to those who believe as we do in agencies external to ourselves, how to account for such agencies. I have conceived of this life of ours as being simply a bundle, a small bundle, of sensations. Another bundle of sensations, however, containing some that are not in our bundle, and leaving out some that are in ours, would produce another world, contiguous to, but different from, our own. There, again, there must be the upward path of righteousness, and the downward path of sin. If Spiritualism has taught us anything, it has shown us that while some of these agencies may help us, we may help some of them. There is nothing to show that the disembodied soul, disembodied only according to our consciousness, is generally far removed from ourselves. It has perhaps some channels of

consciousness superior to ours, some perhaps inferior, but that is all, and we may, I think, conclude that the unembodied entity is similarly conditioned. The prince of the power of the air is not very far off the prince of the power of the earth.

To the great variety of men on the earth—I should have said infinite variety but that the vastness of the differences diminishes on closer view,—to this great variety it seems at first sight difficult to apply a law such as that hinted at; yet it is possible to conceive that either as a result of reward or punishment, or better, as a result of contravention of, or submission to, laws of which we know nothing, intelligent beings die to other states of immensely different nature and are born into this one among an infinite number of probationary states; sometimes all attributes seem to be cut off except pure intellect; sometimes all are gone except almost unbounded affection; at other times nothing is left but the most sordid passion,—but all come here to go through the probation of suffering which these differences bring about, to become better or to become worse.

I fear I have been talking too much about the *whence*, which in this state we cannot have much to do with, and am neglecting the *whither* to which we all are looking forward. About that *whither* men are generally pretty well agreed,—that they should like to be better off when they get there than they have been here. Many people who have got over the expectation of singing, and harps, and so forth, still have a pleasant feeling that all will be fairly comfortable for them when they pass the river which separates their next state from this. I do not think the indulgence of this notion is quite wise. I fancy indeed that a good many people to whom the next world has become a reality, have got to think that because they believe in that next world, and in the communication with beings in that world, they have thereby somehow or other got salvation. They substitute justification by Spiritualism for justification by faith. This is a great evil. I hold that those of us who feel assured of a future life, assured, not by the vague promises of dogmatic theology, but by the testimony of personal knowledge, are, by that very assurance, bound to lead holier and nobler lives. We have no right in virtue of that knowledge to lie calmly on our oars and let our boat drift, thinking it must necessarily float into havens of peace and joy, but seeing the road more clearly, we are bound to row more vigorously and escape the quicksands which we did not see before.

But what is that *whither*? If, as I have supposed, this world is a heaven to some, that does not put an end to their upward course; the heaven is not a lofty one, and if they get so entangled with the grosser elements of this state that their consciousness is incapable of conceiving anything better, if they have misinterpreted or not profited by the small sufferings they have been subjected to, if they have developed none of the unselfishness which alone seems capable of bringing about that harmony whereby suffering may eventually cease, they cannot expect another life of higher import than this. A very slight difference of consciousness, another place of training, must be the whole of their change. In this connection, indeed, it is curious to note that most of the communications which are freely made by intelligences purporting to be outside ourselves are made by such as are still in close communion with this earth. They are differently situated, but not *above* the state in which they were here. They have no more real knowledge and aspiration than they had previously. I say *most* of the communications, and I refer to those which I think should generally be discouraged as being, if not degrading, at best useless. I do not wish to ignore that other kind of communication, which includes all forms of inspiration, and which is sent for instruction, counsel, and advice; the holy intuition of those sent forth to minister to the heirs of salvation.

But there are also the myriads of those who are tried for their purification, tried with the temptations of wealth, power, intellect, and success, and who know they are being tried. To such this life is another thing altogether. How it is or why it is I do not pretend to explain, but that it is I know,—we all know. Everything which serves to attach us to this state as a state is a hindrance to onward progress; the love of power because it is power, the clinging to wealth because it is wealth, the fatuous belief in mere intellect because it is intellect, all tend to the retardation of that progress upward which is righteousness, and to bring about that progress downward which is sin. If this be recognised, and the temptation be overcome, then is the educational work done, and the purified being may hope to go into some state of higher development than this. But if the work is not done, if the

looks turn longingly back towards the Sodom and Gomorrah of this life, then the education has failed, and must be begun again elsewhere. Help indeed is always given; suffering which at first seems so terrible opens up the avenues to higher hope, as it clears the spiritual vision, and lets us see deeper down into the mystery of being. When the chain of earthly love is broken, we have learnt our lesson when we begin to know that it was earthly. When the loss of wealth or position has taught us that wealth and position were naught in themselves, the bitter but necessary instruction is again given. If that lesson be well learnt, if the man gets at last, in the face of all trial, in patience to possess his soul, so that while in this world he is yet not of it, his life here is already part of the life there, and death is but a small door through which he passes into a world of more perfect sensation, more intense in its reality than this.

