

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## SPECIAL NOTICE.

The Editor has left town for a few weeks, and he therefore asks his friends and correspondents to bear in mind that—while all communications intended to be printed will have due attention—he will be unable to reply to letters of a private or personal nature, during the month of July.

## NOTES BY THE WAY.

We have been pleased to see several American friends this week at the office, amongst them, Dr. Peebles, of course, Mr. Colville, Mrs. Annie Lewis Johnson and Mrs. Cadwallader, whose brilliant work in Philadelphia and in the States generally, especially in connection with the organisation of Spiritualists and the defence of mediums, is well-known. We hear a good deal of 'fraudulent mediums.' Mrs. Cadwallader dislikes the phrase; preferring 'counterfeit mediums.' But, whether 'fraudulent' or 'counterfeit,' we rejoice to think that behind and beneath this surface trouble, there is an ocean of good and blessing.

The following, from 'The Catholic Times,' is worth quoting:—

The Society for Psychical Research in Paris is busily engaged in endeavouring to account for the presentiment of Sister Mary Magdalen, who perished in the Charity Bazaar fire. M. d'Ariste, an advocate of the Court of Appeal, has been making careful investigations in the case and he has found that, on several occasions, the deceased, who was blind, foretold the manner of her death. Two months before the catastrophe, she told her aged parent, who was then infirm, that she would predecease her. On May 2nd she declared that she would die through a fire. Later that day she was attending to a *religieuse* who was ill, and when the latter remarked, 'What an excellent nurse you will be!' Sister Magdalen replied, 'No, I shall nurse you no more and you will not nurse me. I shall be brought back burnt.' She made a similar statement on May 3rd, and on the 4th, before going to the bazaar, she desired to receive the chaplain's blessing and appeared quite sad. These particulars are vouched for by the Superioress of the Congregation. The deceased was not of a nervous or hysterical temperament but enjoyed robust health, and none of the members of the community to which she belonged indulged in the habit of prophesying. The predictions were certainly remarkable in the highest degree.

We have no all-consuming desire to see 'Cheiro' and other high-class palmists in trouble, but we do like to be consistent and logical, and we should like to see other people so. We do not admire the rather rowdy tone of 'Figaro' in its article on 'West End Wizards,' but there is some point in the following:—

A week or two ago a man named Thomas Moore was fined three guineas and costs at Leamington for telling fortunes by

means of palmistry. It is probable that the Leamington police have less to occupy their attention than the Metropolitan force, but we cannot help expressing surprise that the latter have never turned their attention to the dozens of fortune-tellers who carry on their illegal businesses in the West End. They carry on their business in the most open manner, occupying handsomely furnished suites of rooms in the fashionable business thoroughfares, and advertising largely by means of sandwichmen and by announcements in the daily papers. If the police are blind to the existence of these West End wizards, it is not because the latter take any trouble to conceal their business. We have before us as we write a London daily paper which contains ten or a dozen advertisements of men and women who practise palmistry, and whose fees range from half a guinea to as much as they think their clients can be induced to pay them. It is true that they do not call themselves fortune-tellers, but whether they prefer to be dubbed psychometrists, clairvoyantes, cheiromancers or palmists, the fact remains that fortune-telling is their real trade. Now, in the eyes of the law, a person who obtains money by professing to tell fortunes is a rogue and a vagabond, and as, so far as we are aware, there is not one law for the provinces and another for London, we should like to be informed why these fashionable wizards are left unmolested. The police will often taken infinite pains to secure the conviction of some wretched old woman who induces a silly servant girl to pay half-a-crown to have the future revealed, but the West End charlatans with fine-sounding names are allowed to rake in hundreds of pounds by practising the same frauds on the public without ever a suggestion of a prosecution.

'Figaro' is a little inaccurate as well as a little rowdy in all this, but it will serve; and we should really like to see the thing pushed home. It is quite time the palmists had it out with the police.

'The Scotsman' has a long leader on that Ballechin haunted house business and the Psychical Research Society. The Article is chiefly remarkable for its flippancy, its unfriendly animus, and its curious grammar. It gives only the opinion of 'The Times' correspondent, and, with reference to his (her?) brief visit and his failure to notice anything uncanny, it says,—'Ghosts have an awkward habit of keeping out of the way of sensible people':—such a cheap sneer! As for its grammar, what are we to make of this?—'A house that is said to be haunted is bad enough, but a house that is proved to be haunted by systematic observations would not be fit for habitation?' Houses can hardly be 'proved to be haunted by systematic observations.' What the writer probably meant was—*proved by systematic observations to be haunted.*

Mr. Ambrose Bierce tells the story of a man who visited a naturalist in San Francisco, and remained overnight as a guest. The naturalist was fond of snakes, and had several of them in the house. When the visitor retired at night, he looked under the bed, and found a great coiled serpent, who watched him with glistening eyes. In the morning the people of the house found their guest kneeling on the floor dead, his open eyes still staring in horror at the thing under the bed. This skin was a stuffed skin of a black snake, with two shoe-buttons for eyes. Imagination, and nothing but imagination, had produced

the impression of a horrible fascination, and, in the result, a still more horrible death. What a monument of ignorance and folly is that phrase of contempt,—‘It is only imagination’! Imagination can do, actually do, practically anything. But is imagination anything different from self-persuasion? We may yet discover that it is the most potent and subtle curative agent—as well as destroyer.

A San Francisco newspaper tells a rather pretty story concerning Abraham Lincoln’s first sweetheart, a Mrs. Boyce, now a charming old lady of eighty-four. In a late interview, among other entertaining reminiscences, she said :—

I believe in fate. It was not fated for me to marry Lincoln. He was an honest young man, but I did not love him. Why? I don’t know, but I do know this, love is a thing that you can’t force. In the first place he was homely, very awkward, and very superstitious. He was a Spiritualist and believed in dreams. He often told me his dreams were prophetic. I did not like this very well. He used to talk of the stars a great deal, and he seemed to me a very queer fellow. I remember an incident that occurred at a party one night, where a dozen young folks were trying to tell their fortunes with the aid of a common doorkey and a Bible. Mr. Lincoln was always interested in such things, and at once wanted to know all about the game, so somebody explained it. It was this: The key was placed on a verse of an open Bible and when questions were asked the key was supposed to turn by supernatural power. I remember Lincoln asked, ‘Will Susie marry a man whose name begins with L?’ and the key did not move. Then he asked, ‘Will she marry a man whose name begins with B?’ and the key whirled. I have often thought that a strange thing. I was then going with a young man named Brooks, but did not then dream of Mr. Boyce as my husband.

Silas Boardman has, in ‘The Banner of Light,’ a not entirely undeserved fling at Colonel Ingersoll, and, through him, at militant Agnostics generally. He says :—

According to usage, the word agnostic means one who does not know whether there is a God or not, or one who does not know anything about immortality. The orator who has traversed the length and breadth of our country to accumulate a fortune for taking away people’s hope of a future, and their trust in and reverence for a beneficent God, is called the great agnostic. The title is probably a matter of courtesy and deference to a talent. A more fitting title would be the great *iconoclast*.

If he does not *know* that faith is a fallacy, and that the salient principles of orthodoxy are absolutely without evidence for their support, to that extent he may be an agnostic. But when he assumes the converse of those propositions, and goes about the world to destroy the precious hope of men, albeit that hope may be vested in shadowy images, he has passed by the jurisdiction of the agnostic, assumed the commission of a destroying angel, placed himself by all means far, far up in the category of desperadoes, and single-handed won the unenviable title of *iconoclast*.

Still, if this champion is wrong, it does not necessarily follow that the Spiritualist is right. But in one thing the Spiritualist leaves the aforesaid iconoclast out of sight. If he disturbs the serenity and peace and hope and faith of an orthodox brother, and takes away a time-honoured safeguard, *he leaves him something in its place*.

It ought to be said, however, that Colonel Ingersoll is only the embodiment of a very natural revolt against the dreadful ‘Gospel’ of Giant Despair.

AN OLD STORY.—At Lancaster recently, John McGuire, aged twelve, was sent to a reformatory for stealing £3 from a public-house till, four days after being birched by the police for a previous felony. He purchased with the stolen money a watch, a ‘Pilgrim’s Progress,’ a Prayer Book, a Catechism, and a school satchel. He is without a mother, and his father is a labourer. This piece of intelligence seems to be astonishing some people. Why should it? That a boy should spend stolen money in buying

a watch, a ‘Pilgrim’s Progress,’ a Prayer Book, and a Catechism ought not to surprise any one. The greatest robbers that ever lived, and of every age and nation, have been particularly given to ‘know the time of day,’ to build churches, and to back up something called Religion. This poor little chap had no mother, and his father was but a labourer: but many of the great robbers had mothers who were honest, and fathers who gave them watches.

## PSYCHICAL FORMS.

Permit me to say a few words in answer to the inquiries and criticisms of Mr. Stevens. I will adjourn replying to the main contention till it appears whether any further issues are raised from other sources.

But meanwhile allow me to suggest that Mr. Stevens apparently fails to distinguish between mental (spiritual) interiorised phenomena and psychical exteriorised phenomena. I have not implied that ‘control’ is constituted by doubles, but maintained that it is entailed by thought-transference from invisible discarnate operators, in a similar way as hypnotic control and suggestion have been effected from a distance. I quoted a case on p. 171 last year, in which a medium had been controlled by what she presumed to be a disembodied spirit, but who turned out subsequently to be still embodied. Though an experienced ‘trance’ medium, she could not distinguish between the control effected by a discarnate and an incarnate spirit. What better proof could there be as to the identity of the process?

But such thought-transference induces subjective images by reaction in the subject’s perception, as is illustrated in hypnotism, which images are often more vivid and real to the subject’s perception than are the surrounding external things. I have seen the image of a living person so suggested to a sensitive, to whom the person became vividly present. Probably few mediums analyse their visions sufficiently to be able to affirm whether they are purely subjective or result from reaction with things external to themselves. The secondary state is not conducive to such analysis, and the return to the waking state effaces the recollection and prevents analysis consequently.

