

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 862 — VOL. XVII.

[Registered as]

SATURDAY, JULY 17, 1897.

[a Newspaper.]

PRICE TWOPENCE.

CONTENTS.

Notes by the Way	337	A Glimpse of Light	345
Discovery in Hypnotism	339	Talks with 'Tien'	345
Harp and Crowns	340	'La Survie'	346
'Isis Devoilee'	341	Suspension of Judgment	347
Prophecy and Fulfilment	341	The Offer of Masks	347
Manifestations of God	342	M. Sardou's Play	347
Prof. Janet on Fixed Ideas	343	'Guardians' and Telepathy	347
Reception to Dr. Peebles	344	'The Penal Code'	348

NOTES BY THE WAY.

Referring to Mr. Wood's strong book on 'Ideal Suggestion through Mental Photography,' 'Freedom' says:—

'Enter into thine inner chamber and shut thy door,' like many another profound precept, cannot always be applied literally; for, however desirable it may be for each person to have a quiet, private apartment over which he has supreme control, in the present imperfect state of society, where families are often confined within far too narrow limits, a *subjective* quietude or none at all is the alternative. Living, as many people do, in the midst of congested centres of population and business, and seeing as yet no way out of their present environment, intense need exists for a practical theory of concentration which will meet the needs of the toiling masses, rendering their labour far less severe.

Here it is. Determine to save out of your busiest day a few minutes at least which you are determined to have entirely for yourself. No matter how much clatter there is around you, resolve to enter your silent sanctuary and stay there the allotted time, no matter how much disturbance may be going on about you. When you have entered (mentally) your chosen retreat, picture out to yourself what is to you an ideal condition, and quietly contemplate it. Never allow a rebellious thought against your present outward condition to intrude; for if you do, in consequence of such rebellion, you will greatly retard your inward progress, which must necessarily precede outward improvements.

The short period of rest during the busy day is strongly advised for two reasons. First, we all require a break in sixteen hours' activity. Second, we gain a greater victory by tranquillising ourselves during the bustle of the day than by merely allowing ourselves to be quieted by the restful influence of night.

Insomnia and other disorders introductory to insanity can all be fully overcome by persistent attention to the above simple rule. It involves, of course, no less than a steady, determinate resolve to control one's thoughts and rivet one's attention upon a desired and chosen object despite all temptations to distraction, and this, though simple enough in theory, often seems difficult in practice, but only as all things appear difficult to the extent that they are new to us.

The therapeutic and moral value of the continuous practice, both of mental and visual concentration, cannot possibly be over-estimated, for all experience teaches that the prime source of weakness of character, as well as of bodily decrepitude, is to be discovered in chronic lack of belief in one's own power to be what one wishes to become.

Respecting prayer to the good angels (or, as we should prefer to say, the appeal to unseen helpers and friends), Mattie E. Hull says wisely:—

I believe in prayer, as I believe in breathing, eating and sleeping, because it is as natural; Montgomery defines prayer as 'The desire of the heart, uttered or unexpressed.' Among the definitions given by Webster is this: 'An entreaty, or

earnest call.' My critics object to 'an entreaty, or an earnest call' in the presence of an assemblage, because it is 'aping the church.' One of them declares emphatically that it is a silly idea to call our spirit friends, because they will bless us whenever they can, and do as much for us without our pleading as they will when they are urged to come. This may be true; but who is there that has ever been blessed with a spiritual experience, whose soul does not sometimes go out silently, earnestly, entreatingly toward the dear ones who 'are always willing to come'? They may not be affected by any words of ours: we know they are by our thoughts. In one sense, 'Prayer may not avail among our spirit friends,' but the outpouring of our aspirations affects us—makes us receptive to the inspiration of the higher powers. In other words, our earnest prayers open the doors of our souls, and put us in a condition to receive the grander light.

We have received the prospectus of a proposed weekly journal 'which shall represent the ideas and aspirations of the Ethical Movement,' accompanied by a circular of commendation from Mr. C. A. Watts, the 'Freethought' publisher, and Mr. F. J. Gould. The prospectus, on the whole, is excellent, but we cannot but think that the 'Ethical culture' people have something to learn about the Churches and the ministers to whom they rather loftily refer. The circular rejoices that 'The Ethical Movement is attracting earnest men and women from the orthodox Churches,' and pleads for 'a higher and broader morality which shall be liberated from theology': and the prospectus, while admitting that 'a distinct Ethical consciousness is beginning to assert its claims,' proposes to aim at 'the transformation of Churches' and 'the ethical enlightenment of preachers.' This is all very nice of 'the Ethical movement' people, and doubtless, in time, the Churches and the poor preachers will be duly grateful. We wish the new movement success; and if it can do in the world a thousandth part of the good which the Churches and the preachers have done and are doing, it will indeed do well.

Is there not a truth of immense value in this vivid snatch of poetry by Ella Wheeler Wilcox? It is almost the supreme assertion of the predominance of spirit over flesh:—

Out from a tomb crept vice with hideous leer;
'I am Heredity,' he said, 'whom all men fear.
I sleep, but die not; when fate calls I come,
And generations at my touch succumb.'
A lofty shape rose sudden in his path:
It cried 'You lie!' and struck at him in wrath.
Heredity, the braggart, stark and still,
Fell prostrate at the feet of mighty Will.

We regret to hear that our note on Cheiro and his 'Figaro' assailant has been somewhat misunderstood. Our intention was to put 'Figaro,' with its blatant attack upon a subject it does not understand, into a sort of satirical pillory, and to show Cheiro's strength as a practitioner whose position is practically unassailable. Our consistent aim is to make impossible any more prosecutions of either mediums or palmists. We mentioned Cheiro just as we should mention our splendid heretic, Canon Wilberforce

if any question arose about prosecuting any poor little curate for heresy. We should say—'Why not prosecute Canon Wilberforce? Let us have it out with the heresy-hunters.' We believe Cheiro to be as honourable and as earnest-minded as any student could be; but we confess we should not mind seeing him used a little in order to help clear off from our English slate an old and stupid law.

By the way, we lately saw and experimented with that highly puzzling machine, the 'Register of Cerebral force,' invented by M. D'Odiardi, tested and reported upon to the Academy of Sciences, Paris, by Dr. Baraduc, and now shown and used by 'Cheiro,' at his rooms. 'Figaro' and the people it represents would of course cry 'Trickery,' and prove it by jumping on it. We prefer to consider. So far as we can judge, the instrument actually responds to emotion and will, and registers the emotional and volitional condition of the experimenter, without contact. In our case, it told the truth, so far as we can judge. We do not profess to comprehend: we only report. We may have more to say when we know more.

What, by the way, has become of the Submarine Atlantic Cable? At not such a very remote period, we used to hear a great deal about it, and arguments for and against it used to be a common subject of allusion in ordinary conversation. But in London of the present day, one's impression is that the whole thing, with all its paraphernalia, is long since dead, and as much a part of ancient history as trial for witchcraft, or the ordeal by battle.

If we read such remarks as the above, printed seriously in a paper of to-day, we should conclude that the writer of such twaddle was and had been asleep, utterly ignorant of what was going on. Yet, in the 'Sunday Times,' July 11th, 1897, we find the following:—

What, by the way, has become of Spiritualism in England? At not such a very remote period we used to hear a great deal about it, and arguments for and against it used to be a common subject of allusion in ordinary conversation. But, in the London of the present day, one's impression is that the whole thing with all its paraphernalia is long since dead, and as much a part of ancient history as trial for witchcraft or the ordeal by battle.

Really, the ignorance of our would-be teachers is astounding, and needs no comment. Spiritualism is much more alive than is the writer of the 'Sunday Times' article, as he would know if he could see and could comprehend 'LIGHT.'

We hear, with much regret, that the healer, Schlatter, whose genuineness was, we think, established, has been found dead in a wild rocky district of Mexico. Everything points to his being starved to death. Our ignorance prevents us either understanding these abnormal persons while living, or understanding 'Providence' when they die. It is a sorrowful puzzle. The cross of Christ is still, for this world, its glory and its shame.

The Hon. L. A. Sherman, in an address before 'The Anthropological Society,' Cleveland, Ohio, drew special attention to the always important fact that the Bible is, from first to last, a spiritualistic book. Some of his conclusions seem to us doubtful, such as that 'the ark of the covenant appears to have been an electrical apparatus like the modern Leyden jar': but the following remarks are very much to the point, and well put:—

While quite generally denying the genuineness of alleged occult spirit phenomena in the present age, Christians find the Bible full of reports of like phenomena, and the spirit of Jesus reported communing with the disciples and apostles and developing spiritual phenomena long after his death. From Genesis to Revelation there is not a book of the Bible which does not record or refer to occult or spiritual manifestations;

and the careful student of Bible occultism and Spiritualism will find the character of such phenomena and the conditions under which they were manifested in those days the same as those actually produced, or alleged to occur, to-day. Any person interested in the study of occult or alleged spirit manifestations will find the Bible an almost inexhaustible mine in which to delve for them.

The only foundation for the Christian belief in a future existence is the spiritual manifestations reported in the Bible, which are essentially the same as those alleged to occur in these days, with all their conditions and limitations, and the frequent appearance of false prophets or mediums. And if these did not occur as reported, then, as St. Paul declared, the Christian faith and teaching are in vain. It is, therefore, most astonishing that many Christians should scout and condemn modern psychic phenomena, and the conclusions that Spiritualists draw from them, with the words of Christ that 'These signs shall follow them that believe,' recorded in the Bible.

We are prepared to find the writings of Swedenborg emerge from their comparative obscurity. He certainly anticipated many of our later glimpses of hidden truth and was most assuredly a seer of a high order. We are disposed to think that for his partial eclipse his disciples are rather to blame. Swedenborg, as much as any man, needs to be read with discrimination. But we quite agree with Heber Newton, as reported by 'The New York Times':—

Where did Swedenborg get his knowledge? He says the Lord called him to his holy office as a messenger of a new dispensation. What are we to make of it? He was certainly sincere. Was he beside himself? Then I would wish myself less sane. Was it an illusion? Then we are driven to account for the most remarkable works of Christianity as illusions. Swedenborg stands and falls with Isaiah and Paul.