CORRESPONDENCE.

[It is better 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.]

Self-proving Messages.

To the Editor of "LIGHT."

SIR,—I regret to find that Mr. F. W. H. Myers does not appear to have derived any advantage from the articles in "LIGHT" "On the Investigation of Rare Phenomena." In those articles attention was called to the fact that certain persons attempted to criticise the phenomena by picking out pieces of the written accounts of the witnesses, by imagining that probably something occurred which never did occur; and then putting themselves forward as jury and judges on the case which they had made out by a misrepresentation of the actual facts.

It is somewhat singular that Mr. Myers in his letter in "LIGHT," of the 12th March, and in the first paragraph, commits these identical errors.

In my reply to Mr. Myers, in "LIGHT," February 19th, I stated that I could not admit that any useful purpose would be reached by occupying the pages of "LIGHT" with detailed second-hand accounts of séances, in which self-proving messages were given, and I referred to "LIGHT" of October 16th, 1886, in which a multitude of witnesses have given exactly such evidence. I did not quote all this evidence, as I considered it unnecessary, but I must now refer to some of the cases in order to show the singular assumptions which Mr. Myers makes.

Mr. E. Dawson Rogers states that he has been present at several sittings with Mr. Eglinton when slate-writing was produced under the most perfect test conditions, messages being given from departed friends with names, dates, and other facts unknown to the sitters at the time, but subsequently verified to the letter.

Again, Mr. J. J. Meyrick states that a pet name by which his wife was called was written on the slates, and at the time his wife had forgotten that she used to be so-called.

Lieut.-Colonel Wynch states that he has written a note containing questions, placed this in a sealed envelope, and placed the envelope on a slate which he held, and that four sheets of paper have been written replying to these questions. It is also stated that Colonel Wynch has had upwards of 100 séances.

But why repeat this evidence, when Mr. Myers calmly asserts that two or three other experiences, which he quotes in his letter, are the only messages of any importance in the "Eglinton number"?

But I must now refer to Mr. Myers' style of logic, and his system of criticism. In the first paragraph of his letter in "LIGHT," March 12th, he makes the following assertion: first, that merely to refer him to "LIGHT" for October 12th is a sad declension from the sweeping statements in a previous article; secondly, that my reply indicates "No case. Abuse the plaintiff's attorney."

With regard to the first assertion, I regret I must differ from Mr. Myers. There is in that number of "LIGHT" a very large amount of evidence of the kind to which I referred; and for Mr. Myers to speak of a sad "declension" is a statement opposed to facts. Again, Mr. Myers makes another assertion equally unfounded, viz., that I have no case. That which I stated was that I saw no advantages in repeating in "LIGHT" all the evidence with which I was acquainted. I there-

fore referred him to those in the Eglinton number. To hint or assert that I have no case is an admirable example of the jumping at erroneous conclusions to which I have referred in my articles. I may state that I have had more than 200 séances with the late Mrs. Marshall, mostly in private houses and several in my own house with her alone; with Mr. Foster I had more than twenty séances; with Mr. Squire some eight or ten; with Katie Fox some forty or fifty; with the late Mr. Home some 200 or more; with a lady whose powers exceed those of any public medium I have met, I have had some 400 or 500; and in all these cases I have had tests given in a manner which makes the criticism of Mr. Myers as much out of place as though a South Sea Islander attempted to argue me out of my knowledge of the existence of the telegraph.

If, then, Mr. Myers, instead of asserting without any evidence that I had "no case," had stated the very opposite, he would have been very near the truth. It is another incorrect assertion that I have abused "the plaintiff's attorney," and is a remarkable instance of the manner in which Mr. Myers can beg the question. I have abused no person, but have merely mentioned the usual proceedings which incompetent investigators adopt. When, then, Mr. Myers calls an exact description of such proceedings "abuse" he is acting like the very plain lady who found fault with a photographer because *he* made her portrait quite ugly.

