

Light:

A Journal of Psychological, Occult, and Mystical Research.

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

"LIGHT! MORE LIGHT!"—Goethe.

No. 335.—VOL. VII. [Registered as a Newspaper.]

SATURDAY, JUNE 4, 1887.

[Registered as a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

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

A Woman in the Case. Professor Elliott Coues, M.D., &c.

Agnostic Problems. Dr. R. Bithell.

An Easter Sermon. Rev. J. Page Hopps.

The Religion of Philosophy. Raymond S. Perrin.

Professor Elliott Coues delivered this year an address at the Commencement of the National Medical College at Washington, which he has now published under the title of *A Woman in the Case* (Brentano's: Washington, London, and Paris). From a *Letter to the Faculty* prefixed, it seems that the Professor's address was not received with that favour which it certainly should have commanded from any body of men capable of appreciating vigorous argument conveyed in brilliant and sparkling language. Dr. Coues is never dull, never without cogency in his contentions, and in this address he was at his best. However, his colleagues did not agree with him, and the consequence has been the resignation of the Professor, announced with much dignity in the preface to his address. So it would seem that the Old World has no monopoly of intolerance, and that even the free air of America is tainted with bigotry in some degree. There is a clause, it appears, in the college charter forbidding all reference to religious matters: and this Dr. Coues was held to have transgressed. Yet at each commencement the exercises were opened with prayer. As Dr. Coues well puts it, "If it be right and proper for one person to tell God what he thinks in the sight of a great audience, can it be wrong or improper in the sight of God for another person to tell the same audience what he thinks too? It is not a question which was the better address on our last occasion—the one that was made to God and the audience, or the one that was made to the audience only. And even if such be a question, it cannot yet be answered, because only the audience has been heard from on the subject thus far. It should make us quite tolerant, I think, of one another's religious views, to reflect that God may possibly disapprove of our public praying as strongly as the biggest bigot who heard me the other night can disprove of my public addressing." Quite so.

The address is an eloquent and earnest plea for the admission of women to equal rights with men in the study and practice of medicine. "Knowledge of no kind is good for half the world only: any kind which both halves may not share is bad. . . . Real knowledge is too precious a possession to be reserved for our sex. True knowledge is too sad a burden to be borne by us alone. Great knowledge is a weapon too potent to be entrusted only to the hands of men. . . . Seek not abroad for that

which you would possess: but find it within, or find it never. If the fear of the Lord be indeed the beginning of wisdom—the beginning of that for which all human knowledge is but a preparation—then whoso is lord of self has nothing else to fear. To 'know thyself' is the key to the Godhead. . . . Who should presume to talk physiology except he knows anatomy as well? Who should talk of psychology except he be grounded in physiology? Who should hope to know of the mind except as it is manifested in, by, and through the body? . . . Who that does not know the parts, and powers, and principles that enter into the composition of physical human nature is competent to have or to give any opinion that shall be entitled to our respect concerning the higher mental and spiritual aspects of human nature? No one, I think, for in the present mode of existence to which we are condemned, so long as we wear the flesh, the soul or spiritual body is so inextricably blended with the physical or material form, and so subject to mechanical conditions of activity, that no knowledge of the former seems to be possible unless it proceed upon some understanding of the latter." Good meat, and strong—too strong, apparently, for digestion.

When Dr. Coues came to consider the reasons why woman has been systematically excluded from access to the tree of knowledge, he put his finger on three great stumbling blocks in her way:—Religious intolerance, scientific insolence, and social tyranny. For the first says practically, "You cannot be trusted with your own soul. I will take charge of that, and tell you what to believe." The next says, "You cannot be trusted with your own mind. I will do the thinking for you." The last says, "You cannot be trusted with your own person. I will regulate your conduct." I wish I could quote or even summarise the masterly arguments by which my friend establishes his propositions. It might be that my readers, some of them, would not wholly go along with him over all the line, or feel persuaded of the exact truth of some of his conclusions. But I do not think many readers of "LIGHT" would disagree with him: and I believe no one would fail to appreciate the vigour and polish of the words in which they are phrased. Unquestionably such words must produce a great effect. They are a sign of the times: they are full of import, both from the place in which they were delivered, and from the eminence of the speaker. It does not need that we agree in order to appreciate: though I fancy most of us will think that this vindication of perfect liberty is a noble utterance.

Dr. Richard Bithell in his *Agnostic Problems* (Williams and Norgate) tackles a good many difficulties. He does not always solve them. Some of them, in our present state, are not to be solved. He does not always throw as much light on them as we, for example, could. But the book is an intelligent attempt of an acute and able mind to throw light on some problems that perplex thinking people, and, as such, is worthy of attention, quite irrespective of agreement or non-agreement in the writer's conclusions. It has

always seemed to me a curious fact that most people will read only that with which they agree. Thereby I am quite sure that they lose a great deal. I know for my own part that I have learned more from people that I disagree with than I have from those with whose conclusions I am in accord. The latter I can think out for myself. The former present usually views that have not presented themselves to me. And in considering them I not infrequently hit upon views (new to me and true, too) which have not struck the writers, whose conclusions seem to me fallacious. Dr. Bithell treats of such subjects as "Knowledge, Belief, Faith"; "A Personal God"; "Agnostic Morality and Agnostic Religion"; "The Worship of the Unknowable"; and "The Spiritual Body." The last of these essays is full of interest to us. "The search" (says Dr. Bithell) "for scientific evidence of the continuity of consciousness after the death of the body appears to me to be too lightly given up. Of *proof* we have none, and look for none; of *evidence* I think we ought not too readily to despair." Making due allowance for the Agnostic standpoint of the author, that is not far from the position that the Spiritualist takes up. That it should be shared by a writer who professes that he is agnostic as to almost all things, is surely a remarkable and noteworthy sign. The whole of this essay is eminently worth reading, and regard for space alone prevents me quoting from it some very instructive passages.

It must, I think, be felt by everybody that the term Agnostic is nearly as open to criticism as the word Spiritualism. Dr. Bithell feels this, and defines his position thus:—"The term is ill-chosen. . . . Its etymology points more to the negative characteristics of the system than to its positive and constructive aims. The recognition of the limitations of our powers of knowing and thinking is merely a preliminary operation. The aim of the Agnostic philosophy is to place all our knowledge on an irrefragable foundation: and, as a first step, it is felt that we must distinguish between what we know and what we have not the power of knowing. And as we have no faculty for knowing what lies outside the range of consciousness, we call everything unknowable which never enters consciousness, or cannot safely be inferred from the fact of consciousness." Dr. Bithell should study with patience the evidence that Spiritualism furnishes of "the continuity of consciousness after the death of the body." He would find his Agnosticism very considerably whittled away.

Mr. J. Page Hopps publishes an Easter sermon in the *Truthseeker* that is very significant. Preaching on the Resurrection, he notices the tremendous change that had passed over Jesus, "a change not greater than we say passes over every one who leaves the body and enters into spirit-life":—

"For instance, after his 'resurrection,' almost the first thing he says is, 'Touch me not.' Why? That is not at all like the old Jesus. Besides, Mary at first did not know him, and yet he seemed real enough. And Jesus mysteriously dismisses her with a message to his disciples, two of whom, the same day, he meets on the road to Emmaus. They also do not know him though they talk together for some time: but sitting with them after their walk, and eating with them, as he took bread and blessed it and gave to them, 'their eyes were opened, and they knew him: and he vanished out of their sight.' Every touch of that story is inconsistent with the theory of a merely physical resurrection. The whole tone and substance of it suggest an existence unique and mysterious,—an existence under conditions entirely new. In one record (Mark xvi. 12) respecting the walk to Emmaus, we even read that Jesus appeared 'in another form' to the two who walked with him;—a very mysterious phrase.

"In the Acts of the Apostles (i. 3) we are told that Jesus was seen in a kind of intermittent way during forty days, but he never seems to be living amongst men in an ordinary way. He

is seen and he vanishes. He comes and goes: and no one ever seems to come or to go with him. The cloud is ever receiving him out of their sight."

"How then can we account for the two or three strongly materialistic-looking stories, such as that about Thomas and his actual feeling of the nail-prints and the wounded side? One possible explanation is that the Gospels contain fragments or reminiscences of contradictory accounts written by men who occupied entirely different points of view or planes of spiritual development. And why not? We know that the disciples were far from being all alike. Consider the differences between Thomas and John, Peter and Judas. One would be dull and earthly, with very little insight into spiritual things: another would be sensitive, receptive, and open to all the finer suggestions of spirit-life: and, from men differing so widely, we might easily get versions of the resurrection and of the appearance of Jesus as different as—well, as different as the glimpses we do get in the Gospels. I do not see that we ought to expect a different result.

"But there is a link which may possibly connect the two. There is the possibility that Jesus was able, under certain conditions, to take on the appearance of the old form for a brief period; and that, in doing this, he would try to impress upon his disciples that he really was not dead—that he was not what they had been accustomed to think of and shrink from as a spirit, but that he was really alive as of old. His anxiety seemed to lie in this direction—to convince them that he was not dead. Hence the urgent, touching cry—*See, it is I, Myself*. They, perhaps, had a very vague conception of life beyond the grave;—had perhaps the usual ignorant shrinking from 'a spirit,' as a spectre, a ghost, a phantom: and Jesus wanted to lift them out of all that. How could he better do it than by appearing to them; if that were possible—and so appearing to them that he should be able to prove his identity? This seems to be what he did. For a brief space, under peculiar conditions, and with the right people, he seems to have been able to take on marks for identification, and to so appeal to their senses that they grasped two facts; first—that their dear master was alive; and that he was alive as a being whom death had deprived of nothing that really belongs to life."

Spiritualists will not need to be told how experience to-day throws light on this explanation so reverently and yet so searchingly applied by Mr. Page Hopps to a narrative beset with contradictions which no ingenuity can harmonise.