'The Banner of Light' regales us with the following story:—

A Spiritualist lady once asked permission to distribute some copies of the 'Banner of Light' among the prisoners in one of the largest penitentiaries in the United States. The prison officials refused, alleging as a reason for their action that there was not one Spiritualist among nearly two thousand prisoners, hence the papers would not be read.

This refusal was, in the circumstances, mightily complimentary, and we only hope the story is true. All the same, it might have been just as well if 'The Banner' had been admitted. 'They that are whole need not a physician, but they that are sick.'

Can any reader of 'LIGHT' find a copy of 'The Medium and Daybreak' for April 10th, 1891? Copies may be sent to the office of 'LIGHT,' payment for which, with postage, will be gladly made.

MR. JESSE SHEPARD has left England for a Continental tour. Since the season of 1895, Mr. Shepard has given upwards of two hundred and fifty recitals in London.

COPIES of 'LIGHT' containing the recent address delivered by Professor Oliver Lodge to the London Spiritualist Alliance, may be had, 2½d. per copy, post free, from office of 'LIGHT,' 110, St. Martin's-lane, W.C.

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.

SPECIAL NOTICE.

The Subscribers to 'Light,' and to the London Spiritualist Alliance, Limited, who have not yet paid their Subscriptions for 1897, which are now much overdue, will oblige by remitting without delay, thus saving trouble in repeatedly sending accounts,

A NEW DISCOVERY IN HYPNOTISM.

Dr. L. Moutin has published a little work on 'Le Diagnostic de la Suggestibilité' at the Société d'Éditions Scientifiques, Paris, in which he describes a more satisfactory method of discovering whether people are easily suggestible than can be achieved by the use of Ochorowicz's hypnoscope.

If the operator's hands are held for a few minutes on the subject's shoulder blades, the sensibility of the person acted upon is increased; his body is attracted by and follows the operator's hands. The subject's consciousness and memory are not interfered with, but his power of volition and movement passes under the operator's control. It is found that people who are subject to this influence are more or less susceptible to suggestion.*

Dr. Moutin distinguishes suggestion from hypnotisation, and declares that the artificially-induced sleep state (somnambulism) is the precondition of suggestibility in normal healthy subjects, while some hysterical neuropaths are normally suggestible. He then dwells on the great analogy that exists between electricity and our nervous vitality, as shown by Dubois-Raymond and others; and as illustrated in the phenomena of the attraction and repulsion of a subject or of his limbs, induced by neuric radiation without contact. A subject may even be made to kneel thus, against his will and apart from any suggestion. He quotes the experiments of Professor Boirac, in which the latter caused a sleeping subject's legs to rise in the air by influence transmitted from several yards distance. In another case he attracted a subject's arm. He also quotes the instances of thought-transference or suggestion from a distance, effected at Havre by Drs. Gibert and Pierre Janet.

This influence he attributes to a power which radiates from our nerves and determines a reaction in the subject's brain, through his sensor or centripetal nervous system, inducing a reflex reaction apart from his own will† and conversion to centrifugal motor action. He compares this reflex action to induction, because it is now known that our nerve cells are independent of each other. Their action in our nervous system is not continuous, consequently, but inductive.

It is this radiation from the operator that constitutes the psychic lever entailing thought-transmission or transference, or suggestion at a distance. The suggestion transmitted by induction through the intervening ether is received by the subject's sense-relations or sensor-system (which is also electro-magnetic, as will be seen further on) and entails reflex reaction in his brain, in which it is transferred or transmitted by induction to the motor cells and system, and thereby transformed into an action, executed through the motor nerves. It is a similar process that entails physiological effects in psycho-therapeutic treatment by suggestion, he says.

Professor Lodge has recently suggested that ether may perhaps ultimately be found to be identical with electricity.

* Swedenborg attributes will to the cerebellum, and consciousness to the cerebrum. This would imply that this mode of action controls the cerebellum, but not the cerebrum. The identity of will with the motor nervous system is apparent. Modern physiology associates sensation with the cerebrum. In the somnambulant state, whether hypnotically or mesmerically induced, both sensation and motive power are inhibited, producing insensibility and catalepsy; showing that both the cerebrum and cerebellum are controlled. Yet as the memories of this state are not registered in the cerebral self, but are registered in the sub-conscious self, it follows that it must be the neuric currents pertaining to the sub-conscious self that then control the cerebrum and the cerebellum. In the deeper somnambulant state the sub-conscious self takes full control of the sensor-motor system, and radiates sense relations through it on the astral or intra-normal level, entailing lucidity, clairaudience, &c. This sub-conscious, or astral, or secondary self has been shown by Deleuze and Du Pôtet to pertain to the sympathetic, solar, plexual system, as the normal self pertains to the cerebral (lunar) system. This same sub-conscious, or solar, or astral self is active at night in itself, when it has indrawn its radiation from the cerebral, lunar self (thus representing the same law as that illustrated in the indrawing of the sun's rays from the earth at night). But its experiences are not registered in the cerebral self, as, similarly, mediumistic or hypnotic experiences are not, but are registered in the secondary, solar self. This explains why individuality persists through the nightly interruption in continuity of empirical self-consciousness presented by sleep, which fact metaphysic is unable to resolve, and illustrates the dual-unity inherent in the individuality. The personality would appear to pertain to the cerebral, lunar aspect of the self, while the higher individuality would appear to pertain to the sympathetic, solar aspect of the self. The still higher mode of identity may pertain to the unified conscious, dual functioning of these two aspects in dual-unity, which in the personality are discreted. These two aspects appear to be electric and magnetic respectively, thus constituting man into an electro-magnet. It has been shown previously that both of these poles are reversible, *i.e.*, negative, receptive and positive, propulsive consequently dual.

† It is the operator's will evidently that acts or entails action by induction, through the subject. Will consequently appears to be identical with the dynamic or polarising force inherent in vitality.

Keely has shown that it follows laws which are identical with those advanced by Ampère as associated with magnetism. It is this fact which may perhaps explain the possibility of the experiments in telegraphy, now being made by Mr. Preece, on the basis of Marconi's system of transmission by induction through space (ether).

On the other hand many modern psychologists, such as Drs. Charazain and Dècle, Dr. Baretty, Dr. Baraduc, Professor Sabatier and other eminent scientists, have shown the polarity (consequently electro-magnetism) inherent in human neuric radiation. The sensitives of Reichenbach, Dr. Luys and De Rochas have seen the radiation which is projected from human eyes, nose, ears, mouth and fingers, and constitutes the basis of their sense-relations. Its existence has now been demonstrated photographically. If, indeed, this is electro-magnetic in its process, then the inference of Dr. Moutin, that it constitutes a psychic lever, producing reaction in the subject at a distance, would be confirmed and illustrated by the discovery of Marconi.

Deleuze and Du Pôtet have shown that our nervous system is dual: positive and negative or, consequently, electro-magnetic. It is probable that the psychology of the future will discover that our sense-relations are constituted by the reactions of an electro-magnetic field, and that our experience consists in the 'conceptions' entailed by these reactions. The 'known' may be the perception of the thing so related; the reflex reaction or inducing process between the negative, sensory recipient influx and the positive volitional propulsive motive action or efflux, may constitute the knowing; and the insulated electro-vital psychic element or ego, in which the reaction or conception occurs, and which registers that reaction, may represent the individualised knower.*

If the process of sense-relating is electro-magnetic in its foundation, then the fact that this radiation has been shown, both as so-called 'sensibility' and as the basis of lucidity, to traverse solids, would be confirmed by Keely's etheric laws, in which he has shown that the finer modes of etheric being interpenetrate the grosser 'as air through a sieve.' Our relating circuit may, therefore, traverse the 'thing' related, and while the 'thing' remains external to us, yet bring back its quality, appearance, meaning, &c., into our perception by reaction there, thereby entailing our mental object or phenomena. Though the 'thing-in-itself' is external to us, yet we know its quality; we know that it must be of the same identical element as our relating circuit and as our cognition, though in a different state; consequently we know that it is real, as well as actual or apparent.

This theory would also explain the possibility of different modes of perception in man. We know that there is an intra-normal mode, called clairvoyant, or lucid, or astral, or mediumistic or secondary, or subliminal, &c., which must be caused by a modification in the mode of the relating-circuit. But Keely has shown experimentally that there are six etheric modes or states. If a circuit in a higher mode were projected through us, the external things taken into relation would then (without altering in themselves) entail reactions in a different mode in our perception; would present different objective appearances † Things which we cannot now relate, though they exist, would then come into our perception. If there are six modes of etheric being, then there must be six modes of perception and six planes of being. But it is self-evident under the above circumstances that no man (self-styled magicians or otherwise) can engender a higher mode of relation than the normal and intra-normal modes pertaining to physical and astral being. To do so he would have to accrete vitality (ether) in a higher state than that pertaining to this world. But discarnate beings who have been transmuted by deaths and births into higher states can transmit such a circuit in higher mode through man and entail higher perceptions and relatings in him.

LIVERPOOL.—'LIGHT' may be obtained in Liverpool at 8, Brougham-terrace, and also at Daulby Hall.

* It has been shown elsewhere that in addition to relations with the without, man is taken into relation from within, by an *a priori* transcendent circuit, which fact his normal consciousness does not cognise. This *a priori* circuit connects him with the previous link in the chain of the infinite processus. Man is therefore never a separate, independent being, but is included and comprised in, and determined by, the Universal, or sole Reality.

† Professor Crookes presented a most interesting speculation on the results of such possible higher modes of perception, in the 'Fortnightly Review,' a year or two ago.

HARPS AND CROWNS.

From the earliest times much that has been revealed from the spirit world has come to us in the language of symbol.