Mr. Myers gives his case where Mr. S. J. Davey tricked a certain lady, and quotes this as a proof that the varied phases of mediumship are mere conjuring. There are one or two trifling matters which seem to be unnoticed in this account. Mr. Davey gave the lady the slates; they were not brought by the lady. Some of the words which were in the page thought of were written on the slate, and these not ordinary words. Such an idea as the "forcing" of the book and page does not appear to have occurred to this lady, and this is what Mr. Myers puts forward as the same thing as that which occurs with mediums, as he claims that it is according to my view that which "all the trickery in the world will not enable a trickster to tell me."

Mr. Myers appears to utterly fail to comprehend the position which he has assumed. Let him get 100 men gifted with acute perceptions; let each of these visit Mr. Davey; let them each attend some fifty séances, and be perfectly convinced that Mr. Davey accomplishes certain things by conjuring; let Mr. Davey declare on his honour that he does do these feats by conjuring. What would be the opinion of Mr. Myers if some three or four believers in spiritual phenomena visited Mr. Davey three or four times, and then went about asserting that Mr. Davey was a cheat and an impostor, and those who asserted that he was a conjurer were his dupes, as it was clear that he did everything by spiritual agency? Surely he would have no very high opinion of the capacity of such individuals. Yet this is what is now being done by persons who demand that evidence be submitted to them for their criticism.

Mr. Myers assures the readers of "LIGHT" that his object is simply to discover truth, and I readily accept this statement as correct; but as a student of mental peculiarities he may not be unaware that there are people who consider that truth consists only in that which agrees with their preconceived opinions. Those persons who tortured Galileo probably did so quite conscientiously, and the scientific gentleman who undertook to eat the first steamer that ever crossed the Atlantic, made the statement from a love of truth. When, then, I find such remarks as those in the first paragraph of Mr. Myers' letter of March 12th, I can quite understand that whatever may be the desire for, or love of, truth, yet there is a very strong indication of a habit of jumping at erroneous conclusions, when these will serve to make an opponent appear wrong and himself sound and philosophical.

To compare the case mentioned in connection with Mr. Davey with such an experience as that given by Colonel Wynch, or by Mr. Dawson Rogers, shows a great want of discrimination as regards important details when the one is put forward as an explanation of the other. Also the "conjectures" in which Mr. Myers indulges are certainly, as far as my experience goes, the very opposite to that which is true. Self-proving messages are usually those given by near relatives, who died years, or perhaps only a few weeks, ago. To submit these messages in full for the criticism of self-elected judges, is a proceeding to which few persons would consent. They are as sacred as they are convincing. But because these are not published for the criticism of Mr. Myers and the ridicule of the ignorant, he asserts that these messages, while they remain

unquoted, must be set down as belonging to the same category as those which *are* quoted, and which are worth so little.

I fear that Mr. Myers must adopt the same proceedings which others have adopted before they came to any conclusions on this subject, viz., to discover, if possible, some person possessing these mediumistic powers, then to sit with this person for months or perhaps years, to test the phenomena in every way—not by beginning a system of captious criticism, but by allowing manifestations to occur under the conditions which the medium has found most favourable for obtaining results. Then reason on the facts, and again examine. After some years of such proceedings, and with various mediums, he may be competent to offer some opinion: but to adopt the process which is now being adopted of “conjecturing,” “supposing,” and selecting words and sentences to confirm a preconceived theory, will certainly not aid him to reach the truth which he states it is simply his object to discover.

In some future articles on the investigation of rare phenomena there may be some evidences of self-proving messages; but, for reasons given above, the most convincing of these will not be given.

I must, therefore, again state that I see no useful purpose in occupying the pages of “LIGHT” with detailed accounts of such messages, for the inspection and criticism of Mr. Myers, or for that of any other persons who have elected themselves as jury and judges. Nor do I see any advantage in continuing this controversy.

THE WRITER OF THE ARTICLES, “INVESTIGATION
OF RARE PHENOMENA.”

Shells and Elementaries.

To the Editor of “LIGHT.”