But psychical exteriorised phenomena are even still more complex. Undoubtedly clairvoyants sometimes see the original selves in the astral state after physical severance, who have not yet fallen asleep and gone through the second death. But this is much more rare than is usually imagined.

Some of these selves in the astral state, while passing through the reconstructive process prior to birth into true spiritual life (and which sleeping process is equivalent on the reascending circuit to what the embryonic process represents on the descending circuit), are acted upon by higher operators, as is a mesmeric subject for curative, progressive purposes, and their doubles are exteriorised for them.

Some of the apparitions seen as haunting treasure spots, or scenes of murder, &c., are entailed by the automatic exteriorisation of a thought-form, accompanying the re-emerging action of fixed ideas in the sub-conscious self. This will be illustrated in a letter dealing with such phenomena among hysterical patients.

There is another and an unpleasant aspect of this question. Mr. Stanislas de Quaita and ‘Papus’ affirm that many cases of obsession are produced by human doubles, projected under misuse of magic or occultism. The case of obsession and control by a human spirit referred to on p. 171, last year, illustrates this possibility. The writer has heard of many most strange and uncanny incidents as occurring by the projection of the human double; especially in the United States and in France. The case quoted from the ‘Annales des Sciences Psychiques’ of June, 1896, in which a human double traced a servant who had been enticed away, and even saw events which had not then been explicated into time, illustrates some of these possibilities. There are some occultists who claim to meet thus every year. Some subjects who have these experiences think that they are then in relation with discarnate spirits, while others know that it is human doubles, like their own, that they meet. The witches’ sabbaths were undoubtedly so constituted, and it is probable that some so-called ‘demons’ are not discarnate astrals, but are really human doubles. Many people have such experiences during deep sleep,

but the memory thereof pertains to the secondary, somnambulist self, and memory-chain, or to yet inner modes.

The so-called spirit forms (but which should be called psychical forms) when representing the more evolved selves who have passed out of the astral sphere through the second death process, are never the original spirits themselves, but are their psychical doubles. This is necessitated by the laws conditioning discreted states of being (see foot note, p. 232). These doubles assume the human form when projected here, and are thus conditioned by the laws governing our plane, but such is not their real configuration. This is demonstrated by the converse proof. When the human double is projected to the state which may be described as spirit-soular (solar) it assumes a spherical shape, though its original human self retains its normal configuration.

Most mediums cannot and do not distinguish between these various psychical forms. To them they are all 'spirits,' presenting more or less attractive or repulsive appearances. But as they cannot distinguish between the doubles of incarnate, and discarnate spirits their opinions are evidently not infallible. I regret to have to point out that these matters are far from being so 'simple' as Spiritualists would prefer to make them appear.

With regard to obsession; a letter now in the editor's hands on 'The Automatism Entailed by Fixed Ideas' will show from actual illustrations by Professor Janet, how obsession is entailed by ideas. Yet such ideas or 'suggestions' imply a suggestor as their precondition, and it cannot be denied that in many cases such suggestions appear to emanate from evil men and from unprogressed selves in the astral state who *apparently* work for evil. Yet there is no such thing as positive evil *per se*, and such repulsive experiences really work for ultimate good (as was shown in the 'Instructive Story of Obsession'). It is the limitations of our mental horizon that cause us to dwell on the appearance of evil. Could we see the whole of the reactive effects, that aspect would disappear in the ultimate good resulting.

One of the main facts to bear in mind is that the illustrations of the same process occurring on this plane, whether induced by mesmerist or occultist, or occurring spontaneously, show that in almost every instance the subject's normal consciousness is induced into lethargy (entranced) during such experiences, and that the experiences are not registered in the normal memory, but in the secondary memory. The same law pertains to the same experiences in the subjacent states which follow after physical death. It is only in much higher states that the projection of the double can be volitionally effected, when it carries reaction in the acting principle of consciousness in the operator, who is consequently conscious of experiences thus obtained, and can act and communicate consciously through his double. In all other cases, the double, pertaining to a secondary state, cannot communicate with regard to its normal state.

Mr. Stevens suggests that materialised forms make their forms for themselves, because they show awareness that they are materialised. Would the same argument carry similar demonstration when applied to man? I beg to request that what has been said with regard to these forms on pp. 4 and 5, October, 1895, may not be overlooked.

Mr. Henry Forbes's letters are most valuable contributions, but present no contradiction to the above position.\* The statements made with regard to Swedenborg's descriptions are based on his own explanations made since he has transcended personal states and sees things differently. And in this respect permit me to say that the exposition presented by me does not represent the 'Views of "Quæstor Vitæ"' purely and simply, but are based upon teachings transmitted from selves in inner states and verified by the experience of human doubles intruded into inner planes. The writer would not have the fatuity to contravene the positions presented by spiritual, occult, metaphysical and psychological schools, if relying on his own views merely. Yet no authority is claimed, and as previously stated several times, the argument advanced must rest essentially and entirely on its own inherent, logical and synthetic consistence, and stand or fall accordingly. The method of transmission entails conditioning by states of receptivity and responsiveness, and consequent imperfection. The only share belonging to the writer consists in the faults entailed by his limitations.†

\* The purgatorial states he describes undoubtedly pertain to astral states, occurring between the physical and the astral deaths.

† In most cases the reception of thought-transference from discarnate operators entails the entrancement of the subject or medium, *i.e.*, the inducing of a secondary state; as similarly occurs in the hypnotised

Animals represent but prior steps in the system of evolution designed and determined by angelic architects, to unfold and present the conditions necessary for the ultimate incarnation of individualised sparks of the Infinite Spirit-Soul in physical sentient bodies, as summarised and illustrated in embryology. Self-consciousness solely is eternal. Time is for it and within it. Animals are merely particulariations of the world-soul, and return to it at disintegration. The world-soul continues of itself as an integral-unit eternally, including its units, but ever changing, progressing, in the whole and in its parts, in response to the determining spiritual influx from solar beings, reacting in it. The astral aspect of living animals has been seen by clairvoyants when visualising this world with astral perception, but under the belief that they were relating a higher spiritual world (in the same way as they mistake human doubles for discarnate spirits). The astral principle (psychic, vital, intra-normal, &c.) of animals when exceptionally impregnated by human magnetism (vitality, sensibility, effluvia, &c.), survives integrally for a longer period than otherwise, but ultimately disintegrates, there being no identifying, unifying principle within it. This latter, *i.e.*, human principle, emanates from angelic parents and descends into physical birth, and re-ascends at physical death. It is this principle that constitutes the distinction between animals and man.

QUÆSTOR VITÆ.

P.S.—People do not slumber now for *centuries* on the astral plane, though that did occur in the past. The process is now much quicker. Most Spiritualists must know from experience that their friends, after communicating with them for some time, lapse into silence. The reason of this has been given above. 'Tien' has, if I remember rightly, stated that he had passed through the second death, and foreshadowed a further transmutation as coming in the future (which will bring knowledge of dual-unity.) I do not think that 'Tien,' if questioned, would claim to be one of the 'initiators' of the movement, but would probably refer that initiative to other beings in higher states. Mr. Thurstan's descriptions of the process of exteriorisation, as given on p. 245, coincide with the descriptions given in this exposition. His remarks on p. 244 also confirm the fact that the consciousness of self is first fully developed in the physical world, and that the projection of spirit-psychic forms to séances is for the purpose of evolving their self-consciousness, which had not been fully developed when here, or stimulating their memories. In the case of the forms described by General Lippitt, their memories were as incomplete as is usually the case and had to be stimulated by 'suggestions.' No philosophical teachings with regard to their normal state of being have ever been given by forms thus materialised at séances. Their statements always refer to their immediate condition and surrounding, their normal state being discreted, *i.e.*, they occupying *pro tem.* a, to them, secondary state.

#### SARDOU'S 'SPIRITISME.'

M. Sardou's curious play, 'Spiritisme,' has at length been performed in London with the exceedingly valuable help of the great actress, Mme. Bernhardt. Our previously expressed opinion seems to find a pretty general echo in the London Press. The subject is unsuited for the stage, especially as the great French playwright presents it, with his unfortunate introduction of sham table-rapping, intended to represent a genuine séance, and a sham spirit-form, the basis of a theatrical situation.

The play does nothing for Spiritualism: rather the reverse; though, as a romantic play, it of course has merit: and one scene gives the brilliant actress a magnificent opportunity which she magnificently uses. With all respect, however, to Mme. Bernhardt, we must say we most enjoyed the brilliant talk of three or four of her men. Would that all actors and speakers could watch and hear them!

recipient of suggestion. But when higher, inner modes have been sufficiently unfolded into functioning in the human instrument, then this entrancement or subjection of the normal self does not ensue. The inner and the normal consciousness then function simultaneously (Such double functioning is illustrated in hypnotic subjects, but subordinately.) I pointed out, in my reply to 'An Old Inquirer' on the Interiorisation of Spirit and Soul, that there are some human instruments now living who are as conscious of the reception of thought from higher transmitters as they are of its expression, and that they know these transmitters, and have visited them in their own planes by intromission of the human double. In the letters of Stainton Moses, published this year, 'Imperator' twice refers to this mode of transmission, calling it 'inspirational.'

## OBSESSION; AND PRACTICAL SPIRITUALISM.

BY DR. BERKS HUTCHINSON.

By invitation of certain clergymen of the Anglican Church (who have through my instrumentality become acquainted with the possibility of spirit-intercourse) I arranged to go down to a neighbouring village last April for the purpose of diagnosing the condition of a certain person, who, my clerical friends believed, was troubled with an evil spirit.

The visit was to be made in the afternoon, and in order to prepare the minds of my friends for what they might expect if an evil disposed spirit was really the cause of the mischief, I explained that the case might be similar to that of one who was, in the Apostolic ages, called *ἐνεργούμενος*, or a person possessed by an evil spirit, and who would be taken in hand, or treated, by officials connected with the Church, called exorcists, or those mentally (*i.e.*, having hypnotic power) qualified to cast out the evil spirit.