There are many veils between us and the truth that we would know of the other side, and it sometimes seems that as soon as one is withdrawn another just as thick is disclosed beneath it—veil under veil. Language itself has been defined as the art of hiding thought, and words make us sometimes inclined to exclaim with Browning:—

‘So we o’ershroud stars and roses,
Cherub and trophy and garland ;
Nothings grow something, which quietly closes
Heaven’s earnest eye ; not a glimpse of the far land
Gets through our comments and glozes.’

But the shroud is in a great measure our own fault. ‘Truths golden o’er us,’ says Browning. The veil is dense or transparent, according to the soul that receives.

The soul so obtuse as to see in the

‘Harps, palms, wedding garments, kiss of peace,
And crowned and haloed hair’

of the poet and seer, a ‘material heaven’ only, is an exception to the rule ; there are few to whom the comprehensiveness and simplicity of the ancient mode of expression by symbol does not appeal.

As long as earthly sunsets make a golden glory on the waters, which seems a path to the glory of the clouds, kindling that persistent, ineffable yearning in human hearts for what is high and noble, so long as music thrills the soul with deep emotion, we shall hear of the golden city and the heavenly orchestra.

Through the very symbols which are generally recognised as the correct expression of the feeblest stock notions concerning a higher life, those who have eyes to see and ears to hear rise above the pitiful commonplaceness of conventional ideas on the subject.

At first, perhaps in early childhood, we have a vague idea of a city, with streets of yellow metal, somewhere above the stars. The effect of the precious stones and dazzling white garments of which we have read is glaring, and the whole impression is bright, hard, and uncomfortable.

But, before childhood has passed, this heaven is understood to be representative, and is enlarged according to the limits of our desires. Stately dwelling-places are seen—we have heard of ‘many mansions’—where we fancy we shall live with those we love. The tree of life is a chestnut, perhaps, or an elm, and if there is one tree there may be others. We are justified in allowing ourselves the delight of leaves. The palm branches we picture to ourselves, not palms, but branches of English apple blossom, and when a golden tremor vibrates the buttercups, or a wind-whisper ripples the wheat into waves in the glory of a summer day, we think we know just what heaven will be like.

But, later on, a new estimate of the relative importance of things presents itself, and we laugh at the childish fancy of a heaven like earth. We still think of gold, but it is the inherent worth of all belonging to that spiritual city ; we are very careful to speak of it as *spiritual* now. Those garments, the white robes, are a righteousness of the saints beyond all things to be desired ; music means the expression of that love which, according to our new standard, is heaven ; and so on till each material thing has its equivalent abstraction. And then there comes a pause, a shock. Our easy flight is arrested, and a horror comes over us ; it is the fabric of a vision we are raising, a beautiful nothingness. We have conceived a city not made with hands ; but what is its foundation, what are all these abstractions without definite being, personality, identity ? We cannot believe now in our old heaven, and the one we have created for ourselves is—nothing !

It is in this difficulty that the present actual intercourse with the present actual world of spirits in which Spiritualists believe may come to our help. The earnest seeker after truth can scarcely fail to come into some sort of contact with the facts of Spiritualism, though for many the path of actual experiment must be an untrodden one ; and the spirit voices that are whispering to the world make themselves heard in many ways.

The belief in the fact of intercourse with spirits in itself helps to bring about the conviction of a real world other than our own, but, more than this, the communications seem to be of such a nature as to assure us of the reality of that world. Not

only this—but to our astonishment we hear again that old story of places and things, houses, flowers, metals. ‘Is it only another material world ?’ we ask then in confusion. ‘Were we not wrong after all in taking those old descriptions literally ?’

Gradually we find an answer : ‘Nothing is lost, there is a vast difference between what is merely literal and what is true. Your trees and houses, no less than the higher attributes of character, are true ; there will be nothing less, but more than all you conceived of, but if you cannot believe this without speaking of “material,” it is best to call it so.’

And at last we stand on firmer ground. Having grasped that the finite things are not meant to hide, but to reveal, the infinite, the old familiar language comes back to us with a new force ; yes, even the old-fashioned harps and crowns.

‘Harpers harping with their harps.’ All that we could not express when our clumsy fingers touched the strings is possible. All that we could not do, is included in the powers they have gained.

And now we seem to reach more closely into the life that is beyond, and understand in some faint degree how those on the other side are living it. There is music in the higher spheres ; we fancy that if we could only catch its cadences we should know of the bliss without alloy of which we have heard, a music in which there are no minors.

But if we really catch the echoes of that symphony we shall find that those intervals that puzzle us here because of their sadness are not absent. The harsh dissonance, the bitter endings of this earth, are not there, but with a thrill, half of pain perhaps, we hear, in the music of those who have gone before, the chords that are not all joy—to our ears at least. We recognise the faint sad music of our own lives caught up by an irresistible sympathy into the songs of those whom we have loved ; and we listen and wonder. Is there no law of joy that can exist apart from sympathy with sorrow ? is there not a perfection that has no part with infirmity ?

We see a great multitude whom no man can number ; they are crowned ; they have come through the tribulation that began on earth, through participation in the law of sacrifice. They are victorious ; they have the insignia of kingship, ruling where they served, triumphing over the things that still overcome and crush us on this side. This surely is the ultimate height, the crown of life, the crown not selfishly sought as a reward, but made their own through patience, through hope, through humility. Here love has attained the victory, and these souls who are in perfect touch with other souls stand before the throne where perfect love and supreme law are one. They have the crown of life ; they may keep it and claim it, satisfied. Yet it is not all.

We rise higher, and as we see with the Seer, the full meaning of it all flashes on us.

‘They cast down their crowns, saying ‘Thou art worthy, O Lord, to receive glory and honour and power !’

We can reach no higher, and when the vision fades, the divine contradiction may puzzle us again. But one thing we have gained, one thing we see. It was what Carlyle meant when he said, ‘It is only in renunciation that life can be properly said to begin.’ It is life that is heaven ; life, and not peace and contentment that we long for.

The Divinity of self-sacrifice, the necessity of it for eternal life, is the truth to which the signs and symbols of all nations have tended, bearing an often misunderstood witness to it through all perversions.

And though we know now, that, as the law of holiness is gradually learned, there is heaven beyond heaven for us, vaster than we can conceive, we are wise if we do not disown, because it is not all, that heaven which was given to our childish vision, after the first artificial impression that frightened us died away. Those feelings of deep delight in winds and waves and stars, in form, and colour, and motion, of fellowship with the rapture of life in all living and growing things, were true prophecies.

The invisible things are clearly (not falsely) seen, being understood by the things that are made. WINNOTH DALE.

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, ½d. ; 50, 1d. ; 100, 2d. ; 200, 3d. ; 400, 4½d. ; 600, 6d., &c.

‘ISIS DEVOILEE.’*

M Ernest Bosc is an erudite and painstaking writer on occult matters, and his ‘*Isis Dévoilée*,’ which has reached a second edition, is a description of the religion of Ancient Egypt. The work is, as its author says, a mosaic, the pieces of which are taken from a large number of recognised authorities on Egyptology, and to these M. Bosc adds a seasoning of ‘esotericism,’ by the aid of which, he thinks, many things are explained which are stumbling blocks and mysteries to the ordinary Egyptologist—who is generally as ignorant of occultism as a costermonger is of differential calculus. The volume before us gives a comprehensive and very readable summary of what is known about the Egyptian religion, its hierarchy, rites, ceremonies, &c.; and this is an extensive field, for the priests ruled the roost in ancient Egypt, and all legislation, and every kind of administration, were mixed up with religion, if not, indeed, included in it.

Whether the book earns its title of ‘*Isis Unveiled*’ is a point about which there might be difference of opinion, and admirers of Madame Blavatsky’s huge work that bears the same name would probably say that M. Bosc deals with the exoteric rather than the esoteric Isis. He tells us about the hieroglyphs, the Pyramids, the Gods, the Myths; about embalming the dead; about sacred animals and vegetables, about sacred dances and songs, and about a number of other interesting particulars of the ancient Egyptian civilisation; but the impression left on the reader’s mind, at least on the mind of a reader accustomed to the intense earnestness of English treatises on occultism, is that it is the mummy of the great goddess, rather than the living goddess herself, that M. Bosc unveils.

Still, as we said, the author does introduce a flavouring of occultism into his mosaic. For example, he says more than once that it is certain the ancient Egyptians knew the secret of transmutation, and actually made large quantities of gold. He also credits the priests with a knowledge of how to ‘project’ the astral form at will. But we do not think that our occultists would agree with him that the Pyramids were nothing but the tombs of the kings, and the Greater Initiation only the inculcation of Monotheism. Neither would they, we fancy, allow him, unchallenged, even to call the Egyptian religion ‘a monotheism.’ M. Bosc shows that the basis of the religion of the enlightened Egyptians was a belief in an all-pervading, invisible, inscrutable Deity, whose different functions and attributes were symbolised by the various gods and goddesses. This ‘One and Only’ Deity, ‘without a Second,’ is exactly the impersonal Deity of the Hindu philosophy to which the name ‘God’ is not applicable in the same sense that it is to a personal God like Jehovah, who became the ‘only God’ by conquering and annihilating all the other gods, His ‘enemies’; and it is to ‘one God’ in the latter sense that the term ‘Monotheism’ seems properly applicable, as the correlative of ‘Polytheism’ and of ‘Atheism.’