SIR,—In a letter printed in last week’s “LIGHT,” Mr. Lillie levels a stern reproof at the “Theosophical” doctrine of “shells.” Without commenting on the fact that membership in the Theosophical Society involves no adherence to *any* stereotyped form of belief, it may not be amiss to pass a few remarks on the subject.

From Mr. Lillie’s observations we are led to suppose that he is impressed with the idea that Eastern adepts regard all “phantasms of the dead” as “shells.” Nothing could be more erroneous. There can, of course, be no doubt that—conceding its legitimate province to the much exaggerated hypothesis of telepathy—appearances of the astral forms of persons are of not unfrequent occurrence. In fact, although the sceptic may smile, the faculty of “projecting the double” (*i. e.*, the *astral form*), at will, is one which is possessed by not a few English occultists and mystics of a relatively low grade. Such “projections” are attended with full self-consciousness. Probably the majority of post-mortem appearances, where really objective, are of a similar nature. No Theosophist would for an instant contest this assertion—nay, he would be amongst the first to maintain it. He would, however, stoutly deny in all probability that the astral form is the real Ego—a position which justifies the charge of *animism* levelled at mystics generally by our modern negationists. The tendency of identifying a person with his physical body, constituting modern materialism, is evidenced in the similar attitude too often adopted by Spiritualists with regard to astrals.

Now, I will give one case where no other hypothesis, save that of a “shell,” is thinkable. As it occurred in our own family, it necessarily presented itself to me with singular force, as illustrating that group of “Spiritualistic” phenomena which are only explicable on the Eastern hypothesis. Some weeks ago I had the curious experience of seeing seated in a chair in our dining-room the form of my father, now deceased two years or so. Subsequently to that, various members of our household have been startled in the most unpleasant manner, my sisters terrified, servants lifted off their feet, and annoyed by purposeless hauntings and absurd manifestations of every sort. The person whose shell enacted the above drama, or comedy, as you will, was absolutely incapable of such insane nonsense. To what cause, then, can we ascribe it, *for the recognition was complete*? Simply to this. The person had lived many years in the house; after death his “shell” was attracted magnetically to its old haunts, and some mischievous elemental manipulated the senseless astral corpse for its own ends—the *real Ego* being all the while steeped in the bliss of Devachan.

E. D. F.

Have Animals Souls?

To the Editor of “LIGHT.”

SIR,—When the question is asked, Have animals souls? I think that souls akin to those of human beings are meant; for surely in these days we cannot recede from Aristotle’s belief that every vegetable as well as every animal *has* a soul. By which I understand a *will*—the *being* of that soul, and fire as its *existence*, both unmanifest until this will by its vital fire forms an external body. Thus, as I learn from Böhme, my master teacher, every soul forms its own body. “The Word of God was in all properties in the spirit of the world, and in the *Ens* or being of the earth, stirring up from the spirit of the world, and spake or breathed forth a life into every *Ens* or being.” (*Concerning Election*, Chap. v., par. 88.) “The centre of everything is spirit from the original of the Word,” and “The distinction in the thing is own *self-will*, of its own self-impres-sion or compaction; where every spirit introduceth itself into substance, according to its essential desire.” . . . “Every thing’s centre, as a piece of the outspoken Word, re-outputspeaketh itself—after the manner of the Divine speaking.” (*Knowledge of All Things*, pars. 11 and 12.) The formation of soot from fire; of steam, and consequent water, from its heat, should put an end to all further talk of creation being effected out of nothing, when once fire is recognised as the outcome of every creative “*will to a substance*.” This by the way!

Those who have been much thrown upon the companionship of dogs will never doubt that they have souls, distinguished by more individuality of character than slight observation detects; generic character both with dogs and men and women being more obvious than individual peculiarities. I have loved many dogs, and never one who had not, so to speak, its own special turn of mind. For they have minds. Even so great a metaphysician as Mr. G. J. Romanes, who has given close research to the subject of animal intelligence, insists upon that point very impressively. “The cardinal conclusion which I desire you to take away,” he said at the end of a lecture, “and to retain in your memories long after the lesser features of this discourse shall have faded from your thoughts” (given again to general readers in the *Nineteenth Century*, October, 1878), “is the conclusion that *mind is everywhere one*.” And in his admirable work on *Mental Evolution in Animals*, at the end of a logical argument bearing on their having reason, he says: “This conclusion” (referring to one of J. S. Mill’s) “arrived at without reference to the theory of evolution, is available to argue that there is no difference *in kind* between the act of reason performed by the crab and any act of reason performed by a man.” (P. 337.)