The author of *The Religion of Philosophy** considers that "we need a new religion—a religion which shall appeal to the reason as well as to the emotions; which shall establish not a Divine mystery, but the Divine unity of life and mind." In Greece thought was first emancipated from feeling. Analysis, the first principle of perception, we owe to the Pythagoreans. And since then the history of thought has moved on through the interruption of the decline of the Greek and Roman States, and through the Dark Ages, to the revival of learning in the scholastic age. Descartes and Spinoza, Bacon and Kant, are landmarks in the march of progress. Against Kant's audacious dictum, that all reality was subjective, science entered a protest which has ended in the Idealists of Germany giving place to the Psychologists of England. Darwin, with the light he shed on the developments of organic life, and Herbert Spencer, with his demonstration that the individual is but a link in the continuous chain of life and mind, have produced a silent and most remarkable revolution. To carry this new thought into action is the pressing problem of this new age. A new civilisation must arise, founded (only too probably) on the ruins of the old. Our religion is outworn. It is different from, in some respects better than, anything the world has ever seen before. "With Roman principles of law and government, with Grecian love of the intellectual and the beautiful, with the Scandinavian worship of freedom, and the Semitic worship of God, we lack but one element of a great national life, and that is morality, the very type

* *The Religion of Philosophy*: A comparison of the chief philosophical and religious systems of the world. By Raymond S. Perrin. Williams and Norgate. 1885.

of the life of the race. According to the degree of morality observable in a given age, is the character of that age and the fate of the people living in it. Christianity is a religion of faith. Faith is cold and well nigh dead. Can the religion of philosophy deposit among its ruins the germ of a higher life?"

What does it pretend to teach? It is so instructive to note the yearnings, in themselves so characteristic of the wholesome scepticism (as I regard it) of this age, that I quote the earnest words in which the author seeks to answer this question. "It sounds the alarm of a fleeting existence; it teaches the dire limitation of personal life; it identifies time with eternity, and matter with infinite space. It teaches that as there is no *absolute* death there is no *absolute* personal life; that the absolute means time, or the *unchanging*, and that individuality is transient and ever-changing. It teaches that cause and effect are but different aspects of each event, and that there is no need of a supernatural power to entail the effects of conduct, for they are inevitable. It appeals to nothing but the most impersonal sympathies with incentives to morality; and yet it affirms that morality is the only real success of life. Thus without a single pretext of authority, except the voice of conscience, pleading through the experience of ages, the cause of humanity: unenforced by mysterious fears, unsustained by ecstatic hopes, it confronts the gorgeous imagery, the superb organisation, the venerated associations of the Religions of Faith, and demands that their creeds shall be brought into harmony with the discoveries of Science, that their promises shall be limited to their responsibility and their knowledge, and that these moral teachings shall be made to appeal to the highest nature of man." That is very well; but how about the "highest nature of man"? The writer is not acquainted with it.

The book covers a very large field, and is unquestionably interesting, not so much for the author's conclusions, as for the facts that he has accumulated. Commencing with the dawn of philosophy (Males, Anaximenes, Pythagoras), through the Pre-Socratic period (Parmenides, Empedocles, Democritus), the author leads up to the climax of Greek thought (Socrates and Plato). Then comes the Aristotelean school, the Stoics, and the Cynics. After them the Alexandrine school (Philo and Plotinus). Next the school of modern philosophy (Descartes, Spinoza, Hobbes, Locke, Berkeley, Hume). A chapter on German philosophy, and on the Eclecticism and Positive Philosophy of France and Scotland, leads up to what the author considers his serious point, the philosophical systems of Herbert Spencer and George Henry Lewis. Then we have the least valuable part of the book: a superficial and unsympathetic review of the religious systems of the world from Egypt to India, through Confucius, Zoroaster, and the religions of Greece, Rome, Scandinavia, Islam, to the Jewish and Christian. And then the author propounds his idea—"The Science of Morality"—and if any one wants to see what the parturient mountain has produced, he must read the complacent, in some ways useful, in many ways useless, utterances to which the author finally commits himself. The book, read with discrimination, is far from being worthless.

We are glad to draw attention to the publication by Mr. E. W. Allen, 4, Ave Maria-lane, E.C., of Mr. D. Younger's book, *The Magnetic and Botanic Family Physician*, price, to subscribers, 8s. 6d., a demy 8vo. of nearly 600 pages. Orders are accepted by the Author at 22, Ledbury-road, Bayswater, or by Mr. Burns; or at 16, Craven-street.

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HOW I INVESTIGATED SPIRITUALISM, AND WHAT I MADE OF IT.

By J. H. M.

PART VIII.

"Undoubtedly a Spirit addressing Spirits: whose hath ears to hear, let him hear."—THOMAS CARLYLE.

"To find the third state of being—that between sleeping and waking—is a grand exchange of ignorance for knowledge. This is the great mystery of being born again."—S.S.S. 5.

Before it is possible for the investigator of psychical mysteries to acquire a knowledge of the possibilities of the soul and its powers, or an intelligent conception of the conditions of spirit existence, it is necessary to witness and study every form of mediumship.

The varieties of spiritual gifts that have come under my personal observation include automatic and direct writing, spirit-control or trance speaking, clairvoyance, clairaudience, healing power, and varieties of physical phenomena, comprising the passage of matter through matter, levitation, and materialisation. I have oftentimes been amazed at the trouble the unseen beings take with developing circles, and the patience exercised in order to carry conviction to the inquiring mind. When, however, they consider that sufficient evidence has been furnished to establish their own independent existence, the intelligences are generally the first to discard the table, and impress on the circle the desirability of some better method of communication. To this end they usually try to entrance the medium, with a view of using his organs of speech for the expression of their ideas. If the medium prove highly sensitive to magnetic influence, he is quickly brought under it, but it is seldom accomplished so easily. In the majority of cases the medium passes through an ordeal, neither comfortable to experience nor pleasant to witness. Under a sense of suffocation, the body is sometimes convulsed and contorted in a manner calculated to alarm the uninitiated and inexperienced observer. There is, however, no ground for anxiety. Such struggles, violent and distressing as they appear, are entirely muscular, and as innocent of suffering as the contortions of the segments of the dead eel. It is only necessary for the circle to remain passive, to refrain from all interference, and on no account, with a view of assisting, to touch the medium. This caution cannot be too carefully observed, particularly when the medium is coming out of the trance.

For some time previous to the event related in the last chapter, our friends had enjoined sitting for control. They had succeeded in entrancing Miss Sinclair, and had made many efforts, hitherto without success, to control my wife. On Sunday, August 16th, 1885, my wife and I being the only sitters, she was for the first time brought under spirit control. The spirit addressing me purported to be her deceased sister E. A. At this period I had some anxiety as to the welfare of my son Herbert, who, some months previously, had left England to seek his fortune in Australia. The scanty resources with which I was able to furnish him on his departure, must, I knew, be well nigh exhausted, and on this Sunday morning we had received from him a letter dated Adelaide, July 11th, stating that he was still seeking a situation, that there appeared no prospect of obtaining one, and hinting a probability of having to hold out until October before an opening would occur. Our anxiety on our son's behalf will account for the subject matter of the conversation that follows, but it can afford no explanation of a revelation of fact absolutely unknown to either sitter.

Under control my wife spoke, and E. A. said:—"I have been to Adelaide to see Herbert. He is quite well in health, and has succeeded in obtaining employment."

This was good news at any rate. The subject matter of the communication was as unexpected as unasked. I

inquired with whom? E. A. replied:—"The Adelaide Milling Company."

Now, my son had taken with him a number of introductions, including one to the company in question, but up to the receipt of this message we had forgotten the latter fact. I felt little confidence in the communication; nevertheless, I entered the exact words at the time in the diary. My wife then passed under control of her grandfather, whose communications were exclusively of family interest. E. A. again took control, and returned to the subject of Herbert, but the power being exhausted she was unable to speak again audibly. We heard no more on the subject for a fortnight, during which time, in spite of the occult assurance, our anxiety increased rather than diminished. Sunday, August 30th, 1885, brought, to our great relief, a letter from our son, dated Adelaide, July 23rd, of which the following is an extract:—

"You will be glad to know I have obtained a situation with the Adelaide Milling and Mercantile Company. I am to go a month on trial."

Thus confirming the intelligence received fourteen days previously from the control. I offer no comment on the above fact beyond assuring my readers that the formal introduction in question was so lightly valued by us in comparison with the strong recommendations supplied by warm-hearted friends, that it was not until we received the occult communication we recalled the existence of the company and the circumstance of the letter of introduction.

Our friend, Mrs. Faithful, proved a sensitive of a high order, combining in herself (I have been assured by many spirits) qualities rarely found existing in the same organisation. Her principal controls are *Elizabeth Lovejoy* and *Alice Owen*, touching whose identities I may have something to say later on. It would be difficult to conceive a more marked contrast than that between the natural utterance of Mrs. Faithful in her normal state, and her style of speech when under control of either of these guides. Naturally vivacious and animated, possessing quick perception and rapid utterance, her words come tumbling out with a velocity sometimes difficult for slower natures to follow. Under control of *Elizabeth Lovejoy*, she immediately assumes a stately, dignified, slow, Quaker-like style of delivery, with precise and measured language, indicative of high culture and refinement, articulating final consonants with marked emphasis, suggesting a dim suspicion of the governess. The manner of speaking of *Alice Owen* is likewise dignified and elegant, but more simple and natural. My most delightful opportunities of converse with this spirit have been when around the family hearth. Whenever the conversation happens to turn on topics interesting to the control, Mrs. Faithful is suddenly entranced by *Alice Owen*, who joins in and takes part in the discussion.