The very same psychological phenomena, I fully explained, were of common occurrence in the nineteenth century, and every experienced or practical Spiritualist would at some time or another have come across similar cases. My clerical friends admitted the reasonableness of my arguments, and promised to remain passive and sympathetic spectators, no matter what unpleasant results might be developed through my 'laying on of hands,' which I explained was another form of magnetic or hypnotic manipulation; and which gift, besides the healing or therapeutic power, I had long exercised at Cape Town.

In due time I was introduced to an elderly lady and her husband. The lady I found was a painting, drawing and writing medium, and her husband an impressional and writing medium, the gifts having been developed some years ago. In order to establish a good rapport, I specially held my hands in theirs, and also placed them on their heads, at the same time ardently desiring that I might get into communication with their guides. It was the husband who was supposed to have an evil spirit. I gathered that at times he felt a great desire or impulse to throw himself into the sea or off a bridge into a river, and in extreme cases to cut his throat; and that very often his life was made miserable on account of the importunity of a disembodied spirit, who I was told was the brother of his own wife.

After strongly urging him to pray to God for spiritual strength to resist the evil prompting, I asked him for the history of this troublesome spirit, which was as follows:—

Some years ago, when the father of the spirit was very ill and laid up in the house of his married daughter, the son, then living, and whose occupation was that of a sailor, would persist in coming to the house and making such unpleasant 'scenes' that the medical man was compelled to tell the husband and wife that if they wanted to keep the father alive they would have to prohibit the refractory son from coming to the house again. This was done, and led to a fearful scene. The son subsequently died, and soon afterwards made himself very obnoxious to his brother-in-law, still in the flesh.

After this explanation the case was easily diagnosed as being the result of an earthly quarrel carried over to the other world and still continued. I explained to the spirit—speaking aloud, so that he could hear me, through the spiritual ear of his medium—that this conduct on his part must be stopped, otherwise it would go hard with him (the spirit, at a future date; that if he had anything to confess he must try and do so then and there, and I would give him advice. I then laid my hands on the medium's head a few minutes and requested him to remain passive, so as to give the spirit a chance of entrancing him, to be able to speak to me. In about five minutes the medium gave a sudden, awful howl or yell of despair, and sobbed out that his soul was lost. I at once got the medium's head on my breast, and through his organism tried to soothe and console the troubled and evil spirit, in which I am happy to state I succeeded. I explained before the three ministers that although the spirit was suffering anguish, nevertheless there was hope for his future happiness, and that although I was a member of the Anglican Church, and one of the ministers present was my pastor, I knew for certain that there was 'eternal hope,' and that 'prayers for the dead' were not inconsistent with my Church's teachings, and did not imply that I was going over to the Romish Church. In brief, the spirit made me a promise *in writing* not to torment his medium in the future, and would do all he could to improve his condition.

The result of the séance is that all the three ministers are convinced that evil spirits do torment human beings in the nineteenth century, as they did in the first, and since then I have had the pleasure and satisfaction to hear certain of the three pastors deliver a beautiful sermon on eternal progression, on the spiritual gifts mentioned in 1 Cor. xii., and other excellent discourses, all bearing on the glorious truths of modern Christian Spiritualism.

My minister knows all my views regarding Spiritualism, so-called; and so long as I am not prohibited from attending what is called the sacrament—which is to me a means of establishing rapport with the angels in the spirit world and their Lord and Master, Jesus the Christ—I see no reason why I should give up my Church, when, by my remaining a member, I can leaven some of its pastors, who will then possess a living faith, as in the Apostolic times; and also benefit myself spiritually.

## SOME REAPPEARANCES, &amp;c.

BY 'EDINA.'

## IV.—CONCLUSION.

In my last article allusion was made to the fact that in the communication purporting to emanate from Captain St. J.T.F., written at the séance we had on the evening of Friday, October 16th, he promised to write his old comrade in arms, Captain —, another message on the following night. Unfortunately, this was impossible, owing to the medium having a social engagement. I had, therefore, to wait till either the control or some one on the 'other side' would inform her when power would permit of Captain F. carrying out his undertaking. As it turned out, we had not long to wait, for on October 18th the medium was controlled by her guide (Professor Sandringham), who wrote me the following short message (herewith enclosed for the inspection of the Editor of 'LIGHT'): 'Dear (my name),—Please remind M. (the medium) that Mr. D. communicates to-morrow, also Captain F. Power has not forced much as I wished.' (Initialed.) P.S.—Meaning, thereby, I imagine, that power was still not so satisfactory as he (the control) would like.

With regard to Mr. D., the other person who had undertaken to write at the same time as Captain F., it is only necessary to say that this was a fulfilment of a promise made by this old gentleman some time previously, when he appeared to our medium and said he would write to his son, now on a visit to this country, and who had sat with us more than once in the course of the summer, with the view of endeavouring to open up communication with his late father. This message duly came, as promised, along with Captain F.'s; but the former communication was extremely unsatisfactory, and might have been written by *anybody*, in so far as that neither personality nor identity came out in any portion of its rambling and puerile sentences.

As regards the message written by Captain F. on the evening of Monday, October 19th, I may note that when the medium informed me that she was about to write, I again asked her to inquire of this communicator, either mentally or verbally, as she deemed most expedient, what was the name of his pet dog, with a view to testing identity; and she promised to do so. The message, and the one from Mr. D., were written in her room about 6 p.m., and brought to me immediately. The caligraphy of the two messages was entirely different. I note the salient points in Captain F.'s letter, which is headed with his full name:—

1. The communicator expresses his joy at being again able to communicate with his old comrade in arms, whose name and rank he gives.

2. He states that Lieut.-Colonel B. (our original military communicator and the commanding officer in the regiment to which both Captain F. and our visitor belonged) had now gone to a higher sphere, and he (F.) was waiting rather impatiently to follow him thither when his time would come.

3. He states that he now sees very little of N. and W., two officers in the — Highlanders, who had also written us messages at the same time (four years since) as the rest of the officers killed in the Afghan War.

4. He states that he had seen nothing of the dog 'Mixey' (at least, that is as near the name as I can make it from the illegible way in which it is written), and that the only dog he had seen in the spirit world was one on the day on which Pro-

fessor Blackie died. The message then concludes by expressing a hope that he will again get power to write an 'earthly scrawl,' and is signed 'T. F.'

This message, which was in the same 'splatchy' and rather unfinished handwriting as the first one written on October 16th, was duly forwarded by me to Captain — at his club, and the following day brought me a reply to the effect that 'it was unsatisfactory,' and in particular that he never heard of the name of a dog such as Mixey, or any similar sort of name, belonging to Captain F. He made no further remarks on the message, save as to the dog, whose correct name, therefore, still remains undisclosed. On receiving Captain —'s letter, I informed the medium of its contents, at the same time asking her to inquire of the control the first time he visited her if he could explain the puerilities of Mr. D.'s message, and the mis-statement regarding the dog in that of Captain F.; and the following day she informed me the Professor had told her he was not present when either of the messages was written, and knew nothing of their contents; so there the matter must rest for the present.

Now, what are we to make of all this? and in particular, how does it come about that Captain F.'s message is quite intelligible and 'probable' on all points regarding his fellow soldiers over on the other side, while at the same time it makes a misstatement regarding the dog, and alludes to the death of Professor Blackie and to another dog, which appeared to him (apparently in the spirit world) on the day that distinguished Scotsman 'died'? No theory occurs to me save this, that there may have been, at the moment, a temporary 'incursion' or new control, acting on the medium's hand when penning the message by some other spirit, who had a dog named Mixey (or some similar name), and had likewise seen a dog on the day Professor Blackie passed on. I may here also state that the medium informs us that this latter personage has more than once appeared to her since his demise; but as no message has come to me from him, I reserve judgment on this point.

The theory I have above propounded may account for the mistake in the message, but I would rather prefer to hold it as an unsolved problem in psychology; for we all simply stand 'on the threshold,' and must, meantime, gratefully, yet critically, accept what comes to us from 'the beyond,' and judge of it on its merits (or demerits). This last experience has not been an uncommon one with us, as often messages, otherwise coherent and satisfactory, with good internal evidence, are sadly marred, and their evidential value greatly destroyed, by irrelevant sentences or misleading information, and oftentimes by positive falsehood; and it may be that 'this side the veil' the reasons for these discrepancies may not appear. Yet the enormous mass of cumulative evidence in the possession of many students of psychology leads, in my judgment, only to one conclusion, viz., that our friends are 'there,' still very much alive, and can make their continued and sentient existence known to us by one or other of several channels, such as: by appearing to the inner vision of a clairvoyant; by direct voice; automatic writing, or trance speaking; and occasionally, but rather rarely, through the marvellous process of materialisation.

I have done for the present with the subject of 'Re-appearances,' although at a future time some additional cases coming under observation may be given. Meantime I may venture to express the hope that some of the facts before narrated may carry home the conviction which I intensely hold, that those we have loved and lost can and do return to those who, through the avenue of what we designate as 'Spiritualism,' earnestly and devoutly seek for communion with their dear ones who are now 'behind the veil.'

#### THE FURNISHING FUND.

The Treasurer informs us that the expenditure for the lighting and furnishing of the new offices of 'LIGHT' and the London Spiritualist Alliance, Limited, has amounted to £114 12s., and that a further expenditure of about £10 will be necessary. On the other hand, the sum kindly contributed by our friends has only reached £56 2s., leaving a deficiency of £68 10s. ! Will some good, generous, lady or gentleman hurry to the aid of the Treasurer and secure him some peace of mind by enabling him to cancel the deficit? Remittances may be sent to Mr. H. Withall, Gravel Lane, Southwark, London. S.E.

### THE OPENING OF THE GATES.\*

#### A MOSAIC OF SONG.

BY JAMES MACBETH.

This is a choice volume of Mosaics of Song set in a cerulean cover, in the centre of which is emblazoned in gold the mid-day sun, on whose disc is stamped the symbol of the Life Eternal.