That animals have imagination also is shown with much force in the same book. Dogs barking, and gently flapping their tails while asleep on our rugs, prove it to us every day; as those expressive tails, index alike of conscience and the more or less of cheerfulness, prove an inner life very clearly felt.

Mr. Darwin, after much patient analysis, made it abundantly certain that dogs have great developments of intelligence, exceptional of course in their world, as rare genius is in ours. What they seem to lack—is not piety; of that in their self-forgetting devotion to man they set an example which Agnostics and scoffers might envy: (under whose loving protection can they feel the deep content of every true-hearted dog beside its master?)—but self-consciousness and the gift of language, without which it is impossible. Who then that has known, and loved dogs as they deserve to be loved, can think it an insult to our race to believe theirs only a few rungs lower on the great ladder of Evolution which *all* created beings are slowly climbing up, after their deep descent before our world existed? I must quote Mr. G. J. Romanes once more, for everyone may not have time to study his interesting books. “I hold that if the doctrine of organic evolution is accepted, it carries with it as a necessary corollary the doctrine of mental evolution, at least so far as the brute creation is concerned.” (*Introduction to Mental Evolution in Animals*, p. 8.)

In this my belief that animals are *potentially* the younger brothers of human kind, I am not for a moment wishing to put them on a level, as if it was in each case the same order of beings, only on a lower plane of development. That would be profanation, for man was made after the image and likeness of God. But one may reverently believe that such spiritual gold as keen intelligence and pure love will not for ever remain buried in *animal* life. Let Böhme be heard even upon this subject. “Every spirit eateth of its mother; out of what the beasts were of that likewise they did eat, namely, of the

quintessence of the earth in the *Cosmic spirit*; for the deepest ground of the beasts is not by many degrees like unto man: thus did they feed upon their mother; namely, the spirit of them feeds upon the *Cosmic spirit*, and the body upon the four elements." . . . "In the quintessence there lieth indeed a paradisaical property: upon that they feed even to this day; for *in every beast there is a power which is incorruptible*, which the *Cosmic spirit* draweth into itself to the separation of the last judgment." (Eighth Epistle, pars. 29 and 30.) Not before then are we likely to know what befalls that incorruptible part of animals, or the *Cosmic spirit*; but of one thing we are sure, there will be progress, and the creature will no longer "groan and travail in pain."

Two habits with regard to animals have for many years past surprised me. First, that no one, to the best of my knowledge, has ever accounted for singular degrees of faculty in some of them by the theory of mediumistic recipiency, though to it Swedenborg attributes all instinct, saying of "every beast, bird, fish, and reptile" that "by means of the brain the spiritual world has an immediate influx into their bodily senses, and thus determines their actions, which is the reason why their bodily senses are far more exquisite than those of men. This influx from the spiritual world is what is called instinct." (*True Christian Religion*, p. 335.) But this bears upon habitual, not occasional, demonstrations of mentality, which among dogs have been sometimes quite as wonderful as the conduct of Balaam's ass, though not accompanied with articulate speech.

The second cause of my constant astonishment is that devout people who believe the providential love and wisdom of God to be working in all things for ulterior good, should be so inconsistent as to speak and think of our love for animals as a tendency that affects ourselves only—our spiritual selves, of course *their* bodies;—and if one assumed anything more than this, the attitude of their minds would be expressed in that hard text (neutralised by many others), "Doth God take care for oxen?" Yet only think of the amount of patient, tender love poured out in thousands of homes on domestic pets; and remembering all we now know, though we cannot see it, of the effluence that streams from the human hand, is it possible to suppose that this takes no effect on the animal spirit? Still less does it seem to me possible that the Divine Master Who said, "Gather up the fragments which remain, that *nothing be lost*," can permit all this unconscious outflow of "*virtue*" from man without permanent benefit to beast. If once "the psychology of the dog" was better understood, we should feel that even with that humble dependant man has a noble work to perform and heavy responsibilities; and the vivisector of dogs would be regarded with horror for the treachery of his murders, and the fruitless cruelty of his degrading work.