Discoursing one evening with Mrs. Faithful, I was deprecating the propagandism of Spiritualism on the ground of the unprepared state of society to receive its teachings. Speaking with unwonted animation, *Alice Owen* rebuked me with this interruption:—

"When Christ came, was the world prepared to receive His teachings? Was Christianity accepted by all? Was it adapted to the knowledge of the time? But the work had its purpose on earth, and it cannot be doubted Christianity has brought good to many. In lapse of time it has been abused and become adulterated. Hence the necessity for a new teaching, a new door by which spirit can enter the heart. Man has abused the spirit of Christianity, reduced it to his own low level; but he has ceased to be satisfied therewith."

Reverting on another occasion to the subject, I contended strongly against attempting to force the marvellous revelations associated with spiritual phenomena, on minds totally unprepared to receive them. *Alice Owen* rejoined:—

"It must be as you say as to spiritual progress. The influence must come from above. It is the work of spirit, not of

man; therefore it is well not to force on others your own opinions. Influences from above will reach their minds, and until the soul is prepared it is throwing seed to the winds. As knowledge spreads, the necessity for spiritual teaching becomes greater. The desire of the mind is to prove everything by its reasoning powers. Scientific teaching, and the study of what is considered to be Nature, have led men to Materialism. The great fountains of all life and being have been forgotten. In like manner, the teachings of one sent to the world some hundreds of years ago have been so misconstrued, so altered to suit the purposes and ideas of different creeds, that the original pure and honest desire on his part to help his fellow-men—to lead them to a truer knowledge of a future life—has been rendered futile. He came to teach the worship of God; and men worship him. 'A new commandment give I you,' was His teaching—'love ye one another.' It was necessary to the world that a teacher should be sent to give light. In lapse of time it has again become obligatory for fresh enlightenment from above. It will ever be so, and continue as ages pass on. In the development and culture of the intellectual faculties, man forgets the higher nature within him, necessitating periodical recurrence of fresh teachings from above. This is in no wise to be regretted on your part. It is the working of God's purposes and plans. All teachings of science and art, everything tending to the advancement of the world, come from spirit. But man in his arrogance ignores that fact, attributing all progress to his own efforts and exertions, forgetting that what is material is but the vehicle for the spirit from above."

There can be no more grievous and ignorant error, than to regard spirit utterances, however received, as oracular and infallible. In the opinion of the writer, it is equally a mistake to ignore them as valueless. Notwithstanding the disturbing mental influence necessarily exercised by the minds present, added to the latent difficulties encountered by the spirit in manipulating the brain of the medium temporarily utilised for the expression of its ideas, trance-speaking under favourable conditions will be found to abound in independent thought, oftentimes of the highest value.

(To be continued.)

THE MEDICO-LEGAL ASPECTS OF HYPNOTISM.

We desire to draw attention to the following article on "The Medico-Legal Aspects of Hypnotism," cited from the *Religio-Philosophical Journal*, and contributed originally to the *Scientific American*. It is important enough to be quoted *in extenso*. Now that attention is being directed in this country to the possibility of hypnotic suggestion it is well that we should take account of the problems that beset the question, and of the dangers connected with hypnotic suggestion. If it were generally practised we should soon find ourselves in the presence of grave difficulties:—

A. Binet, one of the leading French authorities on hypnotism, has written an appreciative but critical notice of the work of Campili that gives an excellent view of the French and Italian standpoints regarding this subject, that is assuming so much importance there. Dr. Campili has had the advantage of numerous memoirs in France and elsewhere. M. Legois has shown the possibility of making the hypnotic suggestion serve a criminal purpose, but has not discussed the subject.

MM. Binet and Féré set themselves to determine the conditions under which the reality of the hypnotic suggestion may be admitted by a tribunal—the judicial proof, in other words. Dr. Campili presents the problem from the point of view of the two schools of criminologists in Italy, the classical or spiritualistic school and the anthropological school, which differ not only in their theoretical conceptions, but also in their practical conclusions upon the application of punishment. Upon the question of hypnotism, however, the two schools admit the same conclusion. Dr. Campili examines what the civil and penal responsibility of the hypnotised subject is when criminal acts have been committed or obligations have been assumed under the influence of a hypnotic suggestion. According to the classical legal school, the hypnotised subject is not responsible, since he has not committed a voluntary and conscious offence. There can be no punishment where there has been no fault.

The anthropological school, which does not assume this subjective point of view, but considers that the judicial institutions have the simple function of social preservation and defence, reaches the same conclusion, but by a different way. In a very detailed discussion the author arrives at the conclusion that the needs of social defence only demand the repression of

criminal acts when these are the expression of the personality of the agent; and since in the hypnotic subject the individual reaction is abolished, the acts that he does under the influence of a hypnotic suggestion are simply those of an automaton.

These conclusions are at least debateable, says Binet, and rest on premises that contain an error of fact. The belief is too common to-day that it is possible to characterise the psychical state of hypnotism in a single word and say it is a condition of automatism. In a vast number of cases the subject preserves his intellectual and moral identity. When he receives a suggestion to act he may resist if the act is in contradiction with his character, and he may examine the order, and even absolutely refuse to obey. Campili seems to have seen this difficulty, for he recalls that in an ingenious article M. Boullier has admitted a moral responsibility in dreams, but he meets this objection with an argument of little weight, that the hypnotised subject does not preserve his personality in the same way that a sleeping person does.

Binet holds, on the contrary, that the closest connection exists between the effects produced by suggestion and the state of dreaming. The hypnotic suggestion is nothing else than a dream produced and directed by assistants. In fact, the somnambulist is not an automaton, he is an *individual*, and from the purely theoretical and moral point of view he may be held partially responsible for his acts. These conclusions are in direct accord with those of M. Boullier.

But what is the practical point of view? Has or has not society the right to defend itself against the crimes of hypnotism? Will it suffice for the assassin to show that he was under the influence of a suggestion, for the judges to grant him his liberty and allow him to begin his work again? Clearly a uniform toleration is out of the question. Until recently hypnotism figured only accidentally in judicial proceedings, but now all this is changed, and hypnotic suggestion may readily enter into criminal proceedings.

This is exactly what has happened in Turin, where, says Lombroso (*Revue Scientifique*, June 19th, 1886), there is a veritable epidemic of hypnotism. Society must protect itself against such a danger. Garfalo, in his remarkable work on *Criminologie*, argues that we must apply to the criminal who has committed a punishable act in a state of hallucination or of somnambulism the same treatment that we give to those who have committed a crime in an epileptic or hysteric attack or from the effect of impulsive mania, that is, seclusion in a criminal asylum for an indefinite period until a complete cure is established, or until the patient passes into some other condition that renders a repetition of the act an absolute improbability.

Campili thinks that it would be difficult to apply the same punishment to an hypnotic criminal, since he did not commit the crime of his own accord, but under the influence of a third person, who is the true culprit. The hypnotic subject is simply an instrument of crime in the hands of the hypnotiser, the same as a revolver or a knife, and it is he who ought to bear the responsibility of the act. This is a subtle distinction. The hypnotic subject, like the epileptic, is a dangerous person, a veritable *malade*, since he allows a very simple manoeuvre to make him commit a crime. It is absolutely necessary to put him beyond the possibility of doing harm.

Moreover, it is probable that the dread of punishment exercises a restraining influence over the minds of those who submit voluntarily to be hypnotised. In fact, Binet holds, many persons who are slightly hypnotisable may resist hypnotisation successfully, and ought to be responsible for consenting to submit themselves to the experiment. There is the strongest reason for this conclusion if the subject knows in advance, before going to sleep, that a criminal suggestion will be given to him.

There is one curious hypothesis that Campili has not anticipated, and one which well known facts render extremely probable, and that is that we may find some day in some band of thieves or assassins a hypnotic subject who of his own accord yields himself to criminal suggestions. The usefulness of hypnotic suggestion under such circumstances is easily understood, for those who are under the control of a suggestion have more audacity, more courage, and even more intelligence, than when they act of their own accord. There are patients who, dreading to be put to sleep by someone that they dislike, offer to the hypnotic suggestion of one of their friends a power of resistance that they do not have naturally. Others, wishing to accomplish some act, and fearing that their courage will fail at the last moment, suggest themselves the act that they wish to do. In these circumstances the subject should be punished as the principal and the hypnotiser only as an accomplice.

The Paris correspondent of the *Medical Record* writes last December that an epidemic of hypnotism prevails there, and he

paints the prevailing distemper in exceedingly dark colours. Every steamer brings some new book on hypnotism or mental suggestion, and the amount of literature that has accumulated within the past year is enormous.

Public exhibitions of hypnotism have been interdicted in Germany, Italy, and Austria. This is but one side of the shield, however, and brilliant therapeutical results have been reported by the skilled coterie of French physicians that has advanced our knowledge of hypnotism so much within the past few years. Yet on the whole, perhaps it is a matter for congratulation that the more stolid American mind has been little affected by hypnotism up to this time, not even to the extent of furnishing sufficient subjects for the Society of Psychical Research. It may be that the "mind cure" is our cross, and at any rate the connection between this and hypnotism offers a promising field to the investigator.

WILLIAM NOYES.

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Light:

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

SATURDAY, JUNE 4th, 1887.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editors. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable.

SPIRITUALISM AT HOME.*

It is an open question whether the revelations of the domestic circle, in themselves intimate and sacred, should be submitted to public and adverse scrutiny. They are presented necessarily under most disadvantageous circumstances. The delicate tests which satisfy those for whom they are intended, of which they are the best judges, are wholly lost upon the outside world. The critic is concerned with the husk, while the recipient of the message has been feeding on the kernel. We have no hesitation whatever in saying that the most intimate experiences of Spiritualism can be judged only by those to whom they come. The very essence of them does not stand analysis, and they *are* what they *are* to those whom they are given, and to them alone. To the rest of the world they may well be nothing.