The account which our author gives of the process of mummifying is highly interesting; and not less so is his description of ‘*The Book of the Dead*,’ extracts from which were placed under the left arm of the mummy, next the heart. He scouts the popular idea that the Egyptians thought that by mummifying the dead body they would keep it ready for the re-incarnating soul at the end of three thousand years; and he says that the object of preserving the bodies was to prevent the soul from going through the cycle of metempsychosis (a journey it did not begin until the old body had decayed), during which cycle it inhabited in turn all the animal forms, before its re-entry into a human womb—for in that way, and not by returning to re-occupy its mummy, the soul was believed to come back to the world of men. M. Bosc regards the mummification of the dead as a highly important sanitary process, and he points out that it was soon after the Christian Fathers had put a stop to the practice (under pain of eternal damnation) that the plague first showed itself in Egypt, from whence on many occasions it has spread with terrible results over Europe. He thinks that the sanitary effect of the Suez Canal is now chiefly efficacious in preventing the occurrence of plague in Egypt, but he does not state how it produces this effect—perhaps the directors of the Canal Company have given the angry gods to understand that the shareholders will not

stand any of that kind of nonsense! M. Bosc would be in favour of the cremation of the dead in Egypt were it not ‘that incineration could not be carried out without danger to the astral body of the person cremated, until eight or ten days after death.’ It is a pity that Madame Blavatsky did not know that. But, indeed, we heard it said that one of the reasons why ‘H. P. B.’ desired to be cremated as soon as possible was to destroy her ‘astral corpse.’ Whether immediate cremation is good or bad for an occultist seems, therefore, to depend entirely upon what theory he holds about his astral self.

‘*Isis Dévoilée*’ illustrates the difficulty which is always experienced by anyone who tries to put forward ancient ideas as embodiments of truth. If he puts those ideas forward merely as the notions that were entertained by the ancients, he presents a lifeless picture, such as the missionaries draw of the religions of the heathen. If he declares that the ancient ideas are, in his opinion, an expression of the truth, he finds himself called upon, in anything but a polite or conciliatory way, to defend those ideas and prove them true. When the reader closes M. Bosc’s interesting volume he has a very good idea of the religious beliefs and practices of the ancient Egyptians, but he has only a very hazy notion of how far, in the author’s opinion, those ideas are true conceptions and those practices productive of real results. There is a considerable difference between saying, ‘Diana of the Ephesians is a great goddess,’ and ‘The Ephesians believed that Diana was a great goddess.’ Occultists who believe that the ancient religions were different renderings of the one truth, would use the former expression, and immediately proceed to explain what they understood by ‘Diana’; M. Bosc seems to us to prefer the latter way of putting it, leaving it to his readers to guess whether, so to speak, he believes in ‘Diana’ at all. Nevertheless, we can well understand that ‘*Isis Dévoilée*’ has been a welcome addition to French occult literature.

MRS. EMMA HARDINGE BRITTEN.

From Mrs. Hardinge Britten’s sister (Mrs. Wilkinson) we have received the following:—

On behalf of my sister (Mrs. Emma Hardinge Britten) and my only living relative, I desire to return her and my own most cordial thanks for the numerous letters of kind sympathy and anxious inquiry that have followed the announcement of my poor sister’s condition of sickness and failing health, published some two weeks ago in the English spiritual papers. My sister has no strength to send replies, nor have I time to do so. We unite in the hope that though Mrs. Britten is still a weak and suffering invalid, the time may not be far distant when she can and will renew her work in the noble cause of Spiritualism, and prove, by renewed service and devotion, how effective the kind wishes of mortals as well as of angelic spirits have been in restoring her to the use and service of the mortal and immortal worlds of progress.

THE MORAL LAW OF LOVE.

(From ‘*The Opening of the Gates*.’ A Mosaic of Song.)

What doeth good alone is good,
And what is good alone is right;
What blesteth man, what giveth life,
Alone is lawful in our sight.

What doeth ill alone is wrong,
And what is wrong alone is sin;
What curseth man, what bringeth death,
From the old Hater doth begin.

One deed of love is nobler far
Than all the wisdom of the East,
More precious is, more great, than are
The volumes of the hoary past.

For love alone can bless a soul,
And love alone can do the good;
This I heard uttered by the whole
Of Life, and firm in me it stood.

By JAMES MACBETH.

* ‘*Isis Dévoilée, ou L’Egyptologie Sacrée.*’ Par ERNEST BOSCO. Deuxième Edition, Revue et Corrigée. Librairie Académique, Perrin et Cie., Paris, 1897. Price, 3f. 50c.

PARIS.—‘LIGHT’ may be obtained from Mons. Leymarie, 12, Rue du Sommerard.

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 17th, 1897.

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

Light,

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.O. Business communications should in all cases be addressed to Mr. B. D. Godfrey, Office of 'LIGHT,' and not to the Editor. Cheques and Postal Orders should be made payable to Mr. B. D. Godfrey, and should invariably be crossed '— & Co.' 'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria Lane, London, and all Booksellers.

MANIFESTATIONS OF GOD.

In these days, whether we like it or not, all the creeds seem to be in the melting pot. It is nobody's fault: it can be put down to nobody's credit. It simply has come 'in the fulness of time'; and not for the first time is it happening. In point of fact, it is always happening; for the old order is ever giving place to the new,

And the thoughts of men are widened with the process
of the suns.

But, at times, crises come and stages are reached which compel attention: and that is where we are to-day.

One of the dominant notes of to-day's duty may be almost entirely found in that fine old summons to Abram, — 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee:' for the duty of to-day is to change the camping-ground and the pasturage: or, as one might say, to change the whole point of view. The old point of view was, to a great extent, earthly and materialistic. Even the conception of God was fashioned in or upon human moulds. That has been the vitiating element all along, and is the secret of the unrest and dissatisfactions of our day. Anxious souls do not always know it: but the real truth is that our very progress in religious insight and the very broadening of religious knowledge have crumbled away the old 'sacred' ground beneath us: and many feel the serious need of a new camping-ground, fresh pasturage, and a higher point of view. That is well, and we may be even thankful for the unrest which will compel us to move on or up.

Now what we submit is that the spirituality of Spiritualism gives us precisely what is needed. 'Anthropomorphism' is a rather clumsy word, but it very well indicates what we have lately been suffering from, and what it is that Spiritualism has to remedy. Anthropomorphism is the presentation of God in human form or under human conditions: and we need not point out how this runs through and through all forms of religion, except perhaps the idealism of Jesus on its highest plane. We see this, however, in a very gross form in most of the teachings of his followers, and not only in that crudest of all anthropomorphisms—the physical version of the notion of Incarnation, or the advent of God by the miraculous creation and birth of the body of a man. The Spiritualist, when seeing and thinking and feeling from the pure plane of spirituality, knows that this is absolutely crude and childish. Why? Simply because he knows that God is absolute Spirit and that His manifestations are universal and unceasing. As even Herbert Spencer has taught us (and without a bit intending to be a Spiritualist!);—the infinite Power which is manifest throughout Nature in every atom of its substance and every throb of its life, wells up in man as consciousness and emotion; and there is a deep sense in which it is true that this Power wells up in a Nero as in a Christ.

The deep spiritual truth is that God is only more or less brokenly symbolised in His manifestations. Matter, simply as matter, coarse or fine, is but the product or manifestation of spirit. It is a gross crudeness which leads us to believe that the reality increases with the grossness, even of matter, or what (rather foolishly) we call 'substance.' The truth lies in quite an opposite direction. All visible matter comes from invisible matter; and all invisible matter is only concentrated force or force in some special form of motion: and that force is the real ocean of all being, and through it, to the tremendous and inscrutable spirit-sources, all must be traced. As an ancient Bible of India has it: 'There is one Eternal Thinker, thinking non-eternal thoughts; who, though One, fulfils the desires of many. The wise, who perceive Him in themselves, to them belong eternal life and peace.' Wordsworth caught a glimpse of it when he wrote of the 'presence' that moved him with 'the joy of elevated thoughts:—

A sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

So then, the universe is one, because, in the mighty unity of spirit-life which is manifested in its myriad forms, all live and move and have their being. In the profoundest sense, God is one and God is omnipresent; and, being one and omnipresent, He is at once the unknowable and the universally known, as truly in the slums of England below as in 'the golden streets' of 'The new Jerusalem' above, and as actually incarnate in the English Joshua as in the Hebrew Jesus. Surely it must be so if God is Spirit, and if in Him we all 'live and move and have our being.'

So we must climb up and on, from Idolatry to the Ideal. That is the programme: and how much of it we can already see accomplished! Lowest down we see little if anything beyond mere craven fear, and a gross form of prostration which rises scarcely as high as anthropomorphism. The ugly idol may, indeed, be regarded as the symbol of an ugly spirit-man or demon, but just as often it ended in itself, as fetish, mystic deity, or hideous charm. Then we may historically pass on through all the stages of hero-worshiping, through all the mythologies of giant-deifying, through Jehovah-worship, or the adoration of the ferocious Allah, on to the Austrian officer who saw in God a kind of almighty brother-officer, and who, when one questioned His existence, clapped his hand on his sword and said: 'Gentlemen, I stand up for God with my sword. I challenge whoever denies Him: and I hope He will stand up for me on the judgment-day!' Absurd? Not at all. How much better is the priest who damns his neighbour at the chapel round the corner, because he will not honour 'God's altar,' recognise 'God's priest,' and believe in 'God's revelation'?

There is only one remedy, and there is one who is able to point it out in all its simplicity. Untrammelled by the old theological materialisms and anthropomorphisms, the Spiritualist can discern the unifying truth underlying all symbols and half truths: and he is well content to stand with Jesus and Paul in expressing it—'God is Spirit, and they who worship Him must worship Him in spirit and in truth.' 'We look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal.'

'But we all believe that!' some may say. Do we? If we did, there would be, in Christendom, the greatest revolution it has ever known.

PROFESSOR PIERRE JANET
ON FIXED IDEAS IN THE SUB-CONSCIOUS SELF
AS ENTAILING AUTOMATISM.

Professor Janet supplemented his lectures at the Collège de France recently by a series of experimental demonstrations at the Salpêtrière, illustrating the psychological problems involved in hypnotic and in hysterical phenomena.