In a very indigestible work by Mr. T. L. Harris, entitled *Esoteric Science*, he reports that deceased dogs, as elementaries, simulate the appearance and actions of men and women to whom they have been attached here, thus misleading the unwary at many a séance. I should have given dogs credit for too much independence of character for that. And Böhme asserts that human beings who have sunk to dog-level of morality in this world, appear in the next like dogs. We shall all know in due time, and *when* that time comes the madness of mad dogs will surely be explained by something more than physical causes. Perhaps then some eminent dog may take M. Paul Bert and M. Pasteur in hand and teach *them* a little of the psychology of dogs; it would be at once mercy and vengeance.

Cullompton.

A. J. PENNY.

Liberated Spirits.

To the Editor of "LIGHT."

SIR,—“E. M.” in his reply to me, commences with the *naïve* remark, “The first part of his letter does not, as he himself admits, apply to me.” “E. M.” takes *au sérieux* what I said in jest.

His next position shows that he does not comprehend the plainest language. Paul in the passage referred to is speaking of “the body,” and nothing but the body. He says, “I find another law in my members, warring against the law of my mind,” &c., &c., and yet we are told that the Apostle was not here deprecating the influence of the body! “E. M.” continues, “For Paul’s fight, as he himself says, was ‘not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’” The Apostle is here speaking of mighty personages and powers in the unseen universe, and not in the flesh, but quite external to him-

self and his fellow combatants. He is speaking of evil spirits, not confined in dungeons under ground—which was their supposed lot—but ranging at will through this upper world.

Moreover, “E. M.” supposes Paul to have expected other incarnations, and to regret that he could not perfect his regeneration in “that incarnation.” Not a vestige of any such belief exists in the text. On the contrary, he says plainly, “It is appointed unto men *once to die*”—once, and no more. “E. M.” is so possessed by his phantasy that he reads contradictions in the sense of corroborations.

His next position is simply astounding. He quotes with approbation that article of the Anglican Church which declares that Christ “took His body again with flesh, and bones, and blood,” &c., &c.—“wherewith He ascended into Heaven.” Does “E. M.” believe this? Then is he no Spiritualist, but a pure Materialist. In quoting this passage, he exhibits to us what—to use an expression of Burke’s—I may call “the shameful parts” of the Church. Christ rose in His spirit-body, not discernible by the natural sight. How could He ascend in His ponderous natural body? Gravitation would soon have stopped His flight, or if we suppose that to be overcome by a miracle, the rarity and coldness of the upper air would soon have converted His body into a lump of ice. The fable of the resurrection of the churchyard body is the absurd corollary of this doctrine.

“E. M.” next falls foul of Swedenborg’s *dictum*—“The soul can only be reformed when in a state of liberty.” He reiterates his former assertion that the criminal’s reformation is the primary object of all punishment. In other words, the criminal having committed an outrage on society, society, postponing all regard to its own safety, tenderly considers, in the first place, the criminal’s own good. This is charity run mad. But it is not so, as all mankind knows. According to “E. M.,” prison is the finest school for moral reform. Now we know that this not the case. The criminal only becomes more callous under the process, and the longer he is under punishment the more hopeless becomes his moral renovation.

“E. M.” inquires how can we “gain virtue without experience?” Nay, but all the experience of our former lives has perished—as soon as each life was over. Therefore the acquisition of experience has been made impossible. We have had all the pains and penalties of our countless former lives, but no moral profit therefrom.

He complains of my speaking of “interminable lives.” Well, when does “E. M.” conceive that our lives began? or, had they ever a beginning? There is the same difficulty in conceiving a beginning, at whatever epoch we place it—whether it be a hundred, a thousand, or a million ages ago.

But now “E. M.” waxes strong and confident, for he says that he “knows persons who have recollections, distinct and precise, of their past earth-lives”—in fact as lively recollections as they have of the antecedents of their present lives. These, however, are of the most private and sacred kind! And this precludes them from being announced to the world. I was afraid it might be so. But I would ask how many such instances does “E. M.” know, and how does he account for the fact that, seeing all mankind have gone through the same discipline of past lives, only a very few units among innumerable millions have such recollections? If true, they must be the common property of all. Is it not then more rational to believe that these asserted recollections are mere hallucinations and unworthy of all credit?