This leaves for solution the question whether that which is given to a particular person for his instruction and enlightenment should be made public property. There is much to be said on both sides of the question. It may be argued that it is a duty to make our fellows acquainted with that which has nourished our own spiritual life. It may be contended that human nature is very much alike, and that that which has been useful in one case may very likely be useful in others. On the other hand, it may be reasoned that the revelations made in the sanctity of the private circle are not intended to be submitted to rude scrutiny, or to be amenable to a scientific test. Their flavour is *evanescent*: and that which may at once come home with a flash of conviction to one who knows the spirit with whom he is communicating may be wholly unconvincing to one who has no knowledge of the communicating spirit. That is assuredly the case. All these "tests" belong to the transition period of Spiritualism. They are born of a dubious frame of mind. When the frame of mind has passed we shall not bother ourselves about these "tests," which test nothing, and which prove nothing. We shall try to learn more, and to prove less. A most desirable consummation.

Mr. Theobald has laid us all under an obligation by publishing this volume, and that quite independently of the view that any of us may finally take of it. It is a record of the most intimate home life, into which entered that which few men are willing to expose for public criticism. Few of us would willingly lay ourselves open to vivisection

—it is no less—unless we were either very brave or very vain. We do not think that any one who reads Mr. Theobald's simple and straightforward narrative will accuse him of endeavouring to pose. We think rather that the reader will go away from the perusal of this volume with an admiration of the sincerity and single-heartedness with which the record is narrated.

This opinion is quite compatible with a belief that some portions of Mr. Theobald's narrative do not stand critical analysis. We do not say that they had *better* have been left out: for we wholly agree with Mr. Theobald that a case should be presented on its merits. And it is only by this being done in the same frank and outspoken manner that Mr. Theobald has used that we can ever arrive at any conclusions as to spirit communication. Circumstances so vary; mediums are so different: this, that, and the other enters into the conditions under which a given message was received: that it is really a public benefit that any man should do what Mr. Theobald has done in laying bare the home conditions of his intercourse with the other world.

We do not think for a moment that anyone can read these records without feeling that he is in the presence of a perfectly sincere person who is recording what he absolutely believes to be true. Nor do we believe that anyone can seriously read the book without arriving at the conclusion that the facts handled are substantially true, as having occurred, or that the narrator is consciously stating what he knows to be false. To anyone who knows Mr. Theobald, even superficially, that suspicion must be at once put aside. The evidence on which the conclusions arrived at are sustained must be studied *in extenso*. A good deal of it has appeared in our columns already: and some of it has been subjected to criticism not altogether uncalled for. But no destructive criticism applied to certain portions of a twenty years' experience can dispose of the cumulative evidence accruing from the whole. The value that results must be appraised at what it is worth when studied by each reader, but it is safe to say that our knowledge has been advanced by what Mr. Theobald has placed before us. "No inducement" (he says) "but love for truth and for its diffusion where, it seems to me, there are urgent demands for it, would have prevailed upon me to publish this book, necessitating, as it does, much revelation of very private life and thought, and causing many averted or disapproving glances, and exposing me to the injurious suspicions which are so easily suggested whenever any narrative of uncanny events is ventured upon. I wish it to be distinctly understood that it is published on my sole responsibility."

That must, of course, be so. No one can accept responsibility for what Mr. Theobald prints, because no one, except those few persons whose names appear in his book, can have any knowledge of the facts as material for the formation of a judgment. It is probably because he holds an official position as honorary secretary of the London Spiritualist Alliance that he deems it necessary to assume personal responsibility for the publication of a series of records for which the thanks of such a body of Spiritualists are due to him.

We are by no means implying, in saying this, that Mr. Theobald's records do not present points of difficulty. He does not shirk them himself, and we do not desire to draw minute attention to them. We desire rather to commend to our readers a narrative most instructive and interesting, from which we believe most of us can learn something.

MISS LOTTIE FOWLER.—In answer to a correspondent's appeal which appeared in our last week's issue on behalf of Miss Lottie Fowler, we have received the following donations:—M. T., 5s.; Mrs. Maltby, 10s.; A. A. W., 10s.; W. S. M., 10s.; E. D. R., £1.

* *Spirit Workers in the Home Circle*. M. Theobald. London: T. Fisher Unwin, 20, Paternoster-square. 1887. Price 10s. 6d.

PERSONAL EXPERIENCES.

The following account of phenomena occurring in our private circle may be of interest to Spiritualists: it is not for others. Our circle consists of my brother (the most sensitive medium), my wife (also a medium), and myself, who am not a medium.

During the past seven or eight months we have had twenty-seven sances, of all of which I have copious notes. We have never had physical manifestations of any kind, but almost the whole is trance-speaking; trance-writing and automatic writing forming but a very small proportion of the phenomena. My brother, too, receives messages by impression, and in order to know whether the message is from his own guide or from another, a very simple and easy, but not less satisfactory test was devised by his guide, and has been used with great benefit on several occasions.

The phenomenon I wish to record is a change of condition of my brother's guide. On April 28th last my brother was impressed to come to my house for a sitting. He tested the impression, and found it a true one. But business affairs prevented.

Two days after, *i.e.*, on April 30th, there came over him a feeling that something was wrong in the affairs of the circle; he could not say whether on our side or on the other.

Three days after this, however, he lost the feeling above described. But he missed the presence of his guide, which he has been in the habit of feeling about him constantly in his daily work for many months; it, however, seemed as if it were replaced by a different presence, equally pleasant, but less powerful.

Three days after this, making it May 6th, he was impressed to come here again for a sitting. Having tested it, and found it correct, he came on the afternoon of the 7th.

We held our sance at 10.30 that evening. My brother was entranced by a strange influence, who described himself as a beginner, but knew nothing of himself except that he was sent by a higher power to transmit any messages we had for him we sought; saying, that he whom we sought had now quitted the "realms of woe," and was by divine law prevented from communicating directly with earth. We did not believe any of this, and asked the intelligence communicating to have transmitted to our old friend our great desire to speak with him. In the end we got: "I am told to say he sends his love to you; to-morrow-night at 10.15 he will meet you." This message was given several times, by speaking, trance-writing, and automatic writing.

Not knowing what to make of the apparent contradiction, and also of the novelty of the whole affair, my brother and I sat for automatic writing the next evening at seven, which is our usual hour for sances. It was written: "You are in too great a hurry; the promise was for 10.15. Your affectionate friend, —"

There seemed also to be a change to-day in the test of his impressions. He had one during the day which, on testing, was found to be from a different and unknown source, but which, nevertheless, turned out perfectly true, as the impression was subsequently verified.

At 10.15 on May the 8th, according to appointment, we sat. My brother was entranced by a strange influence, who said he was come to herald the approach of his lord, who was no ordinary spirit, but a very exalted one. Then he said, "Stay! he comes." Our old friend and guide then evidently took possession of the medium. We, by experience, always know his presence. He gave the following account of himself:—He had finished his allotted work, of which he had told us, sooner than he expected, and had cast off the last earthly remnants of his soul, and had passed to higher regions of work. He had, however, not

yet been appointed to his proper line of work in the new sphere. It was contrary to law for him in his present state to come and communicate with us, and he would not be in future able to do so. But once more he would come to us, to assist us in a severe crisis that will take place a long, long time hence. He was now able to come to us only by special permission, by himself sought and obtained. God's laws were occasionally waived, and that which prevented his coming to us had been so waived for this occasion. He sent the controls to us, last night and this evening, and he hoped they had done their work well.

The medium on awaking was asked if he had seen him, and answered "Oh, yes! but not like his old self, many times more glorious, and the light was a thousand times more brilliant." A golden light always attends this intelligence, and also the guide of my wife.

This is simply given as a series of phenomena that will be, I think, interesting to many classes of occultists. It is not written with a view to bring evidence to convince the sceptic, but is simply written for those who know.

The sance lasted two hours, and was full of beautiful teaching and useful information on many philosophical and scientific subjects, as well as religious, much of personal and a good deal of general interest, and its termination was such as one would expect *such* a leave-taking would be.

1st M.B. (LOND.).

A JUBILEE HALL FOR BELPER.

For some time the Spiritualists of this town have feared that we should be without a place in which to hold our meetings, as the room in which we have held them hitherto is likely to be wanted for business purposes. Mrs. Alfred Smedley has, however, kindly come forward to help us out of our dilemma. She has purchased a piece of land and is about to build a Jubilee Hall at once, which will hold several hundred people. It is to be well warmed, lighted, and ventilated, and made a really comfortable room, and the Spiritualists are to have the *free* use of it the whole of every Sunday. The fair donor is anxious that we shall not be without a platform on which our views may be regularly and freely expressed. She is also anxious that a good library shall be established, and that our young Lyceum shall have good accommodation and every opportunity for development, as we have progressed now far beyond our expectations. We have over forty scholars, and it is really a cheering sight to see them go through their exercises; and the children seem very thankful to Mrs. Smedley for her kind offer, as we have not now sufficient room for them all. The Lyceum scholars and friends are going to have a picnic party at the High Peak on Monday, July 4th, when they will go through their exercises, as the Cromford and H. P. friends have expressed a desire to see what a Lyceum is like. We shall leave Belper about two o'clock and return at nine p.m., and if any of our friends would like to join us we shall be glad to see them. We are hoping to have Mrs. Hitchcock with us, as she and her husband were the first founders of the Lyceum in England, along with other mediums.

H. WHITE,

Wyver-road, Belper.

Conductor.

RESPONSE

TO REV. M. J. SAVAGE'S "The Ebbing Sea."

The tide that ebbs must somewhere flow;
The waters falling from our strand
Must rise upon some other land,
Though where this be we may not know.

And so this mighty human tide,
For ever sinking from our shore,
Must lift its living waves once more
In power, upon some "other side."

If grain of sand or drop of sea,
In their interminable roll,
Be never lost, shall thy bright soul
Pass hence into nonentity?

—J. D. HULL, in *Christian Register*.

A MAN'S research in any particular line does not make him any more capable of deciding questions out of his special domain, than the ordinarily close observer.—*Golden Gate*.

MAN! WHAT IS HE? A UNITY OR A TRINITY?