Of the author, one can imagine him as a blue-eyed Celt, born on the slopes of some heather-covered hill and fed from his childhood on the pure simplicity of oatmeal, milk, and Highland Calvinism. But as a student of divinity in Edinburgh he comes under the influences of the latter-day criticisms, and then the simple, happy youth is changed and becomes the victim of an unhappy scepticism. Out of this prison house he after a time escapes, and passing from the 'Everlasting No,' enters into the midway region of ambiguities, out of which in due course he emerges into the happy land of the 'Everlasting Yea.' Here he finds in the love of Nature, in the love of God and in the love of Man, the fulfilling of all law, and so he comes to see that in this love lies all health, all religion and all morality. There are, especially in 'The Breath of the Night,' many beautiful passages which sing 'The abundant breathing of the flowers.'

The poetry is Wordsworthian and in its healthfulness is Christo-Pantheistic, and thus he sings of the sun:—

O would you know Apollo's force divine?  
 And would you know the fulness of his heat  
 When in his strength he shineth o'er the earth?  
 And would you feel his arrows swift and keen  
 Pass through your soul and penetrate your flesh?  
 Betake you to the lofty mountain top,  
 And lay you down and slumber in his heat  
 Throughout the hours of mid-day, while his speed  
 Passeth the zenith's height.  
 Light, warmth, and force, transparency of thought,  
 And purity of feeling, and divine  
 Simplicity of judgment, and the rest  
 From toil of reasoning, and all the bliss  
 The peace of health can waken in the soul,  
 Pervade the mind and flesh of him who yields  
 His substance to the passage of the rays  
 Of the one purifier, lightener,  
 The all-beholding, all-revealing Sun.

Of love he sings:—

There is a power that lighten's life,  
 A power that worketh wondrously,  
 That turneth toil into a joy,  
 That bringeth mirth to every heart,  
 And gladness out of every deed,  
 That winneth out of labour strength,  
 Light-heartedness, and health, and rest,  
 And giveth it the highest gift  
 Of blessing to the sons of men;  
 This is the power of mighty love.

Again:—

Thou art a child and only hast  
 The wisdom of a child, but then  
 It leaves all other wisdom past,  
 Outwits the deepest wiles of men.  
 Then blessed be the holy name,  
 Of Love, the child of golden lore,  
 His life alone will be my theme,  
 And I shall sing it evermore.

The author tells us that he writes for those who aspire to the life of the spirit, and these will find, as they pass over into the promised land of that life, that their corn and wine and oil will much abound.

SENEX.

WE are requested by Madame Greck to announce that she will be out of town for about three weeks.

LONDON SPIRITUALIST ALLIANCE.—The Treasurer begs to acknowledge, with thanks, the receipt of £1 from J. M. (Dundee), towards the fund for the lighting and furnishing of the new offices, 110, St. Martin's-lane.

\* 'The Opening of the Gates: A Mosaic of Song.' By JAMES MACBETH. London: Kegan Paul, Trübner & Co. Price 6s. net.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JULY 10th, 1897.

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

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## Light,

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PRICE TWOPENCE WEEKLY.

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'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

### WANTED:—HEROISM.

There are, alas! many standards by which we can measure the rise or fall of man, and some of these to-day have a strangely pathetic interest. In some directions, as we have lately heard, almost *ad nauseam*, the advance is truly wonderful, and we rejoice; in others, the falling away perplexes and saddens us; and the falling away is perhaps most noticeable in the decline of the personal characteristics which grew fanatics. Is fanaticism a good thing, then? Assuredly, just as wind and steam and electricity are good things, that only need guiding. Fanaticism is a force. Properly toned and guided, it becomes enthusiasm or zeal, devotion to ideals and self-sacrifice. It makes reformers, saviours, Christs,—yes, Christs, anointed ones, whose meat and whose drink it is to do the will of God and to finish His work.

It is here that the decadence is seen. To-day we are all on the rush for money, for pleasure, for social standing, for self-assertion, for sensationalism and self-indulgence even in worship. No, not 'all'; for still, in quiet places, there are some gentle and simple souls who have not bowed the knee to Baal, but they *are* in the few 'quiet places.' In the open world they would be pushed aside or pitied. How many insist upon justice and honesty, or mercy and regard for the weak, in the extension of the Empire? How many writers, lawyers, railway directors, members of Parliament, manufacturers, members of syndicates, company promoters, shareholders, think first of doing what is simply honest and fair? How many women, even in the matter of dress, think mainly of what is simple, modest, becoming, thrifty and prudent? How many cling all the more to an unpopular cause, because it is under the stress and pressure of opposition?

No one will accuse us of pessimism. Our whole tone and spirit are in the opposite direction. But we lament the temporary decay of the heroic and self-denying temper of other days. We say 'temporary,' being fully persuaded that it will all come back and more, but probably only after suffering; and a storm that will try us *is* on the way.

Dr. Anna Kingsford, with all her exaggerations, both of feeling and expression, said and wrote many notably wise things; the following amongst others:—

I think it was Benjamin D'Israeli who said that we had stopped short at Comfort, and had mistaken it for Civilisation, content to increase the former at the expense of the latter. Not a day passes without the perspicacity of this remark coming forcibly before me. Comfort, luxury, indulgence and ease abound in this age, and in this part of the world; but, alas! of Civilisation we have as yet acquired but the veriest rudiments. Civilisation means not mere physical ease, but moral and spiritual Freedom—Sweetness and Light—with which the customs of the age are in most respects at dire enmity.

That was surely a wise remark that could only have grown out of a nice estimate of the spirit of the age 'Moral and Spiritual Freedom' is, perhaps, one of the clearest notes of true civilisation; and yet we are trying to reverse it. Mobs of fashionable people, or of people who want to be fashionable, are positively trying to make moral and spiritual stagnation or submission a note of civilisation. 'Good Society' stipulates for this, as a rule. You must not even dress as you like. If you are told to make your body a clothes-horse for certain colours or patterns, do it you must, or go. What you are told to stick on your head, whether fish, flesh or fowl, kitchen garden or flower, or a mixture of all, up it must go, if you want to be thought civilised. So with worship. It is vulgar to be 'a dissenter'; and even when you go under the right roof you must do as you are told. Stand up, turn round, bow, repeat: do as you are ordered if you would be socially saved. So with your opinions, whether you understand them or not. There they are: say they are true, and stick to it, if you would be saved in the company of nice people. The one thing needful is conformity: the one thing unpardonable is genuine Freedom. *This is civilisation!*

We take leave to doubt it, deny it, scorn it. It is decadence: it is polished barbarism: it may easily become a sort of moral and spiritual suicide. Looking back upon the path, we see that every inch of real advance has been accomplished in spite of all this dawdling nonsense,—by the anointed ones who have been singular enough to earn the dislike of the conventional mob, and who, in one way or another, usually ended at the cross. John Stuart Mill, refined as he was, saw this, and so, in that wonderful book on Liberty, he said: 'In this age, the mere example of non-conformity, the mere refusal to bend the knee to custom, is itself a service.' And he gave this luminous reason: 'Precisely because the tyranny of opinion is such as to make eccentricity a reproach, it is desirable, in order to break through that tyranny, that people should be eccentric. That so few now dare to be eccentric, marks the chief danger of the time.'

Take the case of the convinced or practically convinced Spiritualist. Sham civilisation says: 'O, it is a tabooed topic, or, at all events, people will think you silly: you had better drop it or say nothing about it;' but true civilisation, which means freedom and courage and truth, says, 'No; for that very reason, out with it! *Because* people laugh, or pity, or send you to Coventry, out with it! For that shows how much has to be done.' Dean Alford struck the right note when he said:—

Speak thou the truth. Let others fence,  
And trim their words for pay;  
In pleasant sunshine of pretence  
Let others bask their day.

Face thou the wind. Though safer seem  
In shelter to abide;  
We were not made to sit and dream,  
The safe must first be tried.

Woe, woe to him on safety bent,  
Who creeps to age from youth,  
Failing to grasp his life's intent,  
Because he fears the truth.

And another spirit on the wing grasped the truth when he cried:—

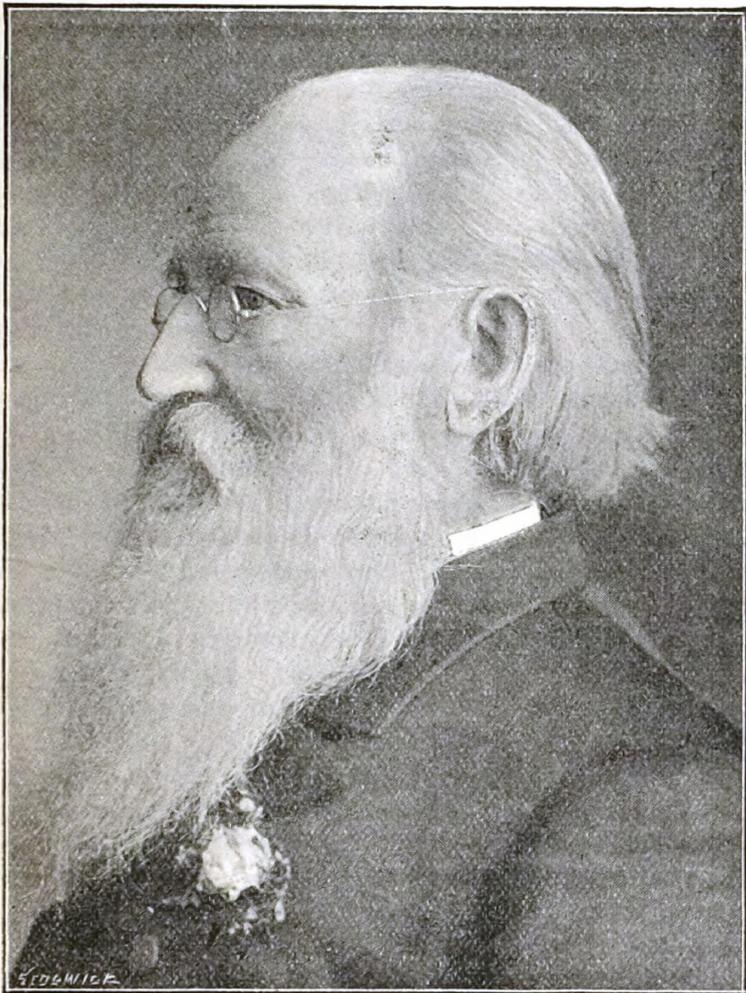
Use me, God, in Thy great harvest field,  
Which stretcheth far and wide, like a wide sea.  
The gatherers are so few, I fear the precious yield  
Will suffer loss. Oh, find a place for me,—

A place where best the strength I have will tell.  
It may be one the other toilers shun;  
Be it a wide or narrow place, 'tis well,  
So that the work it holds be only done.