The confusion of the Greek Nemesis with the Oriental Karma is amusing. The Greek Tragedians deal largely with the subject of Nemesis, but absolutely no trace of the idea of Reincarnation is to be found in any of them. But “E. M.’s” assertion that this doctrine is “an essential element of Christianity” is merely absurd. If it be so, how is it that not an allusion to it, however covert, is to be found in the New Testament? How is it that neither Greek, Roman, nor Protestant Christians know anything about it—that it is never discussed in Christian literature from the rise of Christianity down to the present day? It appears, however, that Dr. Anna Kingsford can explain the total silence of the Christian Scriptures. But this lady maintained in the columns of “LIGHT” that there is no such thing as “a fact,” and that no such thing as “history” really exists—all is allegory. It is hard to argue with one who occupies such a position. It is clear, in answer to her present contention, as reported by “E. M.,” that the Gospel and the Christian Scriptures were addressed to all mankind in every stage of moral progress, and not to a few on the very threshold of perfection.

Llandudno.

G. D. HAUGHTON.

Dr. Shufeldt's Dream.

To the Editor of "LIGHT."

SIR,—Dr. Shufeldt's dream is a remarkable preface to the history of the South African diamond fields, but his son's account of it is impaired in evidential value by the omission of attesting particulars that appear to be given in the diary. I send you these lines on the chance of their reaching the doctor. It is in his power to make an important addition to the records of dream-land.

G. C. F.

Sidcup, Kent.

"Wanted," Light on the Path,
To the Editor of "LIGHT."

SIR,—A great deal is now being written on Occultism; some of it may be true, and a great deal may not, for it is a safe pulpit to preach from, where nothing can be proved. I have read works on Occultism for the last two years, and I cannot find any facts from them on which to base these speculations. I am only too willing to accept proof, but the only conclusion I can come to is that the antecedent belief required in these matters may lead a man into believing anything in time. The very rules given in such books as *Light on the Path* and *Through the Golden Gate* are contradictory and in some cases absurd. For instance, we are told to "kill out ambition," to "kill out desire for sensation" (how can that be done when life is made up of sensation?) This latter rule is contradicted in the *Golden Gate*. It is a "vital mistake" to think that we have any power of discriminating between good and evil. What, then, about the responsibility of our criminals? But it would be useless to quote further passages which seem written only to mystify, or which must be interpreted in a sense to which I do not possess the key. These rules, many impracticable, many absurd in the plain sense of them, can be judged only in the light of reason, and in that light they cannot be accepted.

March 8th.

J. LEE.

The Out-look.

To the Editor of "LIGHT."

SIR,—I announced in a letter which you were kind enough to publish last Saturday, that in reading Cook's *Rationale of Spiritualism* I was much struck with one more point. This had failed to impress me when I read the pamphlet years ago. Mr. Cook announces that the real struggle of the future will be between Spiritualism and Socialism.

Since the appearance of the pamphlet our eyes have been much opened. Floods of literature on the Socialistic question have come from opponents and advocates. In one thing they seem agreed, and that is that a vast explosion is contemplated. This is to be simultaneous at all the chief centres of civilisation. What the French Revolution attempted partially is to be worked out universally. Kings, priests, and nobles, cathedrals, palaces, and castles, are all to be demolished at one fell swoop. In a word, a millennium of savagery is to be instituted.

This danger is far more within the domain of practical politics than when Mr. Cook wrote his pamphlet. Steam is rapidly substituting mechanical for manual labour, and creating a vast army of famine. Then Bismarck's policy is carefully drilling every European capital, and arming the discontented with the most approved pattern of magazine rifle. For a creed these starving men have chiefly the teaching of science that man has no hereafter, and that all compensation for struggling penury must come, or be seized, here.

Against this great danger Mr. Cook conceives that there is only one real remedy, Spiritualism:—

"It will be granted primarily on all sides that a movement, be it founded on delusion or fact, and counting its adherents by the million in the most civilised portions of the globe, has a vital existence. How rapidly it is growing I dare not venture to assert for fear of seeming to strain a point; but this much I may say, that it is to-day a more potent propaganda than all the sects and churches of Christendom combined. I mean by this that it converts men from an absolute non-belief. And what it gets it keeps. A pervert from Spiritualism is a curiosity." P. 12.)