Suggestion, said the lecturer, can only be imperfectly applied except in the induced sleep state. The full phenomena of complete suggestion occur only in hysterical subjects. The time intervening between determination by suggestion and post-hypnotic realisation may vary, but the hypnotic state supervenes temporarily at the time of realisation. When the subject executes the suggestion, she is not in her normal state, which is shown by the fact that symptoms pertaining to the hypnotic state then temporarily supervene. The suggested idea carries greater dynamic intensity than the normal ideas of the subject, and entails a temporary state of mono-ideaism. Suggestible subjects are usually weak-willed, incapable of consecutive attention, cannot read a page of a book uninterruptedly, are incapable of synthetic judgment. The weakened state which follows after typhoid fever, the last stage of consumption, and alcoholic delirium, present analogies with the suggestible state.

If temperamental resistance to a suggested idea is presented by a subject, the idea may remain fixed in the subject's mind till a suitable occasion arises, either emotionally or through weakness, when it will then be expressed. Such ideas have remained unexpressed in the mind of subjects for days, and then suddenly been expressed on unexpected occasions.

Exceptionally strong emotions or sudden shocks or frights, in suggestible subjects, said the lecturer, may penetrate into the sub-conscious self and leave an impression there which has been defined as a 'fixed idea,' which emerges into action when the subject is tired or weakened, when he thereby, and to that extent, becomes an automaton.

A subject was presented who had suffered deeply from the sudden loss of her child. She duly resumed her normal life and duties, however. Six years later she was enfeebled by typhoid fever. The scene of the death of her child then began to haunt her as a delirium. She subsequently lost her sleep and remained insomnolent for two years, losing her memory and power of attention and of reading simultaneously. She became utterly helpless and incapable, losing herself in the streets through forgetting where she lived, and was then brought to the hospital. It was found there, by hypnotising her, that is, by inducing artificially the somnambulant sleep and thereby coming into relation with the state into which she fell spontaneously, and making her describe, while in that state, the cause of her insomnia, that the scene of the death of her child emerged from her sub-conscious self on every occasion that she was just dropping off to sleep, and awoke her by the shock, thus entailing insomnia. This had gone on for three years.

Another subject was presented, who, when fifteen years old, had been frightened by a bull. The emotion had impressed itself into her sub-conscious self and emerged during sleep, causing the girl to somnambulically dream and act the scene over again nightly. She would then jump up, run round the room trying to escape, and even jump through the window. When awakened by the shock of the jump, or other contact, she would then know nothing of what had occurred in her secondary state, or consequently how she came to be where she was. The dream gradually altered in the course of years; other animals took the place of the bull in her imagination, but their eyes remained unchanged. This had gone on for seven years, when she was brought to the hospital. The somnambulant state was then artificially induced, and the disturbing cause discovered by questioning her while in that state.

Another case was given of a man, who every night got up while asleep, ran round his room, seized his clothes, and hid himself under his bed, where he would go to sleep again, and when awakened could not explain why he did this. By hypnotically inducing the somnambulant state, it was found that he had been frightened by burglars, and that the scene of fright emerged nightly from his secondary self.

Another case was given of a guard who was collecting tickets from the footboard of a moving train, in the Continental fashion, when the train entered a tunnel. The intense fear of being crushed against the sides of the tunnel produced a

nervous shock, which entailed the paralysis of one of his legs. The sudden movement of the paralysed limb still revives the mental picture of the tunnel and the accompanying terror. In each case curative action was effected by suggestion, that is, by psychic stimulation.

In most of such cases the impression produced reacts in the normal self for some time. The evidence of its having penetrated into the sub-conscious self only appears when the symptoms pertaining to its action in the normal self disappear. The impression or fixed idea appears to be registered in the sub-conscious self as in a phonograph, and only emerges into action when the normal self is tired or enfeebled, or in that boundary state which presents itself when the normal self is passing into the involuntary state pertaining to sleep, when it either entails insomnia by waking the subject with a start, or produces somnambulant representation in action. When awakened, the subject cannot recollect the cause of the start causing her insomnia, or the cause of the experience pertaining to her sleep-walking, and consequently cannot explain her own symptoms, which really pertain to her secondary self. Such actions may persist for years and appear incomprehensible.

A curious illustration of the simultaneous double functioning of the normal and sub-conscious, or secondary, self was given. A young girl was made to sleep by the simple laying of the operator's hands over her eyes (she was a hysterical patient and a trained subject). The suggestion was then made to her that after awakening she would see that the audience were wearing tricoloured hats, *after the professor had hit the table ten times*. She was then awakened by blowing on her eyes, and the speaker proceeded with his lecture, addressing remarks to the subject from time to time, to which she replied normally. During his conversation the lecturer hit the table at irregular intervals, in an unnoticeable manner, with his paper knife, from time to time. When this had occurred ten times the subject commenced to laugh. Asked why, she protested that the public should not behave in such a disrespectful manner as to come to a hospital lecture in carnival hats.

A similar experiment, but of a different character, was made with another subject. She was told, when asleep, to turn her hands over each other after awakening, when the lecturer had named numbers which, added together, would make ten. After awakening her, M. Janet carried on a trivial conversation with her, quietly introducing the words 'four,' 'two,' 'four,' into his remarks at intervals. She then suddenly began to rotate her hands over each other. Asked why she was doing that she could not say, though she evidently realised that she was behaving ridiculously. The sub-conscious self had been counting, while the normal self was conversing with the lecturer, and then made the normal self rotate her arms and hands, while aware that she was doing something for which there was no apparent reason.

A converse illustration was given showing that suggestion to the sub-conscious self caused the latter to inhibit the perception of the normal self. Under that suggested determination the subject saw all the numbers placed before her on cardboard slips, with the exception of the number 'three,' which remained invisible to her.

From these illustrations it would appear that hypnotic suggestion may determine the sub-conscious self to act simultaneously with the normal self in post-hypnotic realisation. The normal self is determined to do things by the sub-conscious, secondary self. It executes them without knowing why, as the determination pertains to the secondary self and to the secondary memory-chain belonging to the latter. The normal self may be determined by the secondary self, but cannot determine the secondary self. Yet the temperamental affinities or repulsions and tastes of the normal self undoubtedly condition suggestibility, and to that extent condition the secondary self.

The physiological relations of the secondary self were not touched upon by the lecturer. It is, of course, recognised that the consciousness of the normal self is related with the cerebrum, the cerebellum, and the sensor-motor nervous system. Du Pôtet and Deleuze maintained that the secondary state pertained to the sympathetic nervous system, and was produced by the invasion of the former by the latter, or by a unified functioning of the two. This would appear to be confirmed by the above experiments, to the extent that the shocks or frights, &c., of exceptional intensity which penetrate into the sub-conscious self, and are registered there, the emerging of which constitutes

sleep-walking, night-mare, &c., are shown to be emotional phenomena, and emotion undoubtedly pertains to the sympathetic nervous system.

It is to be observed that ideas are here defined as originating in sense impressions, or in the reactions entailed in the mind by sense impressions. The mind appears to register these impressions as a phonograph does, and under a temporary stimulus these impressions emerge as images or ideas, even as a phonograph reproduces its impressions as sounds. The mind, however, appears to be a phonograph which registers not only sound impressions but visual and emotional impressions also, all of which impressions may be reflected again as ideas or images. But we may be said to have two minds; the normal and superficial mind which appears to be associated with the cerebral sensor-motor system, and a deeper sub-conscious mind associated with the emotional, sympathetic system. It is the images registered in the latter mind which combine, when stimulated by associated suggestion, in new forms, constituting imagination apparently; which function the occultists always define as an astral psychic faculty.

The above illustrations show the identity of the hypnotic or mesmeric sleep with somnambulism. The sub-conscious self was not defined by the lecturer, but is evidently identical with the somnambulant self, whether spontaneous or artificially induced, and would further appear to be identical with the secondary state induced in mediumistic control. This sub-conscious self is again identical with what the Cambridge experimenters have defined as the subliminal self and what the occultists call the astral self. These many definitions might preferably be embraced in the one relatively simple and comprehensive definition of intra-normal consciousness. These deductions were not drawn by Professor Janet, but will appear from the context to every thoughtful reader who is acquainted with these several schools.

It is to be noted that ideas implanted in a sensitive's mind by suggestion, to the expression of which there is some temperamental objection, entail obsession or the haunting of the sensitive, till such ideas are exteriorised. It is evident that mediumistic obsession must similarly be constituted by ideas; by thought-transference. An idea may take 'possession' of a medium's mind, while it is a fallacy to suppose that any external entity could dispossess a self of his organism and incarnate therein. Obsession, possession and control are all subjective phenomena, and are evidently entailed by ideas; by thought-transference; by 'suggestion' from discarnate selves, or from incarnate selves.

The 'haunting' entailed by the emerging of fixed ideas from the sub-conscious self, evidently explains the similar phenomena that occur in, or originate from, sleeping discarnate selves. In the latter case the nightmare is astrally objectified, constituting what occultists call thought-forms, such as those exteriorised through Eusapia Paladino, of astral bellows, busts, hands, &c. The ghostly scenes of murder that are enacted in certain places, the hauntings of supposed treasure chambers, &c., may evidently be the exteriorised reflections or astrally objectified representations, of the nightmare or mental hauntings, engendered by the fixed-ideas of some sleeping discarnate selves. And it must be remembered in this connection that all selves 'go to sleep' for varying periods after physical severance prior to their astral death and spiritual rebirth; that is, during the reconstruction which corresponds on the ascending circuit to what the embryonic stage represents on the descending circuit. During this sleep state, or state of reconstruction, the impressions registered in the discarnate astral self represent themselves as dreams. The strong emotions which accompany criminal or passionial actions, entail the repeated re-emerging of such impressions apparently, and the repeated thought representation of such actions in exteriorised astral thought-forms. This continues apparently till the intensity of the impression is exhausted, or till it has been annulled by curative suggestion from without. Whatever truth there may be, therefore, in the theological conception of purgatory appears to rest in the psychological law by which fixed ideas entail automatism until cured by psychical medication, *i.e.*, suggestion. It is well known to Spiritualists that unprogressed astral spirits (or their doubles) are often brought to séances to be thus treated by 'suggestion,' and it is also known to them that part of the occupation of relatively progressed spirits consists in ministering to unprogressed ones. Therapeutical suggestion as practised by hypnotisers appears

therefore to be a subordinate representation of a system of psychical medication, which has obtained precedentially in inner planes.