There spoke the true man of the time, and it is that Gospel we preach, and mean to preach, in season and, if necessary, out of season. The Spiritualist ought to be, *par excellence*, the reformer. It is his business to look beneath the surface, to be indifferent to the mere trappings of things, to put aside the weeds that grow on the edges, and disclose the running stream. It is he who ought to know the meaning of the saying, 'The words that I speak unto you, they are spirit and they are life.'

#### AN INTERVIEW WITH DR. J. M. PEEBLES.

'Well, doctor, as you are on your third journey around the world, tell us something of what you saw and heard in those distant lands.'



DR. J. M. PEEBLES.

'This globe-girdling trip has been more interesting and mentally more profitable than the previous ones. I knew better how to make the most of opportunities.'

'How long were you in the Colonies?'

'Between two and three months, spending most of the time in Melbourne. Spiritualists met me at the landing in Auckland, and gave me a fine reception in Sydney. New Zealand is the most prosperous country that I visited, and India, plague-smitten and famine-stricken, is the poorest; beggars abound in the streets and temples.'

'I see by the papers that you lectured during your stay in Melbourne.'

'Yes, on Sundays, upon Spiritualism, in the Masonic Hall, to very large and enthusiastic audiences. The Hall had one thousand three hundred chairs, and these were not sufficient for the audiences. The meetings were managed by Mr. Terry, of 'The Harbinger of Light,' and Mr. James Spriggs, conductor of the Children's Progressive Lyceum. The bidding good-bye to those good people and children was one of the saddest scenes of my life. Sixty-one accompanied me to the steamer when leaving, and their gifts and presents were as useful as beautiful. The daily Press, especially the 'Herald,' treated me and Spiritualism fairly liberally. It declared, upon the authority of a correspondent, that there were five hundred Spiritualist mediums in the city. The statement I thought, and still think, an exaggeration.'

'Did you visit many of the mediums?'

'Certainly. And some of them, especially Mr. James Spriggs, I found very excellent. The Indian "Ski" spoke in the independent voice, the light in the room being only a trifle subdued. Nothing could be more convincing. During these sittings a number of my old friends came, establishing their identity most conclusively. Among these was Stainton Moses ('M.A., Oxon.');

his voice, manner and style being as unlike those of "Ski," or Spriggs, as mine or yours. During his communication he said, in substance, "Tell London 'LIGHT' and all my Spiritualist friends that I am still one of their co-workers and invisible helpers; say to them that we, of the higher life, approve of the coming International Congress of Spiritualists, and ask them to build upon the solid foundation of Spiritualism. There should be no introduction of such side-issues as Theosophy and re-incarnation, which might evoke endless disputations and possibly unpleasant inharmonies. Spiritualism, with such legitimate branches as the different phases of mediumship, clairvoyance, thought-transference, magnetic auras, obsessions, the wisdom or unwisdom of dark séances and Lyceum work for the young, will afford themes enough for consideration, elucidation, and fraternal discussions. Very soon after the transition I met my divine teachers, and I find spirit life all that I expected, and far more.'

'What about Ceylon? Any Spiritualism there?'

'I have never visited any country, civilised or savage, in which I did not find that Spiritism or spirit converse existed in some form and under some name. The belief is almost as universal as the hope of immortality. Spiritualism in its true and higher aspects is the real "wisdom religion," and its antiquity dates back to the time when the first human beings, entering the spiritual world through death, signalled back to their fellow-mortals. There was recently a haunted house in the suburbs of Colombo which created considerable excitement. The apparition was seen, the voices were heard by many, and tests of identity were given. All Sinhalese believe in the influence of demons or higher spiritual agencies.'

'Did you see much of the country?'

'Yes; I cared more to see the scenery, the ruins, and the Buddhist priests of Ceylon, than their spiritual phenomena. The old temple ruins of granite and syenite that dot this beautiful island are truly magnificent. Only an intelligent people could build cities and temples of gigantic monoliths, and carve mountains of rock into graceful shrines. The shrine at Anuradhapura was made by King Wolagam Bahu, and dates back to 80 B.C. Colonel Olcott has established one hundred and twenty-seven Buddhist schools in Ceylon. They are designed to counteract the religiously demoralising influences of the Sectarian Missionary Schools. The Colonel's "Buddhist Catechism" has passed through thirty-five editions, and has been a potent agent in arousing the present Buddhistic activity of the island. A prince of Siam has recently renounced all royalty, donned the yellow robe, and taken charge of a temple in the suburbs of Colombo. Mrs. Higgins, in this city, has a very interesting school for Buddhist girls. The object is most praiseworthy. I had the pleasure of addressing this school several times, and also of speaking in the Ananda Buddhist College and several temples. Buddhists have no creed. Buddhism, in its beliefs and ethics, is almost infinitely superior to Hinduism. Women's education is among the crying needs in all Oriental lands.'

'You spent some time in India?'

'Yes; and nearly four weeks of the time in Adyar, the headquarters of the Theosophical Society, of which Madame Blavatsky and Colonel Olcott were the founders—the original founders. The Adyar residence, Oriental and beautiful, is situated upon the banks of the flowing Adyar river, five miles from Madras. I found here the finest and

rarest library to which I have ever had access. The friction between Theosophists and Spiritualists is lamentable, inasmuch as both, warring against materialism and sectarianism, seek to demonstrate a future conscious existence. The left hand should not war against the right. Modesty is a very commendable virtue.'

'Are you a Theosophist, then, doctor?'

'If Theosophy means the brotherhood of humanity, developing the psychic powers, and studying Aryan literature, I am. But if it means precipitations and infallible Mahatma communications, a portion of which leading Theosophists have pronounced "fraudulent"; if it means chains of planets visible and invisible, our earth being the fourth; if it means the weaving of Hindu mythology into the web of Western science, loaded down with dead Sanskrit verbiage; if it means that the third race of imaginary Lemuria had a third eye; if it means that the "divine Ego, the higher self, is not in the man but above him"; if it means pledges to secrecy with grips and passwords; if it means that the inmost soul is enwrapped in forty-nine sheathings as Mr. Judge taught; if it means sneering at séance rooms, vilifying Spiritualist mediums, twitting them of being "controlled by spooks and shells"; and if it means that Madame Blavatsky has been thus quickly re-incarnated into and is now meandering about in a nineteen-year-old Hindu boy's body, I am not a Theosophist. I met the Theosophical seceding "crusaders" in Australia; and, listening to them both in private and public, said to myself, if these are exponents and practical exemplifications of universal brotherhood, God spare us any further epidemic of Theosophic brotherhood! Colonel Olcott and Mrs. Besant were referred to only with supercilious sneers! . . . The bitterest enemies of Spiritualist mediums in America are American Theosophists; and yet they preach brotherhood!'

'Did you meet any Yogis and Fakirs in India?'

'Travelling largely for this purpose I met during my different visits to India a number of them, and only one did I see that had any genuine psychic powers; nearly all of them are hypnotists, frauds, or tricksters. Colonel Olcott, who has now been in India seventeen years, publicly described them as "painted impostors who masquerade as *Sadhus* to cheat the charitable, and secretly give rein to their baser natures." The last one that I saw was just outside of Blacktown, in his straw-thatched mud hut, without chimney or window. Skinny and lean, eating but a little rice once a day, he had sat here cross-legged for twenty years, meditating upon union with the Supreme. He exhibited no phenomena, he was filthy and the atmosphere of his hut suffocating. The Yoga practice is degrading. Some of them look at the tip of their nose so many hours per day, others at the navel; others closing their ears with the middle fingers and gazing at the sun, pronounce twelve thousand times per day the mystic syllable, *om*, breathing deeply. Some "swallow their tongues," as a Brahmin told me, and strive to suspend all breathing. Speaking in general terms they are a set of lazy beggars, and ought to be made to bathe themselves and engage in manual labour.'

'It is reported that Swami Vivekananda, a Brahmin, produced considerable excitement in America, when there lecturing and teaching Hinduism?'

'Swami Vivekananda is not a Brahmin, but a lower caste Sudra. His real name is Narendra Nath Dutt. His relatives reside in Calcutta. He was educated in "the Church of Scotland Institution." He was for a time an actor on a stage in religious dramas, and he "discoursed at first," says that unassuming, yet cultured Hindu, Babu P. C. Mozoomdar, "in a sort of half delirious state, becoming now and then quite unconscious." Later he professed to become a *Sannyasi*, that is a sort of an ascetic who

abandon all worldly concerns, dressing scantily, living on vegetarian diet, wandering from shrine to shrine, and depending upon alms for support. But Mr. N. N. Dutt, *alias* the Swami, a supposed Brahmin, took on soon a new type of *Sannyasi*, advocating a sort of new and revised Hinduism. That able Calcutta journal, the "Indian Nation," said, "Swami Vivekananda is, we take it, the holy disguise of a name that is Bengali, but we are not given to understand by what authority it was, whose the 'breath' that caused the elevation to a peerage of sanctity." Mr. Dutt is still a good actor. In America he was decked and turbaned in gorgeous Oriental attire, and showed no aversion to beef and ham, wines and cigars, and first-class hotel living. This was just the man for my countrymen to gush over, and just the man to snarl and cry out against the "in-

justice of English rule in India." Hindu caste is a frightful social scourge; child marriage is another; an idolatrous superstition is another; and an uneducated womanhood is still another. What a missionary field for the Swami Dutt's eloquence! I am an admirer of the genuine Hindu character: they are our Aryan brothers, and a grand future lies before them.'