BY SAMUEL EADON, M.A., M.D. AND PH. D.

To the Materialist, man is a single entity endowed with an unknown something termed Vitality.

To the metaphysician he possesses a physiological apparatus manifesting a thing called "*mind*," of whose vagaries much has been written, but of which little is known and less ascertained that is eternally true.

To the priest and other ministers of religion man is an organism, having a "vital spark of heavenly flame" destined either to shine on brightly for ever, or to burn without the power of being burnt, although their great exemplar, Paul, has inspirationally declared that man has "a spiritual body" as well as a "natural body." With the highest psychic science of the present day the Apostle's views are considered to be in complete accordance. Then why mince matters? Why not boldly proclaim from the pulpits of the world the grandeur of the human "*Homo*" in the entirety of its psychic, organic, and odylic connecting structures?

The spirit form of man consists of a spiritual organisation like the outward body, within which resides the human Divinity; outside of this is the material form as it is made known to us by means of the senses. The inner psychic form, acting on the outer material form by means of the Od-force, constitutes him MAN—the lord and ruler of this earth. It is this divine soul, enthroned within a spirit-body, and incapable of human spoliation or mutilation, which makes man a living being. The outward is only a coarser embodiment of the psychical form, for mere temporary and earthy uses;—a visible type of which the spirit-body is the perfect and eternally lasting archetype.

When a man has finished his earth-life (dies) and is about to enter upon a higher order of being, the chrysalis-body drops off; *i.e.*, the resurrection of the *Real man* from the organic form takes place; the soul in its spirit-body at once rises and ascends into a higher state of developed life, and on the way enters on a grander order of intellectual and emotional progress. So long as the soul, with its psychic body, is in close alliance, by means of the Od-force, with the material body, and the five senses, it cannot, in a normal condition, be affected by, or take cognisance of, forms of matter in strict relation to the natural senses. In this life, the palpable, the material, and the gross constitute the food of the body, and must remain so, as long as the spirit-man is connected with a material organisation. Clogged with an outward body, and compelled to be the recipient of impressions from the sensuous perceptions, the psychic intelligence within cannot manifest the higher intuitions inherent in it, as a mighty, distinct, and eternally enduring existence. It is the soul, enshrined in a spirit-body and acting on the natural body, that constitutes man a living being. Without these two elements there is no *absolute life* in the material or outer body. The *apparent* body-life is soul-life imparted to the body for temporary earth purposes. Life, in fact, bubbles up from the spirit-urn, and from *that alone*. In short the life is in the soul; nay, more, it is the soul itself; for life is soul, and soul is life, and they are convertible terms. The body is a mere automaton; it moves, because it is moved by a power superior to itself. Were the inner life-power—the soul, with its corporeal shapes covering—to withdraw itself from the ramifications of the materialised body, wrap its living mantle around it, and retire to the inner sanctuary of its own inherent psychic life, the *apparent life* of the body would vanish, motion cease, vitality wane, and the visible man, as earth-known, would at once be subject to chemical changes, like rocks and the other mineral products around him. Hence it is clear that life resides *per se* in the spirit-man, and manifests itself in the natural body only so long as the psychic being wills to permeate and transfuse itself through the corporeal framework for earth-life's uses and ordainments.

In these circumstances the question naturally arises, how does the spirit-man act on, and come into communication with, the outer organism? Spirit can act on spirit, but on matter only by a series of progressive steps. First, the soul wills; this will-power is communicated to the cerebellum or little brain, which acts on the naturally generated living magnetism, or Od-force, which is streaming ever and anon from every nervous ganglion and cineritious atom of the cerebral mass; this refined fluid, thus influenced, next impinges the motor nerves, which in their turn call into action the muscles; these

affect the bones; and the two together can raise dead matter. Such seems to be the step by step method by which spirit acts on matter. The human soul, mighty though it be, can only act on the body by means of a subtle and very refined magnetic organisation which pervades and permeates every part of the natural body; and, *vice versa*, no external objects, whether near or far off, by means of sensuous perception, can influence the psychic being within, but by the same transcendently refined magnetic, or odylic medium.

These views of the "natural" and the "spiritual" man, if carried out to their legitimate bearings, would tend to revolutionise medicine and mental philosophy, and give a new aspect to many other sciences.

Health, for instance, from this standpoint, consists in perfect harmony of action and complete intercommunication between the soul, and its instrument of manifestation on this life—the material body.

Any disturbance in the circulation of the dynamic, or Od-force, along the invisible nervous strands would constitute disease either in a *dominant* (dynamic) or *variable* (materialised) aspect, according as *function* or *lesion* more or less came into play.

In normal health, there is an intimate and perfect reciprocity between the internal spiritual, or magnetic circulation, and the external objective, and material circulation; but, in disease, this union of action becomes less and less close according to the intensity and malignancy of the disease. The coarser fluidic circulations become disturbed, or vitiated in their constituent elements, and the nerve strands throughout their infinite attenuated elongations, manifest either more sensitiveness or are more incapable of carrying on their accustomed functions owing to a reversal of action in one part, or perhaps of a stoppage of current-motion in that of another. This brings on either retardation or acceleration of the blood-flow, organic lesions take place, and the whole physical organism, from purely dynamic and invisible causes, is thrown into a state of confusion and discord, quickly becoming worse and worse, unless an equilibrium is brought about betwixt the workings of the spirit-body and those of the natural-body. If no specific means can be found to restore the abnormal to the normal, the soul—the reigning monarch within, on whose power rests the diffusion or withdrawal of the LENT-LIFE-POWER to the body—will retire from the outer or objective part of the organism to the arcana of its spiritual example within. Should this take place, the former *apparently living, visible body*—the man of earth-life—will soon become a heap of dead atoms, and death is said to have taken place. Yes! the body—the soul's outward shell—will crumble away, but the spirit-man—the man himself—will live for evermore. That divine intelligence—earth deity of man—with the spiritual investment which surrounds it, will live on, when all the bright firmaments above, and the vast sunken nebulae around, with all their attendant galaxies of suns and systems, shall have faded away and resumed the invisible forms of which the visible is merely a grosser or sense-perceptive symbol. Of the soul of man fresh knowledge is its food, infinity its home, and eternity its duration.

Disease, then, in any of its varied forms, can never taint and spoil the invisible, the eternally ennobling, and ever-enduring parts of man's mortal nature. The psychic being—the invisible man to earthly eyes—the glorious indweller of the outward body, will appear, in the future condition which awaits it, perfectly unsullied by any of the morbid contaminations and pollutions of the body during its mortal life.

The natural, or visible body, and the odic fluid which is the connecting link between the inner and the outer man, are the only parts which can be influenced detrimentally by human means, or by infringing the organic laws, or by transmitting abnormalities to offspring. The eternal and deathless portions of humanity are beyond earth-life spoliation of any kind. Through the medium of our own constantly generated Ætherium, or Od-force, finer far than any other kind of electricity or of magnetism yet discovered, the soul, or psychic being within, can think with its instrument the brain, and scan the vast universe with its far off wonders; measure the stars and calculate their distances; and then, plunging into the depths of space, demonstrate to the eye of reason that an apparent handful of star-dust is no other than a glorious and magnificent universe, studded with suns, planets, and comets far more resplendent than any of which our own universe can boast.

From what has been advanced, it is evident that "there is a

spirit in man"; that the mortal or visible form is but the shadow of the REAL MAN OR PSYCHIC HOMO within; that spirit is the motive-power of matter; that health consists in maintaining harmonious relations between the inner and the outer man by virtue of a continuous and normal flow of the odyllic force along the nerve-strands, the pre-ordained medium of connection between them.

It will also be evident that disease consists in a disturbance of circulation, more or less marked, in the normal flow of the nervo-dynamic fluid, or Od-force; sometimes becoming intermittent; sometimes reversal in action, or it may be stopping altogether in its course, which is no other than paralysis of the part so affected: and if this stoppage should take place in every part of the corporeal frame, it is death, or the entire withdrawal of the spiritual circulation from the whole organism of the body. The life of the outward physical body is merely the transfusion of the soul-life through every atom and molecule of the material body by means of a naturally-established medium termed the vito-magnetic or odyllic force.

A disturbance in the circulation of the refined odyllic medium connecting the inner with the outer man is doubtless the starting point of every kind of disease, whatever name it may be called by; and, on the other hand, a restoration to harmony of circulation will soon lead to a restored state of health.

It must be borne in mind, however, that diseases have a beginning, a middle, and an end; i.e., in dynamic language, a slight disturbance in the odic circulation may have taken place; or a reversal of the polar currents, attended with great pain, may have set in; or stoppages of the magnetic fluid, in different parts of the body, may have manifested themselves; and all these require different forms of treatment, from the refined to the more or less gross and substantial. When disease is in the first or dynamic stage a magnetic or human odyllic treatment is all that is required; for as soon as the normal circulation is restored the patient is well. When a disease, from neglect of dynamic treatment, has been materialised, and is manifested unmistakably to the senses—a condition of prostration evident to every one—an alkaloidal, or even coarser kind of treatment would have to be called into play, and, if vigorously persevered with, any morbid products developed might possibly be eliminated, and few, if any, traces of disease be left behind. But when, from pre-natal causes, the constant infringement of the organic laws, and a whole life's carelessness of hygienic precautions, with a complete disturbance of the nervo-vital currents, having for their origin the cerebrum, the cerebellum, and the spinal ganglia—not to mention now and then a reversal in action of some of the minor polar currents—the whole body has become more or less organically diseased, and even in some parts in a suppurative condition, then coarser and more materialised modes of treatment will be absolutely necessary. Still, as all these morbid results arise originally from a deranged dynamic circulation, it would be wise to follow on daily a dynamic course by the administration of human Ætherium along with the other coarser kinds of treatment.