RECEPTION TO DR. J. M. PEBBLES.

The presence in London of Dr. J. M. Peebles, on his third tour round the world, afforded the opportunity for one of those pleasant gatherings at the home of Mr. and Mrs. J. J. Morse, Florence House, Regent's Park, for which the genial hosts have obtained quite a reputation. Consequent upon the arrival of our distinguished visitor, invitations were sent out for a reception to him, as above, for Wednesday evening, the 7th inst., which it is needless to say were largely responded to by a company of some fifty personal friends of the Doctor, to whom, in the main, the cards were limited.

The proceedings were purely informal, and for some time consisted in the mutual exchange of greetings, and the renewal of old friendships between the distinguished guest and the visitors. The host took occasion to read some letters of regret from friends who could not attend, among whom were Sir William Crookes, Mr. E. Dawson Rogers, Mr. E. W. Wallis, Mr. W. T. Cooper, Dr. George Wyld, Mr. L. Lamont, Mr. and Mrs. C. I. Hunt, Mrs. Hammarbom, and several others. Having done so, he made a few remarks, welcoming the Doctor back to London after his prolonged absence, bearing testimony to the good he had personally derived from him in former years, and recounting the noble service our guest had rendered to the work of promulgating the facts and philosophy of modern Spiritualism. Mr. John Page Hopps next addressed the visitor, and in one of his feeling and felicitous speeches, warmly eulogised the good Doctor for his services in the cause. Mr. Thomas Everitt then gave expression to his warm and affectionate appreciation of the Doctor as a man, a worker and a prophet, recounting their acquaintance of nearly thirty years ago, and the pleasure it gave him to see our friend hale and hearty still. Dr. Berks T. Hutchinson, of Cape Town, voiced his delight at again meeting his old and dear friend, whom he formerly greeted and entertained in a far away home. Miss A. Rowan Vincent cordially greeted the Doctor, and expressed the great pleasure it had been to meet him and to listen to him on the previous Sunday at Cavendish Rooms. At this stage the host invited the Doctor to respond to the greetings extended to him, and

DR. PEBBLES, on rising to do so, was most enthusiastically received. He expressed the great delight the present gathering afforded him, and the opportunity to meet his friends that it presented was delightful. He greeted them all as brothers and sisters; he knew no distinctions of race or colour—we are all God's children. He disclaimed the idea that he was an 'old' man; he was hearty and vigorous still, in support of which statement he announced his intention of coming to London for the International Congress next year. He paid a warm and eulogistic tribute to our hosts for the work they were doing for the cause, and for the beautiful meeting they had organised that night for him. He referred in feeling terms to his long friendship with Mr. Morse, of now over six and twenty-years' duration, and paid a handsome tribute to him and his family, closing his remarks with a touching affirmation of his full faith and knowledge in and of the truth of a demonstrated immortality as made known through the facts of spirit communion.

The event was a notable one, as, in addition to the home guests, there were other distinguished visitors present, Mr. and Mrs. Clara Watson, of Jamestown, N.Y., Mrs. M. E. Cadwallader and her parents, Mr. and Mrs. B. B. Hill, of Philadelphia, U.S.A., and Mr. William McLean, J.P., Wellington, New Zealand. The company were favoured with remarks from Mrs. Watson, Mrs. Cadwallader and Mr. McLean, who all expressed their great pleasure at being present to do honour to Dr. Peebles, and at the many most kindly greetings extended to themselves by the friends present, and their host.

Vocal and instrumental music diversified the proceedings, the contributions of Miss Alice Hunt, Miss Samuels and Miss Morse being very acceptable.

At an appropriate interval, the large company adjourned to the dining-room, where excellent refreshments were provided, to which full justice was done. The company separated shortly before midnight, and, amid many expressions of affection and cordial good-will to the honoured guest of the evening, and to his host and hostess, the guests took their departure.

Among those present were : Dr. J. M. Peebles, San Diego, Cal., U.S. ; Mr. and Mrs. T. Everitt, Mr. and Mrs. A. J. Sutton, Mr. and Mrs. W. J. Lucking, Mr. and Mrs. Davis, Mr. and Mrs. B. B. Hill, and Mrs. M. E. Cadwallader, Philadelphia, U.S. ; Mr. and Mrs. Clara Watson, Jamestown, N.Y., U.S. ; Mr. Harry Withall, Miss Dawson Rogers, Mrs. Rushton, Mr. William Tebb, Mrs. Swanston, Miss Cartisser, Mrs. A. V. Bliss, Miss MacCreadie, Mr. J. J. Vango, Dr. A. Wallace, Rev. John Page Hopps, Mrs. McKellar, Mrs. Stevens, Mr. Leigh Hunt, Miss Hunt, Miss Alice Hunt, Mr. H. Rumford, Mrs. Fell, Miss Dickie, Mr. Hawkins, Miss Amy Butterworth, Mrs. Fletcher, Melbourne ; Miss F. Samuel, Miss A. R. Vincent, Mr. William McLean, J.P., Wellington, New Zealand ; Dr. Berks T. Hutchinson, Cape Town ; Mrs. and Miss Ruth Allen, Liverpool ; Mrs. Coleman Stuckert, Denver, Colorado, U.S. ; Mrs. Colson, and Mr., Mrs., and Miss Morse.

The Doctor left Waterloo on Saturday morning for Southampton, to join the ss. *New York* at Southampton. He was accompanied by his host, Mr. Morse ; and our guest subsequently sailed away with the promise, all being well, to return to us next year. All who know him will unite in wishing him *bon voyage*.

A GLEAM OF LIGHT.

(TWO LETTERS.)

July 6th, 1897.

MY DEAR SIR,—Thanks for your letter and the paper forwarded with it. I am in no wise interested in Spiritualism, and have no desire to enter into any consideration of the subject ; it may be narrowness of mind, but I am quite satisfied to remain in ignorance of all such matters, and content to rest my hope upon what I know of spiritual truth from God's Word, in which I have found my comfort and joy for the last sixty years, and by which I have been led into communion with God the Father through the Lord Jesus Christ, which to my mind is better than any other spiritual fellowship. With kind regards, I remain, yours faithfully,

* * *

MY DEAR * * *,—Without wishing to even appear controversial, let me assure you that there is nothing in Spiritualism contrary or opposed to primitive Christianity, but in many aspects they are identical or complementary. In the course of my studies I have met with many earnest Christians who are as firmly grounded as yourself in the comfort and joy derived from the acceptance of 'God's Word,' but who at the same time have added to their faith *knowledge*, with a wider and more comprehensive interpretation of our Scriptures, which they proclaim by voice and pen in acknowledgment of their indebtedness to this modern outpouring of God's spirit and probable fulfilment of prophecy. It is in this aspect that Spiritualism has its greatest attraction for me, as it will doubtlessly for yourself sooner or later, when your interest is aroused.

Apart from Spiritualism proper, there is no actual evidence of the cultivation and exercise of the varied phases of 'spiritual gifts,' such as were promised by Jesus to his followers, and it is these 'evidences of the spirit' that have brought joy and conviction to the heart and understanding of Spiritualists. My own individual opinion, humbly expressed, is that a new spiritual dispensation is dawning upon the world ; and that, possibly, it may be the ushering in of the second (and spiritual) Advent. It has occurred to me that even many Christians may err (as the Jews did of old) in a too literal interpretation of prophecy, in looking for an earthly advent ; and also in restricting the sphere of revelation, and assuming the finality of 'God's Word.' My convictions, based upon a somewhat extensive personal experience and careful study, warrant my warmth of expression ; so feel sure you will not misconstrue the motive in writing you upon such a theme ; and, with kindest regards, yours very sincerely,

THOMAS BLYTON.

Bibbworth-road, Church End, Finchley, N.

July 7th, 1897.

TO INQUIRERS AND SPIRITUALISTS.—The members of the Spiritualists' International Corresponding Society will be pleased to assist inquirers and correspond with Spiritualists at home or abroad. Spiritualists invited to become members. For explanatory literature and list of members, address :—J. ALLEN, Hon. Sec., 115, White Post-lane, Manor Park, Essex.

TALKS WITH 'TIEN.'

The following are the replies that 'Tien' has given to some questions which we had been requested to submit to him :—

QUESTION : Supposing a person has contracted some kind of chronic insanity and has been in an asylum for years and then dies, what becomes of that person's spirit ? Does it soon return to a normal way of thinking, or does it persist for a long time in the state of chronic insanity ?

ANSWER : As soon as the person recovers normal consciousness in the spirit life the return to normal thinking will commence, but the length of time that will elapse before a complete adjustment will be effected depends upon the circumstances of each case.

QUESTION : How is the spiritualistic doctrine reconciled with the doctrine of organic evolution ; since, according to this theory, the acquirement of mental capacity by human beings has been brought about by the gradual developments and selections which have ruled the physical organism ? Can any line of demarcation be marked when man first became possessed of a distinct individualised and surviving spirit ?

ANSWER : Our contention is that the consciousness is an evolution in accordance with the evolution of the race collectively and individually, and the ability to persist beyond the present organism marks a differentiation of functioning brought about by the progress of evolution ; or, as it might be stated, the Divine Energy is individualised in the consciousness of the man, which is a possibility of the organism, in accordance with its progress on the lines of the evolutionary development of the universe.

QUESTION : Before the birth of man in this world as a physical and spiritual being, did he exist as a spirit, and was the reason of his descent into this life that of rebellion against the laws of the spiritual kingdom—losing Paradise thereby and regaining it through death here, and endless progression in the spiritual states beyond ?