'And when do you start on your journey home again?'

'I expect to leave London on July 10th; and I need hardly say, in parting, what pleasure it has given me to meet you once more, and thus renew a friendship of nearly thirty years' standing.'

'But you will come to our International Congress in June next, notwithstanding the distance of San Diego from London? After all the travelling you have done, such a journey will be a small affair.'

'Oh, certainly, that is my intention. My only present regret is that you are leaving town just as I arrive, or that I arrive just as you are leaving—whichever way you prefer to put it.'

MISS MACCREADIE requests us to state that she will be absent from town during July.

RULES FOR THE CONDUCT OF CIRCLES.—We have reprinted, in the convenient form of a leaflet suitable for enclose in letters or for distribution at public meetings, 'M.A. (Oxon.'s) Advice to Inquirers, for the Conduct of Circles.' We shall be pleased to supply copies *free* to all friends who will undertake to make good use of them. The only charge will be for postage—25,  $\frac{1}{2}$ d.; 50, 1d.; 100, 2d.; 200, 3d.; 400,  $4\frac{1}{2}$ d.; 600, 6d., &c.

## DR. PEBBLES AT CAVENDISH ROOMS.

Agreeably to the announcement made in our last issue, Dr. Peebles occupied the platform at Cavendish Rooms on Sunday evening last in place of Miss MacCreadie, who had been advertised to appear, but who, on this occasion, kindly gave way to the distinguished visitor, whose brief stay in this country made it impossible to select another evening for his address. After a pianoforte solo by Miss Butterworth, R.A.M., Mrs. WATSON (of New York), who occupied a seat on the platform, delivered a lengthy and impressive invocation. Miss Hughes, a trained vocalist, then gave a song, 'Beloved, it is morn'; after which MR. EVERITT, the President of the Marylebone Association, who, *ex officio*, was in the chair, offered some introductory remarks. He said:—

We are to have the very great pleasure of listening to an old pioneer, an old missionary, a worker who has been labouring in this movement now for over thirty years. Thrice has he gone round the world, battering down opposition and diffusing and spreading knowledge of this grand and glorious truth—the last and greatest Gospel of our Heavenly Father; and I am most happy in being able to introduce him to you. Twenty-four or twenty-five years ago he would have needed no introduction to a London audience, for many a time has he spoken from the platform in this room; but that, of course, is a good many years ago. Still, he is well known to many of us old Spiritualists, as one whose hands have never drooped or grown weary in the good work.

Proceeding, the President referred to Dr. Peebles' acquaintance with the Davenport brothers, and to the remarkable manifestations he had witnessed in connection with them. It was through the mediumship of Dr. Peebles that the remarkable papers on Spiritualism associated with his name had been obtained. These papers, sixteen in number, had been 'written in the air' by spirit-agency, each paper being covered with writing (about 900 words) in a few seconds.

DR. PEBBLES, who was received with loud applause, then addressed the meeting. He said:—

Friends, in arising to address you this evening, my whole being is thrilled with strange emotions. I look back fully thirty years ago when I addressed—I think for four months—Sunday evening after Sunday evening, an audience in these rooms. And what wonderful and marvellous changes have occurred since then! What wonderful unfoldments of the great law of evolution have transpired over the entire face of the civilised world! True, I see here on my left our faithful brother (the President) and his good companion, and I remember so well her séances and the wonderful tests she then gave. I see here, too, my old friend J. Enmore Jones, who was then a faithful co-worker, and who remains a faithful co-worker, in this great cause, the present ministry of angels on earth. But then, how many have passed on! There was my old friend Benjamin Coleman; my dear friends William and Mary Howitt, at whose house I spent so many happy evenings; there were those noble spirits, S. C. Hall, Dr. Dixon, James Burns, Stainton Moses—all have crossed the crystal river. But they are not dead; they have simply gone up one step higher; they have passed through the portals of death, and have entered the better land; and at this moment I feel their loving baptismal power. What we call death, these arisen ones call birth into a higher life.

Continuing, Dr. Peebles said that man is a compound being, composed of a physical body, a spiritual body (as the Apostle Paul called it), and a conscious immortal spirit—a potential portion of God, because God breathed into man the breath of life—spirit. Spirit was the great moving power in nature. Wherever they saw motion there was a spiritual force or power behind it. In fact, all power was spiritual power, all force was spiritual force, although invisible to the human eye. He remembered once, while in this country, meeting a sceptic—an atheist follower of Mr. Bradlaugh. He (Dr. Peebles) was reading a spiritualistic journal at the time, observing which, the atheist remarked: 'You are not a Spiritualist, are you? I hope you do not believe in spirits.' Dr. Peebles replied, 'I do not believe in them: I *know* they exist. I know that those you call dead live and are with us still.' The sceptic observed that he was so organised that he could not believe in anything he could not cognise by his senses. 'Whatever I cannot see, hear, smell, taste, or handle, I cannot believe in,' he said, adding, 'If you have any spirits about, trot them out! I would like to look

at them. I have an idea ——' 'Stop,' said Dr. Peebles, 'you say you have an idea. I deny it. Prove it to me. Let me see your ideas. "Trot them out," so that I may know if they can be seen, heard, smelt, tasted, or handled!'

How absurd it was for man to deny the existence of forces which were not cognisable by his bodily senses; hope, desire, aspiration, gravitation—all these were powers unseen by the physical eye. The growth of the soul in the physical organism might be well typified by the process involved in the hatching of an egg. Within the shell a little bird was gradually evolved. By-and-bye the shell became too small for its occupant, and finally burst, and the bird came forth. How many human souls were similarly compressed and cramped by their mortal bodies. They were growing all the while more spiritual and longing to soar away to higher spheres, where they would have freer scope for their unfolding powers. Sometimes he was asked, 'What have you seen to prove these things to you?' What had he seen all these forty-five years? Rather, what had he not seen! In all civilised lands, and, in fact, in so-called savage lands, he had witnessed countless marvels of spirit power. Travel was a wonderful educator: it expanded the mind, broadened the conceptions, enlarged human nature, and took away from a man all possible conceit. He had travelled the wide world over and seen many races and countries, but he had never seen a nation, race, or tribe so degraded that it had not some conception of a Supreme Power or powers governing the universe; he had never seen a nation or race so low that it had not some notion of, or belief in, a future life. Such ideas sprang up spontaneously in the soul because it was made in the image of God. It was just as Jesus said, 'God is a Spirit,' and man, being made in this image, was a spirit also; spirit responded to spirit, mind to mind, and soul to soul.

'I have read somewhere,' said Dr. Peebles, 'of a sailor boy, who, when a storm was raging, the thunder roaring, the lightning flashing, and the ship rolling in the waves, lay asleep in his berth. The frightened sailors aroused the boy, saying, "We are in danger, wake up!" The boy arose and asked, "Who is at the helm?" "Your father," they replied. "Then all is well," said the boy, and calmly fell asleep again. In this mortal life we need to know that a Father—a wise and loving Father—is at the helm, directing all things wisely and well.'

Humanity being spiritual beings, the history of the race was full of examples of spirit power. Zoroaster told Cyrus, King of Persia, that he and the other wise men would go into a retreat where the gods would hold converse with them. Pythagoras had intercourse with unseen beings; Socrates had his *daimon*, or spirit guide; Constantine saw the vision of a cross in the heavens, bearing the words, 'By this sign thou shalt conquer.' Joan of Arc had visions and heard voices. All the great teachers, leaders, and prophets whose words and deeds had moved the world were impressed from the angel-realms of the higher life. How trivial a thing seemed the spirit rap! as small a thing as Benjamin Franklin's kite and string, or Richard Arkwright's cog in the wheel! From a manger in a Palestine stable came the power that shook the whole Roman world. And in that tiny rap there lay concealed the forces that had opened up new realms of being and revealed mighty truths to the world. Did some one say, 'What on earth is the use of all this?' When he was asked that question—'What is the use of these marvels?'—he hardly knew how to reply; he was so taken aback at the impudence of the question. It was like going out on a starry night, looking up at the radiant heavens, fixing the eye on some brilliant star excelling the rest in beauty, and then asking, 'What is the use of it?' For forty-five years he had witnessed the marvels of spirit agency in all the civilised countries of the world, and he stood there that night no mere *believer* in these things, but as one having positive, absolute knowledge. (Applause.) He admired the Apostle Paul, who had visions and trances, and who, by and by, was able to say: 'We know that if this earthly tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.' How grand was the thought that our departed still lived, and that they loved us still! In his enthusiasm he had sometimes wished he had lungs immortal and a frame of iron, that he could proclaim these truths from east to west, from north to south; that he could tell them to every living soul. These truths

were above all price, and he sometimes wondered that Spiritualists had not more enthusiasm. (Applause.) He longed for Spiritualists who were filled with a fiery, burning enthusiasm, who would labour and toil to make known throughout the world this blessed gospel of immortality for all. He abhorred the narrow sectarianism that crushed and cramped the human soul. All creeds were the work of human hands. Jesus had no creed, the Apostles had no creed, Socrates had no creed. The greatest souls who lived in all the ages had no creeds. Well had Jesus said, 'By this shall all men know that ye are my disciples: that ye have love one to another.'

Dr. Peebles then dwelt upon the spiritual power and beauty of affection and sympathy, illustrating his theme by various anecdotes, including the well-known story of William Penn and the Indians.

In conclusion he said: 'Take from me, if you will, my good name, load me with chains, put me away in some prison cell beyond the light of day; but, oh, tear not from my soul this glorious knowledge of the ministry of spirits to earth—that our dear ones love us still, and abide with us as guides and guardians, so that when we pass across the river they reach down their hands to aid and welcome us to their own immortal home, where all tears are wiped away and where all rejoice in the beauties of that higher and happier world!' (Applause.)