To hope to bring about any favourable result in disease, surely we should apply or set in motion elements of the same order; as life to life; spirit to spirit; dynamic agencies to kindred dynamic agencies, and one invisible element to another invisible element. This is common sense. Any clodpole can see the force of such applications. There requires no philosophy, no academic training, to see the propriety of such modes of procedure. If bookmen are so prejudiced as not to see naked truth when placed before them, then the intuitional perceptions of blank ignorance are far preferable to such stereotyped stupidity.

In conclusion, since in the invisible and in the dynamic all real power resides; and since science evolves daily more and more the secrets of Nature, and Matter is turning out to be merely the shadow of the power of which the invisible and the intangible is the substance, it is not too much to infer, as the faculties of the soul expand, and a new spirit-sense awakens up (as it is already doing), that the armamentarium of the imponderabilia will be more and more sought after for therapeutic purposes, the dynamics of the medicine of the future will be found more adapted to, and in harmony with, the refinements and elegancies of an advanced and advancing civilisation.

Hambrook Court.

TO CORRESPONDENTS.

W. BALCK.—Thanks. What evidence of identity?

MATERIALISM.

MATERIALISM LOGICALLY DISPROVABLE, AND, IF ACCEPTED, SUBVERSIVE OF ITS OWN BASIS.

"As long as this institution [State Church] performs its functions we are content to let it stand. We dare not tamper with the great religious truths which are altogether independent of it—truths which comfort the mind of man, raise him above the instincts of the hour, and infuse into him more lofty aspirations—which, revealing to him his own immortality, are the measure and symptoms of a future life."—HENRY THOMAS BUCKLE (*Hist. of Civilisation*).

We hear much in this agnostic era of the impossibility of a logical proof of an independent soul. Is not the alleged impotence of the philosopher a trifle exaggerated—at least so far as the establishment of the fallacy of all attempts to extract consciousness out of matter is concerned? I venture to think that (apart from all arguments as to the absolute contrast presented by mental and physical data) the latter is capable of experimental demonstration by the comparison of our actual subjective experiences with the theories of the negative school. To prove our position all that is necessary is to establish the fact that consciousness is independent of the automatically rigid causation which holds good of physical nature. To establish this again, we must logically subvert the dogma of *Physiological Automatism*, which is an essential of negative psychology. Materialism (proper) regards consciousness in all its aspects as a result of molecular change—the thesis maintained by Huxley, Büchner, Moleschott, &c., &c.; Monism, the more plausible hypothesis patronised so largely by modern psychologists, views mind and nervous motion as standing in no causal relation to one another, but as = the "subjective and objective faces of the same thing" (Spencer), reverses of the same medal, so to say. It will be unnecessary for our purpose to broach the bye-aspects of the question. To disprove the accuracy of these two theories, is to disprove the possibility of extracting consciousness out of matter. Both obviously—as do all variations which attempt to identify "spirit" and matter—involve the doctrine that man is, as maintained by Clifford, a "conscious automaton." If we are not automata, "spirit," or rather that phase of its manifestation known as mind, is traceable to a reign altogether "beyond" matter.

It is a truism that at least a large portion of human ideation is conducted without any conscious participation of the "Ego" or Self—ideas suggesting others in rapid succession according to the well-known laws of association. The question is—are there occasions when this automatic succession of ideas is supplemented by the interposition of an active "Ego"? Herbert Spencer, Bain, and others have considered this aspect of the case at length, and come to the conclusion that the "Ego" is a complete myth. Man is but an automaton with the pendant of consciousness attached to it. Obviously this must be the case, if, as Dr. Bain tells us (*Mind and Body*, p. 197), "The arguments for the two substances [mind and body] have, we believe, entirely lost their validity.* . . . The one substance with two sets of properties, two sides, the physical and the mental—a double-faced Unity—would appear to comply with all the exigencies of the case." Mental states become transformed under the wand of the negative psychologist into mere symbols automatically induced by chemical changes in the brain. The difference between the Monist and Materialist is that while the latter regards these chemical changes as the cause of mental phenomena, the former denies the existence of any causal relation between the two groups of facts—and postulates a parallelism only. The molecular change and the mental fact constitute respectively the objective and the subjective aspects of one process. Neither is the cause of the other.

Now, physiology has proved that every mental fact is attended by a molecular re-adjustment in the grey matter of the brain. Every train of ideation involves the re-marshalling of certain minute material particles. The believer in a "soul" necessarily maintains that (positive) thought is the cause of the latter. Huxley, on the contrary, would term the thought caused by the movement of molecules. In this connection it should be noted that Huxley

* The "single-substance" theory is little better than a contradiction in terms. Mental and physical phenomena have no feature in common—that Dr. Bain admits fully. He asserts that the dead and the living are not so contrasted as are body and mind. Yet he endows one substance with two absolutely opposed sets of properties!! When will the true solution of the problem be grasped, viz., as Hegel and even Von Hartmann posit, that the source of the consciousness which wells up within us, is an omnipresent cosmic consciousness (or, from our standpoint, unconsciousness)—the "Logos" or Cosmic Ideation of occultism (spirit)?

has repudiated the charge of Atheism, but that single sentence of his, "matter and law have devoured spirit and spontaneity," is alone enough to decide the question against him. Moreover, it is inconceivable how one who regards consciousness as a late "bye-product" of evolution, can with any semblance of consistency accept a non-atheistic* "First Cause." Büchner, indeed, goes so far as to charge modern Agnostics with "trimming" on the question of an Ultimate by veiling a pure Atheism in a specious terminology. There is much to be said in support of this view. Pantheism—the most spiritual philosophy conceivable—and Theism alone escape the indictment. Clearly if the "Idea"—as Hegel would put it—is not the *fons et origo* of Being, Atheism is alone on the field. Much of Spencer's doctrine of the "Unknowable" is advanced in a most materialistic terminology. "A power manifesting," &c., "an infinite, eternal energy," are forms of expression an Occultist would only employ of the objective aspect of the universe—Cosmic Substance or Mulaprakriti. The only ultimate reality to him is the absolute Subjectivity of Parabrahm. Even Von Hartmann has only approximated to the true esoteric idea.† *Mais revenons à nos moutons.*

Mind, then, being only the *resultant* or (non-causal) *comitant* of molecular activities, how came a "conscious automaton" (man of modern science) into existence able to meditate on its (?) *own* origin? If thought is the "symbol" only of that portion of the physics of the brain concerned with "cerebration," how are we to conceive that molecules, *blind and without purposiveness*,‡ in the bare interplay of mechanical forces should evolve trains of ideas *about their own gyrations* and share in mental work—all this, too, with a precision, *purposiveness*, and concentration of aim in some cases remarkable? Du Bois Raymond well observes:—"It is inconceivable that a number of carbon, hydrogen, nitrogen, and oxygen atoms should be *otherwise than indifferent* as to their own position and motion, past, present, or future." This being admitted, the extraction of mind from matter becomes an absurdity. For is it tenable for an instant that *indifferent* molecules, driven hither and thither by the impact of other mechanically-agitated molecules, can *evolve* the thoughts which not only exhibit purposiveness and concentration on an end, but *have these self-same molecules* as their own subject-matter? Can a mechanical "bye-product" thought—evolved from molecules "dead as grains of shot," as Tyndall says,—think on the *very processes postulated as its creators*?§ Do we not, on the contrary, when developing *positive* thought on general questions of science and philosophy, consciously hold in review, classify, and compare mental states—the "Self" or "Ego," *pace* Spencer, sorting its mental furniture with judicial deliberation? Those who methodically practise *thought-control*—a *sine quâ non* to the would-be Occultist—force certain ideas below the field of consciousness whenever necessary. In this and similar subjective *fact*, lies the answer to the negative theory that *we* and "our" mental states (the "we," however, would only = aggregate of mental states) are *automatically induced* by the brain-physics, designated as "complete in themselves." The fact of the matter is that the physiological

* Except on the hypothesis of a Universal Brain, Büchner's *sine quâ non*. In that case our solar system may represent a group of cosmic molecules celebrating out an idea of the "Unknowable"!!! *Verb. Sup.*

† Von Hartmann postulates the "Unconscious" as the *guiding intelligence* of the Kosmos. Eastern Occultism, however, lifts the "First Cause" out of all relation to the manifested Universe. If the "First Cause" is to be considered as *Absolute* and Unconditioned, this must be the case. The guiding spirit of the Universe is the "Logos," "emanating" from Parabrahm at the commencement of a Universal Evolution Period or Great Manvantara. This "Logos" is the Root-Source of all phases of *cosmic* subjectivity. It is the basis of the SUBJECT side of things, just as Mulaprakriti or Cosmic Substance—the abstract nomenclature of "matter"—is that of the OBJECT side. Both these bases again are rooted and unified in Parabrahm (the Absolute).

‡ Tyndall states the case well, but is wholly at sea as to the true conclusion. (No modern psychologist appears to grasp the fact that a *pantheistic* conception of things affords an absolute key to the problem of the Whence? of consciousness in all its forms.) He says:—

"Your atoms are individually without sensation, much more are they without intelligence . . . take your dead hydrogen atoms, your dead oxygen atoms, your dead carbon atoms, your dead nitrogen atoms, your dead phosphorus atoms . . . can you see or dream, or in any way imagine how . . . from these individually dead atoms, sensation, thought and emotion are to arise? Are you likely to extract Homer out of the rattling of dice, or the differential calculus out of the clash of billiard balls?"

§ A mind devoting itself to tracing *its own* origin to material causes is as ludicrous as the spectacle of a lunatic sitting down at table to disprove his own existence. The Materialists first posit mind as a *product of matter*, and subsequently use language implying its ability to exercise a *subjective liberty* to think incompatible with the very automatist doctrine it is working out! An *automaton* working out a doctrine of *automatism* is too good!

automatists draw a rigid line of demarcation between their supposed objective demonstrations and actual subjective experiences. Numerous instances could be given in this connection of the inconsistencies and self-contradictions of "eminent" psychologists, but space forbids.