ANSWER : Man, as a personal and self-conscious entity, begins his existence, as such, in the material world. We have no knowledge of any antecedent state of rebellion, and what is spoken of as endless progression after death, we understand to be the continuance of the unfoldment that has begun on earth.

QUESTION : Is the 'Yarghi Yoghi' (?) a phase of Spiritualism proper, and would it be possible to gain by these practices a special revelation from the Divine Spirit ?

ANSWER : We do not know of any means whereby one can gain a special revelation from the Divine Spirit, either by the practice of the Yarghi, or any other form of Yoghi. All Yoghi practices assist, more or less, the development of the subjective psychic faculties.

QUESTION : Can you (in view of your definite standpoint on the question of re-incarnation) explain why the doctrine is categorically taught by apparently advanced intelligences ?

ANSWER : While respecting the opinions of the intelligences who teach the doctrine referred to, we may be pardoned for questioning their knowledge. Many people, in both worlds, are emotionally pleased with a proposition, and forthwith proceed to teach it as a demonstrated truth, and constant iteration finally causes them to assume it to be true.

QUESTION : You have in times past taught that the human being is immortal from conception. Andrew Jackson Davis asserts that immortality is not attained until the potential infant has passed the various evolutionary stages and attained the human, some months after conception. Can you reconcile the conflicting statements ?

ANSWER : Once the elements which, when commingled, make what is spoken of as a human soul, are deposited in nature's alembic, the dissolution of that marvellous union is impossible. Probably the honoured seer referred to would now give a slightly modified reading to the question asked.

QUESTION : Is the spirit, body, or soul composed of matter, greatly refined, but still matter ; and if so does it not require a certain amount of space ? Can two or more particles of matter occupy the same space in the spirit world ? Does three-dimensional matter exist in the spirit world ?

ANSWER : The spirit body is real, *i.e.*, in its own state, substantial, occupies space, and is relatively an actual body in its own condition. So far as we know, two particles of matter must

occupy their own spaces in our world, as in yours, and three-dimensional matter is of course existent.

QUESTION: Is 'Tien' familiar with the writings of 'Quæstor Vitæ'? If so, is he able to state whether his theory of the *modus operandi* of spirit return, viz., that the so-called spirits are doubles temporarily projected, whilst the original spirits they represent are in a state of somnolency, is the correct one? Further, does he know anything of a second death-process of which 'Quæstor Vitæ' speaks as happening to every human being?

ANSWER: In some few cases—few compared with the vast number of visits paid by spirits to this earth—the fact may be as represented, but the great majority of such visitations are paid by the actual persons themselves. Yes, there is a process analogous to death; and not merely a 'second' one, but many more. Changes of states, departures to higher spheres, are usually accompanied by experiences that, though similar, in effect to what men call death, are not exactly the same in character. They are unaccompanied by any pain, terror, or dread of the future.

QUESTION: What in your opinion is the duty of Spiritualists with regard to the social problems of the day?

ANSWER: To use their votes and voices, and to direct their actions in favour of right and justice for all, high and low, rich and poor, alike.

QUESTION: Can any of the spirits give us any information as to whether the other planets or stars are inhabited?

ANSWER: Spirits can give the information, but, as a rule, they are wise enough not to attempt to do so, as it would not be of any real service to man at present.

QUESTION: Is it desirable that there should be a medium in each family? Is the spirit religion of the future to be a family worship? If so, is mediumship detrimental to health?

ANSWER: As an open doorway between the two worlds, as a means for the spirits to make their presence known among you, a medium in the family is a blessing, but if used merely to gratify idle curiosity, or for the family to consult in every little emergency that may arise—better not! We must ask to be excused from answering what the religion of Spiritualism may be until Spiritualists are certain whether they want another religion! Properly safeguarded, there is nothing detrimental to health in the orderly cultivation or use of mediumship.

QUESTION: The teachings of Swedenborg, Laurence Oliphant and many gifted mediums assert Christ's Divinity. Other high spirit teachings deny this. How is it to be explained that advanced spirits differ on such a subject?

ANSWER: Persons who have entertained Christian ideas while on earth do not always outgrow or change them immediately on entering spirit life. If some gifted mediums teach the Divinity of Christ, other gifted mediums do not. Each set may be perfectly sincere, and as the proof of the point is the one thing requisite, the real issue is, which medium can prove his position?

QUESTION: Why cannot we get as good clairvoyant descriptions of spirit friends at a public meeting as can be got in private?

ANSWER: The questioner surely understands the great difference between the excitement of a large meeting and the orderliness of a small private or family assembly, so we need not further reply to the question.

QUESTION: In the cases of persons born blind, deaf and dumb, have they any beautiful thoughts concerning the things on this earth? Or is it made up to them by their spirit guides, who speak to them in their own language?

ANSWER: Undoubtedly those so afflicted have their compensations in the mental and emotional sides of their natures, and equally true is it that spirits inspire them to the best extent possible. In the sleep state such people are able to gain experience on the subjective side of life, which is eminently useful to them on entering the next stage of being. If assisted by guides, then, they will fare even better.

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.

"LA SURVIE."*

France has lately produced several works on Spiritualism of considerable interest; we may say, perhaps, of considerable importance. Foremost among these is the curious book, 'La Survie,' which we owe to the industry, earnestness, and devotion of Madame Rufina Noeggerath. 'La Survie' may be translated 'The After Life,' but it means literally 'Survivorship,' or that in us which survives. The sub-title, 'Echoes from the Beyond,' is descriptive of the work, which consists of a great number of communications given to Madame Noeggerath on a variety of subjects by numerous spirits through different mediums. Only a few of these communications are anonymous, the rest being signed, and for the most part bearing very distinguished names; and all are admirably arranged according to their subject matter.

'La Survie' is introduced to the public by M. Camille Flammarion, the veteran astronomer, and one of the most respected and 'level-headed' of French Spiritualists, whose admirable little preface puts the reader into timely good humour with his author. A little 'appetiser' of that kind is by no means superfluous, for there is at the present day a well founded distrust of communications from 'the other side,' which purport to come from the great ones who have passed away, and the intelligences who have communicated with Madame Noeggerath have not scrupled to use great names. Whether they have any right to these names or not, there can be no doubt that the general level of these communications, both morally and intellectually, is much higher than, we are sorry to have to say, is commonly the case in similar productions.

The general tendency of the ideas put forward may be gathered from the Introduction by an 'Extra-terrien,' or 'spirit,' who calls himself 'Liana, High Priest of Ancient India.' Liana makes a long quotation from Buddha, without, however, giving any particular reference, in which it is declared that everything is alive, and that everything, from the grain of sand to the celestial bodies, is progressing; that the universal law of life is Love, and that the material universe is the manifested body of God. The conclusion which Liana reaches from these premises is not the advisability of a revival of the old beliefs such as our Neo-Buddhists are labouring to bring about, but of establishing a completely new dispensation (to use a theological term). 'Men of the Past, begone!' cries Liana. 'The world will leave you behind. Your voice will have no further echo; your dogmas will fade away; you have brought about unbelief, you have tortured humanity. Give place to free knowledge, to all that tells of liberty and sings of love.'

These sentiments are not exactly what one would expect from a High Priest of Ancient India, which, with the exception, perhaps, of ancient Egypt, was the most priest-ridden, dogma-ridden, and ceremony-ridden country of all time; but they give the key-note of the whole book. Almost every spirit puts the same very modern ideas in different words. Fénelon, Robespierre, Swedenborg, Voltaire, St. John, Diderot, all these and a hundred other communicating spirits come to preach sweetness and light, flavoured with the latest discoveries and speculations of modern science. And yet Madame Noeggerath tells us that each spirit keeps the ideas it had on earth!

The theology of most of the communicants, including that of Jesus himself (who, by-the-by, protests against being worshipped), is a philosophical or scientific Pantheism, or 'Omni-theism.' Their theory of the future destiny of man is re-incarnation. Some of the spirits seem to accept this doctrine as meaning an indefinite number of incarnations on this earth, begun millions of years ago; others to mean that we re-incarnate on other earths or in other spheres.

Of course, the main interest of 'La Survie' depends upon the genuineness of the communications. They may not be the work of those whose names are appended, and still be *bonâ-fide* communications from the spirit world. They may be *bonâ-fide* communications from the spirit world, and not be more than the veridical dreams of those who have passed into another state of existence—dreams which somehow have become coloured by the latest ideas current among men. If the communicating intelligences really tell us the true condition of the departed, the book has an importance and an interest

* 'La Survie, Sa Réalité, Sa Manifestation, Sa Philosophie. Echos de l'au-delà.' Publiés par R. Noeggerath. Préface de Camille Flammarion, Paris: Librairie des Sciences Psychiques. 1897.

which nothing could transcend. But do they do so? To pronounce an opinion on this point would be premature, and be a very thankless task, whatever might be the verdict. It is a book which certainly deserves attentive perusal, for many of the communications are of great literary, philosophical, and moral merit, quite apart from the spirit origin claimed for them; while, as throwing light on the question of the real origin of spirit communications, concerning which so many theories are afloat, 'La Survie' is undoubtedly of very considerable value.

LETTERS TO THE EDITOR.

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

Suspension of Judgment.

SIR,—An English gentleman called upon me yesterday while packing, preparatory to sailing by the *New York* tomorrow, to state his regrets and objections to what I had said of Swami Vivekananda in the interview of last week's 'LIGHT.'

What I said, I had received from those who personally knew him, not only in England and America, but more especially in India—men of reputed candour and integrity. It was the furthest possible from my mind to injure, or in any way to misrepresent this Hindu reformer. If I know myself, I would harm no human being. We are brothers all.

Expecting to meet Mr. Dutt in this city before another twelve months have passed, I suspend for the time being all judgment of him and his views, reiterating, however, that considering the caste scourge, the child marriage curse, the famine paupers, and the degrading superstitions of that country, together with the increase there of smoking, drinking and opium-eating habits, India affords a most necessary, as well as a very inviting *home-field*, for the missionary labours of all educated and perfected Hindus.