Mr. Cook draws a parallel between this movement and the Christian movement. It is the mission of Spiritualism and was the mission of early Christianity, to save society from the savagery of Materialism. Both movements were completely ignored by the upper ranks of society. They worked upwards from the masses, not downwards. What Mr. Cook calls "individuation" is the principle of Spiritualism. Goethe, in *Wilhelm Meister*, says the same of Christianity.

ARTHUR LILLIE.

Mr. G. Milner Stephen.

To the Editor of "LIGHT."

SIR,—Mr. Milner Stephen's vindication is not satisfactory. What I wanted is for him to report progress of his operations at Orchard-street, or elsewhere, during the last two months. He has had, I presume, a flow of patients since his arrival, some of whom must surely have been immediately receptive of his "influence." If there have been any such let him mention the cases, and give personal references, which I have no doubt would in some instances be allowed. But test cases, to be of any value, must be those of immediate and unmistakable cure, where there is no room for doubt or self-delusion on the part of the patient. If Mr. Stephen can exhibit an instance where, say, contraction of the muscles by rheumatism or gout has been instantaneously set right, then he will have some claim upon the public confidence. He claims, as regards healing, to be a successor of the Apostles, but they did not require their patients to dance attendance upon them for six months or a year, or even for two days. Their cures were instantaneously effective. The lame man at the Beautiful Gate, a well-known cripple, at once rose up and walked. Some such cases must have occurred, I presume, in Mr. Stephen's numerous public healings, otherwise little impression can have been made upon the assembly. Mr. Stephen disavows the performance of miracles, but healing by laying on of hands, or breathing only, is, in the least degree successful, decidedly a miraculous operation, in the ordinary acceptance of the word.—Yours faithfully,

March 12th.

H. B. L.

[If this is done in "LIGHT," it must be by brief, precise records such as find place in the *Lancet*, thoroughly attested by persons who give their names and addresses, and are willing to submit themselves to cross-examination. No other testimony is of any real value, and our space is too limited to be given up to vague generalities.—Eds.]

LIFE.

Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear:
Then steal away—give little warning—
Choose thine own time;
Say not, "Good night," but in some brighter clime
Bid me, "Good morning."

MRS. BARBAULD.

TO CORRESPONDENTS.

J. F. H.—Thanks. Not Longfellow surely.

W. H. F.—Not worth the trouble of noticing. The writer is evidently quite ignorant, and to produce evidence to convict him would be beyond our space.

H. H. FURNESS.—Your letter has only just come into our hands. The address "222, West Washington-street" is not sufficient. Please write again, and give full postal address.

MR. MILNER STEPHEN.—Our readers will see by an announcement in our advertising columns, that Mr. Milner Stephen will lecture in the Cavendish Rooms, on Sunday evening next, on "Healing by Laying on of Hands."

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Sunday last we had an address on "Clairvoyance," by Mr. John Hopcroft, after which some striking clairvoyant descriptions were given to a large audience. Next Sunday, at seven, Miss Young will deliver a trance address.—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

THE LONDON OCCULT LODGE AND ASSOCIATION FOR SPIRITUAL INQUIRY, REGENT HOTEL, 31, MARYLEBONE-ROAD.—On Sunday next, March 20th, there will be no meeting in the morning. In the evening, at seven, Mr. Hopcroft will deliver a trance address, followed by clairvoyant tests. On the following Sunday Mr. Tindall will deliver a lecture on "The History of English Spiritualism," in the course of which he will reply to Mr. Hodgson's attack at Whitechapel.—F. W. READ, Sec., 79, Upper Gloucester-place, N.W.

MISS JANE STRICKLAND, author of a *Life*, recently published, of Agnes Strickland, author of *The Lives of the Queens of England* and other works, writes as follows:—"Are dying people conscious of things we know not? Are the loved and long-lost actually present with them?" The day before her death Mrs. Strickland (the mother of the sisters) said to her daughter Jane:—"My dear, I have seen my father. He sat by me on the bed some time, and smiled so sweetly upon me." "Did he speak?" "No, my dear. But I was not dreaming, for it was daylight; and I was not afraid, but was glad and happy."