In fine, Materialism disproves itself! This is a somewhat startling conclusion, but by bearing in mind, as before, the objective and subjective data relied upon, we cannot but accept it. If our thoughts are merely "the expression of molecular change"—absurd as that statement is when examined—"cerebrated" out with automatic* rigidity, then all philosophies are the product of the "fortuitous concurrence" of opposing molecules. Materialism, Idealism, Occultism, &c., &c., &c., are all *automatically*-evolved molecular products. What then is the standard of truth?!! It is inconceivable that cerebral groupings can be identical in any two cases. Hence different automata must "cerebrate" out different philosophies. The dogmatism of a Büchner thus becomes an absurdity. He and his philosophy are alike—*on his own premisses*—automatised cerebral phantoms. Shall we, as automata, with brains grinding out opposing ideas, seek refuge in universal scepticism? Alas! our very intention is cerebrated out for us!! The molecules have "us" (their product!) in an inexorable grip.

In this brief paper only a bye-aspect of the problem has been touched upon. Nothing but the most general treatment of the subject has been aimed at. The "how" of the action of subject (mind) on object (matter), the origin and nature of the "Ego" and its vehicles—the so-called "principles" of Theosophy—the exact part played by the brain in its capacity of a Register, &c., &c., are questions which all alike find their solution in the metaphysics of Occultism, but their proper handling would involve volumes. I believe, however, the two lines of argument above relied upon are alone conclusive in one aspect against contemporary negative psychology. E. D. FAWCETT.

CURE OF PARALYSIS.

The following letter, addressed to Mr. Omerin, of 3, Bulstrode-street, Cavendish-square, W., and referring to a case of paralysis of more than six years' standing, has been sent to us for insertion:—

"Rosebank, Windsor-avenue, Belfast.

"May 23rd, 1887.

"DEAR SIR,—I have much pleasure in testifying to the great success of your treatment in the case of my little daughter's paralysed limb. Before I heard of you I had consulted several of the leading men in London and with very little benefit to the child, nor did they lead me to expect she would ever be able to walk so well as she now can do after being under your treatment.

"Her weak ankle is now so strong that she walks without any steels or other support whatever, which she never could do until she came under your care.

"I remain, yours truly,

"F. Omerin, Esq."

"E. J. COOKE.

KENTISH AND CAMDEN TOWN SOCIETY, 88, FORTRESS-ROAD, KENTISH TOWN.—Our meetings are well attended and Mrs. Cannon's illustrations of clairvoyance are highly successful. Monday, June 6th, Mrs. Swatridge on "What is Property?" Thursday, 9th, Mrs. Cannon, "Clairvoyance," &c.; Monday, 13th, Mr. Swatridge on "Spiritualism the World's Redeemer."—T. S. SWATRIDGE.

SOUTH LONDON SPIRITUAL INSTITUTE, WINCHESTER HALL, 33, HIGH-STREET, PECKHAM.—On Whit-Sunday Mr. J. Veitch lectured on "Joan of Arc," to an attentive audience. On Sunday next, at 7 p.m., Mr. J. Humphries will speak on "Spiritualism: What I know of it." We should be glad to receive for distribution any old numbers of newspapers, especially American; as well as books or periodicals, we paying carriage.—W. E. LONG, Hon. Sec., 9, Pasley-road, Walworth.

A HUMOROUS American paper tells, in a grimly comical way, the story of life for millions. It says:—"We have half a mind to write a story that may never end, founded on facts that are ever obvious:—Hippodromus, taking his morning walk in the streets of Lucignano, comes upon Theodectes, a labourer, and says to him: 'Why are you always at work?' Theodectes answers: 'I am always at work to get money to buy food to give me strength to do more work that I may get more money to buy more food to get more strength to do more work to get more money to buy more food to get more strength to do more work to get more money to buy—' This is the beginning of the story without end: and the facts on which it is founded, they are without end also."—*Truthseeker.*

* Kant, who was a *Necessarian*, seems, as many others, to have himself become confused in handling this question. If we are *automata*, all talk about "responsibility" is so much emptiness. Yet Kant believed in an ideal God, who awarded *punishment* and *happiness* to men for their deeds after death. The inconsistency is obvious. There is scarcely a single Western system of philosophy which is thus not marred in places by lack of consistent thought.

SPIRITUALISM IN THE SIXTEENTH CENTURY.

On reading the *Historia de la Conquista del Nuevo Mondo*, by Solis, I found a passage, where he speaks of the religion of the ancient Mexicans, concerning their belief in spirits, of which I will give a translation. It is most interesting, as it clearly indicates the action of disembodied spirits on mortals on this earth; and also because it proves that Solis, who no doubt thought on this matter as his European contemporaries did, evidently believed in the possibility of communications between the living and the dead. What Solis relates took place in 1519.

Many Spiritualists think that spirits of the same kind are generally incarnated near one another in the same part of the world, and that, no doubt, contributes to give a different stamp to each nationality. We may conclude that the early disembodied Mexicans, being imbued with their old superstitions, saw with regret the Spaniards take possession of Mexico and implant their civilisation there, as well as the religion of Christ, and consequently these disembodied spirits would make every effort to persuade, by means of extraordinary phenomena, their incarnated compatriots to resist the Spanish invasion.

Here is the passage, which begins by giving some warnings to Montezuma. Solis says:—

“A few days afterwards, a labourer came to the palace, a man of very simple mind, and solicited, with many mysterious and urgent entreaties, an audience with the Emperor Montezuma. He was brought into his presence after considerable delay. Having made his salutations calmly and without showing any fear, he said to him in rustic language, but with a sort of eloquence which indicated an unnatural vehemence, and plainly showed that it was not he himself who spoke:—‘Yesterday evening, my lord, whilst I was on my property, at work in the fields, I saw an eagle of extraordinary size, which swooped down upon me, and seizing me violently in its claws, carried me for a long time in the air, until it deposited me before a spacious cavern, in which there was a man clothed in royal vestments, asleep amidst flowers and perfumes, and who held in his hand a lighted match. I approached nearer and saw thy likeness, or perhaps thou thyself; I cannot be sure which of the two it was, though I appeared to be perfectly awake. I wished to withdraw, for I was alarmed and seized with respect, but an imperious voice stopped me, and frightened me still more by ordering me to take the match from thy hands and apply it to a part of thy thigh which was uncovered. I refused as well as I could to commit such a wicked act; but the same voice, with fearful power, constrained me to obey. I then, my lord, not being able to resist, and passing from fear to hardihood, applied the match to thy thigh, and thou didst bear this burning without awaking or making any movement. I should have thought thou wert dead, if the gentleness of thy breathing had not convinced me that thou wert alive; quietness replacing in thee the want of sensation. Then again the voice, that appeared to come from the air, said to me: “So sleepest thy king, delivered up to luxury and vanities, while there hangs over him the anger of the gods, and while many enemies threaten him who come from another part of the world to destroy his monarchy and religion. Thou shalt tell him to awake and ward off, if he can, the miseries and calamities that threaten him.” Hardly had the voice pronounced these words, which are engraved on my memory, when the eagle seized me again in his claws and brought me back to my property without doing me any harm. At this moment I am obeying the orders of the gods; awake, my lord, for thy pride and cruelty have angered them. Awake, I tell thee, or admire the profound way in which thou sleepest, since the cauterisations of thy conscience cannot awake thee, and since thou ignorest the outcries of thy subjects which will arise to heaven before they can get to thy ears.’

“The peasant, or the spirits who spoke through him, spoke these words: then he left with such resolution that no one dared stop him. Montezuma, in the first moment of ferocity, ordered him to be killed, but was prevented by a pain which he felt suddenly in his thigh, on which he and the people present recognised the mark of fire. This fearful proof made him tremble and filled him with sad thoughts, but did not take away the desire to punish the peasant by sacrificing him to the gods. No doubt all this was a warning coming from the devil, and in these events, the credulity of the barbarians played its part, and the Spaniards so considered it. Let us leave, then, to truth its refuge against falsehood; but do not let us suppose it improbable that the devil used some such artifices to irritate Montezuma against the Spaniards so as to prevent the introduction of the Gospel; for it is certain the devil can (supposing he has the Divine permission to use his power) counterfeit or make these phantoms and monstrous apparitions, or else he can form these visible bodies, by condensing the air and mixing it with other elements; or else, what takes place still oftener, by imposing on the senses and deceiving the imagination; of which we have some examples in the sacred books; and this

makes the more probable what is to be met with of the same kind in profane histories.”

Many things are worthy of notice in this passage from the book of Solis. First, the fact that the spirits of the disembodied Mexicans were disturbed and endeavoured to excite their old compatriots to resist the Spaniards; then, what he says, that it was not the peasant himself who spoke, but a spirit who spoke through his mouth; then the feeling of burning felt by Montezuma on his thigh, and the stigmata that he and those about him saw; then also what Solis says about the formation of material bodies or apparitions, by condensing the air and mixing it with other elements.

We must remember that Solis wrote his history of the conquest of Mexico towards the middle of the seventeenth century, and if we put aside his idea of the devil which he possessed as a Catholic, we find in him spiritual ideas developed in a very high degree.—*Le Spiritisme dans l'Antiquité et dans les Temps Modernes.* Par DR. WAHU.

CORRESPONDENCE.

It is desirable that letters to the Editor should be signed by the writers. In any case name and address must be confidentially given. It is essential that letters should not occupy more than half a column of space, as a rule. Letters extending over more than a column are likely to be delayed. In exceptional cases correspondents are urgently requested to be as brief as is consistent with clearness.]

“The Spiritual Reformer.”
To the Editor of “LIGHT.”