By invitation of the President, MRS. WATSON then addressed the audience. Having expressed her gratification at meeting the Spiritualists of Great Britain, and her conviction that although most of those present were strangers to her, yet in spirit they were all friends, Mrs. Watson gave some interesting particulars of the Spiritual movement as she knew it in her native State of New York. In her concluding observations Mrs. Watson spoke as follows:—

I am glad to be here on this occasion. I am glad to look into your faces and feel that you are interested in the same great work for the uplifting and betterment and elevation of humanity. I am glad to be here listening to the words of our venerable brother, and I feel at this moment a greater determination to speak, and not only to speak for this truth, as opportunity offers, but to live its principles as far as lies in my power. And certainly I have received strength and felt the baptism of the spirit over here in England just as I have felt it in America. (Applause.)

The PRESIDENT then said: I am sure Mrs. Watson will take back with her the expression of our goodwill towards our brothers and sisters across the Atlantic. As for our dear old friend, Dr. Peebles, he is a champion in the Cause. As long as I have known him he has been fighting the battle of Truth, pounding away against error, tyranny and superstition, and all those things which degrade and belittle human nature. We all wish him God-speed in his work, and trust he will arrive home safely.

MR. J. ENMORE JONES then proposed that the friends present should testify their respect and gratitude towards Dr. Peebles by standing and raising their right hands, a proposition which was acted upon with great cordiality, the whole audience rising with uplifted hands.

The proceedings then terminated.

THE SERVICES AT CAVENDISH ROOMS.—We are asked to state that Mr. Morse will lecture in these rooms on Sunday evening next, and that Miss Florence Morse will give a solo. We learn also that Mrs. Watson has kindly consented to occupy the platform here at an early date, due announcement of which will be made.

#### MR. W. J. COLVILLE.

On Sunday last Mr. W. J. Colville spoke three times in Grove Hall, Hanley, Staffordshire, to large and deeply interested audiences; also on Monday, July 5th, at 8 p.m. Several meetings in and around Manchester were announced for following days. On Sunday, July 11th, Mr. W. J. Colville is booked for Sheffield, and on Tuesday, July 13th, he commences a course of lectures in Liverpool.

#### A FORM OF BEQUEST.

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

#### SPIRITUALIST CONFERENCE IN BLACKBURN.

The Eighth Annual Conference of the Spiritualists' National Federation was held on Sunday last in the Exchange Hall, Blackburn. There was a very large gathering of associates, delegates, and others present at each business meeting, and at night the large hall was nearly filled by a most intelligent and enthusiastic audience. The business meetings of the Conference were composed of sixty-two delegates and seventy-one associates, representing fifty-five towns and districts. The Conference held two sessions, morning and afternoon, the chair being occupied each time by Mr. Joseph Armitage, the President. The morning meeting was opened by

MRS. M. H. WALLIS, who gave an appropriate invocation, after which the company joined in singing the hymn, 'Thy kingdom come.'

The PRESIDENT opened the proceedings by making a brief speech, welcoming all present, bespeaking forbearance and kindness between all during the day's deliberations, and asserting his conviction that they would have another pleasant and profitable occasion if mutual confidence and good-will were maintained.

MR. WILFRID ROOKE, the General Secretary, was then appointed Journal Secretary for the day.

The minutes of the last Conference were then read, and, on the motion of MR. A. SMEDLEY, Belper, were duly passed.

The secretary's report for the past year was then read, and from its modest dimensions a satisfactory state of affairs was disclosed, and a total income for the year was announced as £267 6s. 1d. On the motion of MR. S. S. CHISWELL, Liverpool, the secretary's report was adopted.

MR. JAMES SWINDLEHURST, the Official Organiser, next presented the report of his labours for the past year. The results had greatly exceeded his anticipations, and he was convinced there was a strong desire in the ranks for a more perfect organisation of our work, and a closer consolidation of our Cause. During his tours for propaganda work in the year past he had travelled 4,760 miles, and held one hundred and thirty-six public meetings, forty-eight in Lancashire, thirty-four in Yorkshire, forty-nine in the Midlands and fifteen in Scotland. He had assisted to form several new societies, obtained a number of associate members for the Federation, and had been ably assisted by, among others, the following mediums and speakers: Mesdames Groom, Place, Lawrence, Wallis, Griffen, Newton and Gest, Misses Smith and Schackleton, and Messrs. Peter Lee, R. A. Brown, E. W. Wallis and J. Venables. At the time he commenced his labours in 1895 there were forty-five societies affiliated with the Federation, bringing a revenue to that body of £8 16s. 1d.; now the organiser reported eighty societies, and a revenue of £26. There were also, he added, sixty-two associates, with a revenue of £8; now there were one hundred and fifty, with a revenue of £19 2s. 6d. On the motion of MR. JOHN LAMONT, Liverpool, the organiser's report was adopted by acclamation.

The TREASURER, Mr. R. Fitton, Manchester, submitted his report in the satisfactory statement: 'I have £30 8s. 9d. in hand, being the largest balance held at the end of any year.' MR. CREES moved the acceptance of the report, which was duly passed.

The matter of an official list of speakers, which the previous Conference had instructed the Executive to prepare, was then considered. MR. W. JOHNSON, Hyde, reported the Executive had found it a very difficult task, inasmuch as there were several speakers on that body, and while a partial list had been prepared it had not been issued. It was subsequently agreed by the Conference that the list should be destroyed, which was done, and that societies be advised to correspond with each as to the fitness and character of those whom they employ.

MR. E. W. WALLIS presented a report from the Federation Hymn Book Committee, by which it was shown that the book had been prepared at a cost, to date, of £270 8s. 8d., that 6,300 copies had been sold for £285 17s. 9d., and that 3,700 of the edition were on hand. On the motion of MR. J. VENABLES, Walsall, the report was accepted.

The National Bazaar Committee presented its report, through Mr. J. C. Macdonald, the hon. secretary. The report consisted of an account of the preliminary measures that have been taken to ensure the success of the bazaar next year.

MR. A. J. SMYTH, Birmingham, reported that the committee on educating and training speakers and media had not been

able to devise any practicable scheme to submit to the Federation.

A proposition from Stockport to limit the voting powers of associates was voted down, after which the Conference adjourned for dinner.

The afternoon session was opened in the customary way, and then the Chairman called upon

MR. T. O. TODD, Sunderland, who had been commissioned to prepare a draft for a 'Deed Poll,' for the purpose of securing a legal status for Spiritualism. Mr. Todd submitted the following proposition: 'That the Deed Poll submitted by the Executive of this Federation be, and hereby is, adopted, so far as the general principles therein—save the references regarding the perpetuation of Associate Membership—and it is hereby decided that all reference to Associate Membership shall be eliminated therefrom, and that on the adoption of this proposition by the Conference, the Conference proceed to consider the same Deed seriatim.'

MR. A. KITSON, Dewsbury, seconded the proposition.

The discussion was partaken in by Mr. W. Johnson, Mr. W. Proctor, Mr. J. J. Morse, Mr. S. S. Chiswell, Mr. E. W. Wallis, and others, the general feeling being clearly against the motion under consideration, MR. E. W. WALLIS finally moving the following amendment: 'That the copy of the Deed Poll be referred back to the Executive with instructions to them to make all inquiries necessary as to whether the required legal status cannot be gained in any other more simple yet effective manner, such as a limited liability company, a friendly society, or as an educational effort; failing any satisfactory result from those inquiries, its committee be instructed to carefully eliminate from the Deed Poll all that would savour of government, except what is strictly essential to secure the legal status so much desired.'

The voting was: For the amendment, sixty-one; for the original motion, forty-three—the amendment being therefore carried.

The Conference elected Mr. James Swindlehurst as general secretary and organiser, and Mr. W. Harrison (Burnley) as assistant hon. secretary.

Mr. R. Fitton was unanimously re-elected treasurer.

MR. W. JOHNSON moved, and MR. J. B. TETLOW seconded, that Mr. J. J. Morse be the president for the ensuing year.

MR. J. VENABLES moved, and MR. WILKINSON seconded, that Mr. E. W. Wallis be president for the ensuing year.

MR. J. J. MORSE having heard that Mr. and Mrs. Wallis intend visiting the United States in the autumn of 1898, thereupon ascended the platform, and in a graceful little speech asked that his name be withdrawn so that his good brother and co-worker could take with him to our American cousins the highest honour our National Federation had it in its power to bestow. This request being assented to, and there being no other nominations, Mr. E. W. Wallis was unanimously elected as President of the Conference for 1898.

The Conference received three invitations for its next assembly, Manchester, Blackpool and Keighley desiring the honour. The result was a very large vote in favour of Keighley, where the Conference will meet on the first Sunday in July, next year.

The Conference requested Messrs. J. J. Morse and E. W. Wallis to send a letter of sympathy to Mrs. E. H. Britten in regard to her late illness, and to express the high esteem in which she is held, not only by the Federation itself, but by Spiritualists everywhere.

The following are those elected to serve on the Executive during the ensuing year:—Mrs. M. H. Wallis, Messrs. S. S. Chiswell, W. Johnson, A. Kitson, J. J. Morse, A. Smedley, J. B. Tetlow, T. O. Todd.

A very large and enthusiastic meeting was held in the evening, at which addresses were delivered in the following order: by Mr. J. Armitage, the President; Mr. J. Lamont, Mr. E. W. Wallis, Mrs. Griffin, Mr. J. J. Morse, Mr. H. Bibbings, Mrs. M. H. Wallis, Mr. J. B. Tetlow, and Mr. S. S. Chiswell, clairvoyant descriptions being furnished by Mrs. Place, of Leicester.

The collections for the three meetings amounted to £9 2s. 6d.

On the Saturday there was a well-attended tea and concert in the hall of the local society. The musical arrangements on Sunday were under the able direction of Mr. Abraham Holt, the choir-master.