SIR,—Mr. Read has kindly sent me a copy of the *Spiritual Reformer*, which arrived here this morning. I lose no time in recognising Mr. Read's explanation and my own misconception. I see that the person with whom I am really at issue is not Mr. Read at all, but another writer, from whose suggestions Mr. Read distinctly dissents. While I hope he will forgive me for my mistake, perhaps I may be allowed to add that as it is evident from the article in question that some Spiritualists do draw the hard and fast line I wrongly attributed to him between the ultimate destinies of men and other animals, it may not be altogether regrettable that I was led to write as I did on the subject in these columns. I am extremely glad to have the *Spiritual Reformer* thus brought to my notice, and to find it a journal of a quality much needed in the present day.

In reply to the note signed “Eliza Boucher,” let me ask the writer to be good enough to wait for a few weeks until I can return home and have access to my books, so as to be able to give her the references she requires. Here in Florence I am cut off from all opportunity of Rabbinical research, and as I should like to be exact—especially after my recent mistake in regard to the *Spiritual Reformer*!—I prefer to postpone any further communications on the subject until I shall be again among my household gods. But your correspondent may rest assured that I will not omit to answer her in due time.—Faithfully yours,

Florence.

ANNA KINGSFORD.

May 29th.

Spirit and Matter.
To the Editor of “LIGHT.”

SIR,—Mr. Fawcett seems not to have understood the purely critical purport of my last letter. I had no intention of expressing my own views as to the ultimate relation of spirit and matter, but merely tried to induce Mr. Fawcett to cease confusing several incompatible theories. His answer convinces me that I have failed, for not only does he make no attempt to meet my objections in detail, but he actually claims as a “fundamental occultist doctrine” a possible view of the evolution of soul which I had expressly pointed out to be inconsistent with the permanence of the individual soul in any way. Instead of making up his mind as to which of the three or four possible views of the relations of evolution and the soul he will finally adopt, Mr. Fawcett indulges in speculations as to my private beliefs, which, however flattering the interest they imply may be to myself, I cannot regard as calculated to advance the questions in dispute.

I have, however, no objection to gratifying Mr. Fawcett's curiosity and to confessing that I do not deny the existence of a “noumenal” reality outside ourselves, producing in us the appearance of a material world. Only I fail to see any reason for regarding this as anything else than a Divine spirit, and hence for considering the perception of matter as we know it as necessarily anything more than a transient phase of the soul's

progress. Why Mr. Fawcett, admitting as he does the illusoriness of the "crudely empirical" matter, should regard this ultimate reality underlying it as itself matter, passes my comprehension.

At the same time this fancy seems to be very general in Theosophic and other occult doctrines, and this justifies me in accusing them of primitive superstition and childish, *because* sublimated, materialism. So long as Occultism holds such doctrines it will commend itself as little to the philosopher and the scientist as to the untrained common-sense of mankind.

Mr. Fawcett's quotations from Sankaracharya and "the manvantaric reality" of matter I cannot profess to criticise until I can perceive that they have a meaning; at present they only seem to assert the absurdity that one spirit cannot be an object of consciousness to any other. Nor are the interesting facts which he quotes as "illustrations" of his doctrine of much evidential value or worth discussing, so long as they may be accounted for in several very commonplace ways. But I really must remind Mr. Fawcett that he has never yet answered "Π's" objection to the value of Karma as explaining the evil and injustice of life, viz., that as a Pantheist he has no business at all to talk about goodness and justice. For since his Unconscious is absolute and omnipotent, everything that is must, from the point of view of the Unconscious, ever be exactly what it should be, perfectly good and just (since else it could change it at once); and it is, therefore, quite superfluous to explain away the merely apparent evils of the world, either by Karma or otherwise.

I must apologise for the length and the metaphysics of this letter, but it is perhaps necessary that occultists should not continue to cherish the delusion that their "philosophy" is unanswerable because competent persons so rarely take the trouble of refuting it.—I am, sir, &c.,

May 29th.

B. A.

The Russian "Rebus."

To the Editor of "LIGHT."

SIR,—In No. 322 of "LIGHT" it is said that your Russian contemporary, *Rebus*, has attracted the attention of the Censor, and that the sale of the transcendental photographs, which were obtained in London last year by M. Aksakoff, has been put a stop to. I beg leave to say that this is a mistake, for though *Rebus* did not publish any advertisement for some time, it was not from any interference on the part of the Censor. Being a Spiritualist myself, and a reader of "LIGHT," I consider it very important that there should be no misrepresentation on this point, and therefore ask you to publish this letter.

Kharkoff, Russia.

N. ANNENKOW.

May 11-23, 1887.

Theosophy and Vivisection.

To the Editor of "LIGHT."

SIR,—In the April number of *Le Lotus, Revue des Hautes Etudes Théosophiques, sous l'inspiration de H. P. Blavatsky*, p. 123, under the heading "Le Jeune sur les Animaux.—Une communication très intéressante est celle que le Dr. Laborde a faite à la Société de Biologie," is described the keeping of two dogs, one without food and drink, and the other upon water alone, with the result that the former died on the twentieth day and the latter lived to the fortieth, when it was respited and allowed to have food. And the only comment on this wanton and atrocious piece of barbarity made in a professedly Theosophic organ is that it is "very interesting."

Understanding, as in common with most others I have understood, that Theosophy was designed not merely to satisfy an intellectual want, but to promote the moral and spiritual regeneration of society, and knowing that the initiator and chief director of the Theosophic movement has in her own magazine, *The Theosophist*, emphatically reprobated the practice of cruel experimentation upon animals, I desire to know, and consider that it ought to be made generally known—First, whether the claim of *Le Lotus* to be under the inspiration of Madame Blavatsky is a false claim; and, secondly, whether, if it be not a false claim, Madame Blavatsky has receded from the position she formerly held with regard to vivisection, and Theosophy is henceforth to be considered, not as a moral regenerator, but as sanctioning the base practice of seeking one's own advantage or gratification regardless of the cost to others—this being the root principle of vivisection, which is itself the typical outcome of Materialism.

CANTAB.

Insects.

To the Editor of "LIGHT."

SIR,—I think other readers of Dr. Anna Kingsford's letter on the souls of animals, besides Mrs. Boucher, may be interested in learning why flies have been relegated to the "kingdom of Beelzebub" and the "kingdom of Edom"; and I, therefore, offer St. Martin's contribution of teaching upon the subject; it is taken from one of his most rare works, and as his readers are almost as rare, it is not likely to be already known. After speaking of the two natures which are the heritage of man, a primitive and a vitiated nature, he says:—

"We could add that for him there is yet a third nature; insects and imperfect animals form this third, as the perfect animals are a second nature relatively to that which we no longer see, though we can demonstrate to ourselves its existence: these animals of the ancient state of things ought to be one of the marks of the great advance that should have been made by man, and produce for him all the mirrors and all the reflections of which he has need in his order, to be the image and the likeness of God." . . . "As to insects which are the result of a victory usurped by force over resistance, they are, with regard to a third nature, the most impressive demonstration of the sin of man; to prove this sin, we have in them a tradition older than that of books. Yes, insects are so many revelations, each one of them even is a lively revelation, since they are a generation.* And, indeed, not only does this third nature, which is their true breeding ground, devour us every day during our life, but it awaits us again on the degradation of our second nature, or that of the body; thus making us practically understand that the cause which led to our being enshrouded within an earthly form was having allowed our ancient domain to make a false growth (such an excrescence, as we all know, only takes place when nature is disordered). This ought originally to have been kept well under our own power; and now with some exceptions for which it is not difficult to account, all men on earth seek to rid themselves of insects; and to preserve themselves from them, as well as the productions of their fields and of their industry."

"We need not trouble ourselves, therefore, so much, as naturalists do, to class insects in the lists of animated nature. Clearly as regards nature they are apocryphal beings, set apart, as it were, from the legitimate and avowed productions of their mother; they are diminished or cut off, one might say, from the true family series, and the name insect that has been given them, coming from the Latin word *insecare*, in itself expresses all that I have just pointed out as to their origin." "It should be said also that nature, who is not at all a stepmother, does not altogether proscribe these children which she cannot own to in their first form, and that she does all she can to efface the stain of their birth, and that this is the radical and natural reason of those transformations to which insects alone among all other creatures are subjected. By this means she desires—if there is any element to which in their first make they have not been admitted—to compensate them by procuring for them in a new condition all that is in her gift, thus repairing the damage they have received, without at all lessening the material picture they present of the mode by which we must attain our intellectual and *soulish* re-birth, that cannot take place until our inner being is restored to liberty, and has raised itself to the region of life." . . . "If the ephemeral production of insects gives us a third nature, we ought not to be at all surprised that there are so many varieties in different insects, and so many metamorphoses in the course of their existence; as water, fire, earth and air only act on them injuriously, their individual action is neither complete nor simultaneous; these activities oppose and unite, separate and combine themselves successively on the same individual, and the same class of production. Hence all the phenomena of complications, the vagaries of shape, the many changes and short duration that we see in the life of insects; hence also a tolerably significant hint for teaching us afresh that material, actual nature is, compared to that which is eternal and primitive, what the third nature—that of insects, mosses, and mould—is in comparison with actual or second nature."—*L. C. de St. Martin's L'Esprit des Choses*, Vol. I., p. 162.

I would fain give a few more paragraphs of his very interesting observations on the peculiarities and meanings of insect life, but unless I had assurance from the editors of "LIGHT" that such matter was worth the space it would occupy, I should hesitate to ask for its admission.

May 23rd.

A. J. PENNY.

GERALD MASSEY'S SUNDAY AFTERNOON LECTURES.—Mr. Gerald Massey's Sunday afternoon lectures at St. George's Hall, Langham-place, are to commence on Sunday, June 12th, at 3.30. The present course of six will be on Religious and Evolutionary subjects: "The Primitive Christians and Gnostic Spiritualists," and the "Testimony of the Roman Catacombs to the Truth of Christianity," being amongst the former; "How Language was formed in the Human Likeness," and "Moon-Myth and Religious Lunilatroly," in the latter class.

* The force of this last saying is not evident, but I conclude by generation he here implies a result of self-will.