## A SPIRITUALIST'S CREED.

I believe in one Holy Spirit, or God, pervading all things, and seeking for recognition in the hearts of men.

I believe in one Ego, or Spirit, an emanation from God the Father of all spirits, incarnated in matter for the purpose of growth and development, in essence immortal, and therefore surviving the dissolution of the physical body.

I believe in one Divine plan of evolution towards perfection for every breathing soul, to be realised only by individual effort and aspiration, commencing either in this life or in a life to come.

I believe in the existence of a spirit-world impinging on our own, and in the possibility of communicating with its inhabitants, and I know of the recovery of the lost and the reunion of the beloved.

I believe that communion with the departed is permitted for our mutual benefit, and should be sought always in a spirit of reverence and love.

I believe that sin and suffering are chiefly due to ignorance of the laws of life; that from conflict with evil good is constantly evolved; and for aught that tries my faith I can await the larger knowledge to be gained in a higher state.

I recognise the limitations of the spirit in its present environment; but I discern through our phenomena the indications of its sublime origin, its potential greatness, and its glorious destiny, and I look for the resurrection of our race from depths of darkness, and its ascension to realms of light.

'BIDSTON.'

## LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting news that may elicit discussion.]

### Death during Insanity.

SIR,—In reply to the question in your last, 'What becomes of the insane after death?' I would reply that if, as I believe, those who become insane without a visible cause are beings obsessed by evil spirits, and if they do not willingly lend themselves to 'the temptations of the devil' within them, then at death their spirits, being liberated from their bodies, will at once pass into a sphere compatible with their characters.

If, however, the obsessed make any compact with the demon, or become obsessed through the practice of vile or selfish living, then they will continue in the infernal spirit world to consort with the evil one, and thus by preference continue more or less insane until they repent and implore the help of good spirits.

I may add that in this sense all who in this life abandon themselves to selfish living are more or less obsessed, and thus more or less insane.

Oxford.

GEORGE WYLD, M.D.

### Telepathy and the Tiger Incident.

SIR,—Permit me to add a few words in elucidation of my facts. Forty years ago—the date to which I referred—the streets of London were not as crowded as they are now. At one time I had frequent occasion to go to the London docks; at the popular dinner hour, between twelve and one o'clock, I have sometimes seen not half-a-dozen people loose in the neighbourhood of Wapping. In passing along Liverpool-street at any hour of the day, I might be sure of not meeting three persons. Now one has frequently to elbow his way through a crowd in this locality.

When the Bishop of Exeter was promoted to London, he made a speech, in which he stated that 'a city as large as Exeter was added to London every year.' So that, since the date of my tiger incident, London is enlarged by forty Exeters.

The only kind of telepathy I recognise is that taught by the Society for Psychical Research, and expounded by its president, Sir William Crookes, a few weeks ago, and referred to recently in the 'Times' newspaper. If 'brain-waves' are exploded, the 'Times' is not aware of their extinction.

Of course I cannot account for no one else having the same impressional experience as I had. Perhaps other guardian angels did not happen to witness the catastrophe at Wapping; and as my business at the Custom House concerned goods lying at Wapping, it is possible that my guardian angel may have been looking after my interest in that quarter.

'C. C. M.' acknowledges the existence of guardian angels, but he does not seem to charge them with the performance of any particular duties. However, I am glad to leave him in a smiling humour.

NEWTON CROSLAND.

Mr. Gataker, the Water Finder.

SIR,—Now that the flood of criticisms on water-finders in general and myself in particular has somewhat subsided, and one side of the question has been fully placed before the public, I ask to be permitted in justice to myself and my profession to state the other side.

I need not deal with the elaborate judgment of the auditor by whom my fees were surcharged, for that judgment carefully avoided meeting the point, which is after all the only point in dispute, whether as a matter of fact water-finders can find water and locate springs or not.

This point can only be decided by results, and it is by results alone that I ask to be judged.

I have been employed to find water in different parts of the United Kingdom by many public bodies and private persons, and for many different purposes and objects, and I have received testimonials, too numerous for insertion here, from my employers, speaking of the excellent results which have been obtained through acting on my advice.

These testimonials are from persons of undoubted veracity, and the circumstances and results in each case will bear the minutest investigation. To any person interested I shall be pleased to forward some of these testimonials, which I have had printed.

It only remains for me to contradict two misstatements which have appeared in the papers in relation to my work for the Ampthill Urban District Council.

The first misstatement is, that a boring to 700 feet without result was made on my advice. This is not the fact. A boring to a depth of 700 feet was, I believe, made at considerable expense for a brewery company long before I was consulted by the Council, and in a totally different locality from that in which I located the springs for the Council. If I had been consulted by the brewery company I should probably have been able to save the company this useless expenditure.

The second misstatement is, that test borings were made on my advice by the Council, and that my predictions were not verified. This again is not the fact. At the monthly meeting of the Council, held on Tuesday, June 15th, the chairman of the Council, as reported in the 'Bedfordshire Mercury' of Saturday, June 19th, said: 'The Council had really tested but one of his spots' (i.e., the spots at which I had located springs for the Council) 'and there where he said they would find a yield of 2,500 gallons they had actually found 2,800. He contended that Mr. Gataker had been treated in a very un-English way.' The facts, therefore, in this particular case, which has provoked so much criticism on the water-finder, have proved the accuracy of the water-finder's method.

It would be a matter of great gratification to myself if the whole question were investigated by some well-known scientific person, or scientific body, and to such I shall be most pleased to give every opportunity of seeing me at work, and of examining the results of my method.

Weston-super-Mare

LEICESTER GATAKER.

(Branch Office: Bath).

#### Immortality and Survival.

SIR,—I am sorry that Mr. W. R. Tomlinson, in his interesting letter on 'Conditional Immortality,' in 'LIGHT' of the 3rd inst., has not explicitly recognised the all-important distinction between immortality, or the *eternity* of the soul, and its *survival* in *temporal* conditions. All religious doctrine worthy of the name is concerned wholly with the former, and imports the necessity of regeneration (not to be confused with re-incarnation) as the third logical moment in the great process of life. This, too, is the result of the strictly philosophical exposition as we find it in the metaphysical logic of Hegel, and (perhaps more free from ambiguity) in the writings of the profoundest Christian Theosophist of our century—Franz von Baader. With a mere 'future life' religion has neither more nor less to do than with the present temporal life or incarnation. The incarnate state is the working day of the incomplete moment of the life-process, and is always spoken of as if it were a *single* day, that expression representing such stage or moment, and therefore possibly

covering a succession of similar days (incarnate periods), each divided from the other by the *minor* 'night' of inorganic inaction or rest 'in which no man can work.' We must always give to Bible language the *idea* conveyed, not limiting it to its form of particularity.

Now we know that with most of us the process-moment which our incarnation signifies is incomplete when we seem to 'go hence.' I do not desire to revive the re-incarnation controversy, nor is it necessary to do so for my present purpose, which is only to draw attention to the distinction, apparently neglected by Mr. Tomlinson, between the temporal in general and the eternal. Those who prefer to believe that the temporality of the individual human process is prolonged in other spheres than this earth-life can still accept the distinction itself, and avoid the confusion of immortality with survival, of eternity with time. They can also entertain the conception of what I have sometimes called 'relative' eternities, i.e., of integrations or *exaltations* (not prolongations) of *our* period, embracing its significance in degrees less than absolute, but in presentations of knowledge (which only *for us*, or descending into our sensibility, would have the forms of memory and anticipation) in the completed experience comprised in it. For it is thus that I seek to explain prophetic clairvoyance. Anyhow, we must recognise that eternity, the negation or suppression of time, which (time) is *the form of ignorance and incompleteness*, is our goal. Eternity is integration of time. For immortality, egoity is converted from separative self-assertion to a basis of re-action upon the integrating Unity, whose generation in us (our regeneration) relates us to the Whole Humanity in an indissoluble consciousness. The process is the negation of abstraction. In this view, immortality is certainly 'conditional,' as every completion of life is conditional on its process, being indeed the integration of that process itself. We have got to be 'complete' instead of being conscious abstractions, but we cannot measure the 'time' given to us (for its own suppression) by our single corporeal period.

I cannot, at least without further instruction from Mr. Tomlinson or some one else (for I do not know Hebrew), follow him in his statement that the words *Nephesh cayah* (living soul) have exactly the same meaning in application to man and to animals. For it is a question of *individualisation* of soul. The beast 'has' the *generic* soul; 'in it' is the soul; but is it necessarily meant that soul in that life-degree differentiates itself as in man? The test of individuality of soul is explicit self-consciousness, whereby the Ego knows itself in distinction from its body, or the subject from the object generally, with all the consequent intellectual and moral—or spiritual—potentialities.

New Forest.

C.C.M.

#### NEW PUBLICATIONS.

- 'Mallerton.' By A. B. LOUIS. London: Bliss, Sands, & Co., 12, Burleigh-street, Strand, W.C. Price 6s.
- 'Ye Booke of Ye Cards.' By ZURESTA. London: The Roxburghe Press, 15, Victoria-street, Westminster, S.W. Price 1s.
- 'Practical Vegetarian Cooking.' Edited by THE COUNTESS CONSTANCE WACHTMEISTER and KATE BUFFINGTON DAVIS. London: Theosophical Publishing Company, 26, Charing Cross, S.W. Price 3s. 6d. *net*.
- 'The Windsor Magazine,' for July. A most varied and interesting number, with Cricket Stories, Portraits and Pictures, Where to go for a Holiday, &c.; also a double-paged supplement. London: Ward, Lock, & Co., Ltd., Salisbury-square, E.C. Price 6d.
- WE have also received: 'The Lyceum Banner,' 'World's Advanced Thought,' 'The Grail,' 'Camp Meeting Bulletin.'

#### TO CORRESPONDENTS.

SEVERAL papers of interest are unavoidably postponed.

WE do not propose to continue the discussion of 'A Scientific Authority's' communication. It has been fully answered.

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