May I further add, that those Hindu brothers of ours are infinitely more in need of tanks to conserve the Monsoon rain-falls, more in need of education for their women, of foods to eat, and of clothes to cover their nakedness than of a resurrected Vedanta Philosophy, or any other grave-dust dogma of antiquity.

J. M. PEEBLES, M.D.

The Offer of Masks, &c.

SIR,—Noticing the extraordinary communications in 'LIGHT,' concerning the person in Leeds who either laid a trap for Mr. Craddock, with the help of a hoax involving a gross lie, or who endeavoured to enter into a conspiracy with him to defraud, I ventured, on my own responsibility, to follow up the matter with the aid of the police; and the upshot of it is the discovery that the person living at 25, Portland-crescent, Leeds, gave a false name, that he is a Mr. Cran, a commercial traveller, and that, in the opinion of the police, his offer to Mr. Craddock was a hoax, involving, as I have said, a lie.

Moral: A man who would write as Mr. Cran did to Mr. Craddock (offering to sell him masks, &c., for perpetrating frauds at séances) would be quite as likely to smuggle masks, &c., into the séance room, and palm them off on a medium. In any case, it is pleasant to know that we are no nearer, but by implication farther off from, the existence of or the trading in such things.

TRUTH.

M. Victorien Sardou's Play.

SIR,—May I express my great regret that in noticing the production of M. Sardou's play in last week's issue of 'LIGHT,' the writer neither expresses any sympathy with, nor recognition of, service attempted or achieved?

If from a financial point of view 'Spiritisme' is a failure, from another and a higher it is a success. The world has long known M. Sardou to be a man of marked ability, and it knows him now to be, in addition, an earnest believer in the realities of Spiritualism, and I regard it as of no small value that this fact has been widely proclaimed. The half-hearted support of many is a standing disgrace as well as a standing loss to our Cause, and all honour to those fearless champions of truth who dare to their 'own selves be true.' Had 'Spiritisme' proved a success financially, but little would have been heard of the unsuitability of the subject for the stage, and Spiritualists would have exulted as much or more than others, in

crowded houses and enthusiastic applause. Why should not a stage presentation of the truths of Spiritualism be as acceptable as one of Christianity? If Passion Plays can succeed, why not spiritualistic? The answer may be found in the ignorance of public opinion and one special difficulty. Those who flock to see Passion Plays have a lively and sympathetic faith in the incidents to be depicted, whereas with Spiritualism the opposite holds good. In the present state of public opinion it must be a mistake to play at séance-holding on the stage. A séance to most Spiritualists is something serious if not solemn, while to the ignoramus it is a joke, and therefore should be hidden from, rather than displayed to, vulgar eyes.

This constitutes the special difficulty in presenting a play on Spiritualism, but the precise results could perhaps only be determined upon trial. But M. Sardou certainly foresaw much, if not all of this. He 'expected a battle,' and he had the right to look for hearty co-operation on the part of Spiritualists for the sake of the 'common principle' involved.

In any case, we see in M. Sardou a man who has tried to serve our Cause in a new direction, and his public avowal of opinions based upon knowledge acquired through his own mediumship, and abundantly verified in diverse ways, deserves our warmest thanks. Should M. Sardou find it convenient to attend the International Congress of Spiritualists, to be held in London next year, he is certain of a good reception, and no doubt many besides myself would esteem it an honour to entertain him during his visit.

'BIDSTON.'

[We quite willingly publish the above letter, but must point out that we have never expressed the opinion that the subject, as such, is not fitted for the stage. We have twice pointed out why, in this particular case, we think the treatment of it was unfortunate; and we do not think that a financial success would have altered our opinion. 'Bidston,' in saying 'In the present state of public opinion it must be a mistake to play at séance-holding on the stage,' agrees with us, so far; and we have not said much more. We most cordially agree with 'Bidston' that if M. Sardou would honour our Congress with his presence, no one would be welcomed with more enthusiasm.]

'Guardians' and Telepathy.

SIR,—Mr. Newton Crosland says that I acknowledge the existence of guardian angels but do not seem to charge them with the performance of any particular duties. It is true I said that I was 'far from denying spirit guardianship,' though I do not see why the guardian should be called an 'angel.' Baader says: 'External nature stands in the keeping (Schutz) of spirits. Every country has its good and evil dæmon, and every individual man.' So also Jacob Boehme. The daimon of Socrates warned him against imprudences of action or discourse. Many have impressions or intuitions concerning persons, places or conduct, which turn out to be true. Much of that is unmistakably and intelligently purposive, and is distinct from telepathy, which is indiscriminate, and depends on *rapport*, common or particular.

Apparently Mr. Crosland would now persuade us that forty years ago you might—or the tiger might—pass through a mile of streets in Wapping and the City at noon without meeting more people than I may encounter in a ramble through the New Forest to-day. And no horses, I suppose—the likeliest victims. But how about the passengers at Wapping on whom the tiger was already 'expending his fury'? If I cannot say exactly what the 'duties' of the guardian are, I am quite sure of what they are *not*. If my guardian set me scampering through London at midday, with no better excuse than Mr. Crosland makes out for his, I should request him, *sans phrase*, to resign his office.

I said the brain-wave theory was 'out of date and transcended.' Transcended, I think it is, and if so, out of date it should be. Both Schopenhauer and E. von Hartmann, if I remember rightly (I am not able to verify at a distance from a library), have expounded the conception I offered. But, with perhaps two or three exceptions, transcendentalism is not likely to find much favour, even hypothetically, in the Psychological Society. And no doubt the ether would be preferred by most of them, including Sir William Crookes (whose deliverance on this point I regret to have overlooked), as the medium of communication. To old readers of 'LIGHT' it is perhaps unnecessary to say that I also believe in the power of human thought and emotion

to produce impressions, or be reflected, in the universal ether, or 'astral light,' the common sensorium of the world. But I associate that view with the more subjective theory of telepathy in such a way that the 'brain-wave' projection seems to me an explanation which requires explaining. However, it is a great deal better than that of the 'guardian angel' for Mr. Crosland's incident.

New Forest.

C. C. M.

'The Penal Code' of the Future Life.

SIR,—I beg for space to show that the apparent injustice of 'The Penal Code of the Future Life,' as set forth in the last number of 'LIGHT,' results simply from the writer's ignoring of the fundamental principles of human existence, to the elucidation of which Allan Kardec devoted his life.

According to Kardec, every soul born as a child into this world has already lived an immense number of times upon this earth or in lower worlds, and has attained its present development through the teachings of the efforts, temptations, dangers, and discipline of the vast variety of experiences it has thus been made to undergo. In each of these former lives, the soul has sowed the seeds of which it will reap the natural and inevitable harvest in its future earthly lives, after undergoing the experiences of the complementary phase of each earthly life in the spirit world. During these alternating phases of fleshly and fluidic life, the beneficent Powers above us are untiringly active in endeavouring to influence the soul for good; their action being necessarily veiled from those on whom it is exerted, so as to leave to each the appearance of following its own free-will.

In the re-incarnation of any soul, through the thousands or millions of years in which it has previously lived, the Higher Intelligences empowered to manage all earthly affairs have always, as at the present time, carefully combined the various conditions of race, sex, family connections, worldly position, &c., which they have seen to be required at that time for its instruction, trial and advancement; and even when, to our clouded vision, these conditions appear to be unfavourable, they have always been as carefully and benevolently combined as those of the apparently more favourable ones.

For it is, in all cases, the fruition of its previous seed-sowings that the soul has to reap in its new return to earth, the prevailing idea of heredity being absolutely erroneous, and the peculiarities of the parents through whom a given soul is to be re-incarnated, having been selected—like all the other specialities of the future family and conditions—for the express purpose of providing the child with the helps or the difficulties that will most effectually fulfil its present mental, moral, and spiritual needs.

Thus, as your correspondent infers, the painful conditions of a life should be regarded as the natural consequences of our previous actions, and as intended to lead us to a reasoned determination to avoid evil action in the future; but never as being revengeful or arbitrary.

In other words, according to Allan Kardec, there is absolutely no avoiding the harvesting by each soul of the good or evil seed that each soul has sowed for itself in its preceding lives; and our eventual deliverance from the evils we have thus created for ourselves is the glorious aim of 'the Penal Code of the Future Life.'

July 6th, 1897.

ANNA BLACKWELL.

Mr. Home's Friends and Acquaintances.

SIR,—In reply to the letters concerning Mr. D. D. Home, in 'LIGHT,' you may put me down as knowing him very well. The last time I saw him was in Eastbourne, in 1872 or 1873.

Eastbourne.

ROBERT COOPER.

SOCIETY WORK.

EDMONTON SPIRITUALISTS' SOCIETY, BEECH HALL, HYDE-LANE, LONDON, N.—On Sunday last Mr. Callick gave some interesting remarks on Spiritualism. Next Sunday, at 7 p.m., Mrs. S. Hawkins. Clairvoyance every Thursday, at 8 p.m., free.—E. S. WALKER, Cor. Sec.

TEMPERANCE HALL, DODDINGTON-GROVE, BATTERSEA PARK-ROAD.—About the usual number attended Mr. Peters' Thursday evening meeting. On Sunday evening inquirers from the Park increased our audience very considerably. Thursday and Sunday, at 8 p.m. Many thanks for large parcels of literature received from 'LIGHT' and 'Two Worlds.'—A.E.B.

DAWN OF DAY SPIRITUAL SOCIETY, 85, FORTRESS-ROAD, KENTISH TOWN, N.W.—The guides of Mrs. Spring gave an able address and remarkable tests were given to strangers. The above society would be pleased to hear from friends, who are interested in experiment, for materialisation. No dark séances. For particulars apply by letter to the Hon. Sec., care of Mrs. Spring, as above.—Cor.

BATTERSEA PARK OPEN-AIR WORK.—On Sunday last satisfactory meetings were held both afternoon and evening. People of all shades of opinion are constant listeners and questioners, much to the interest of the general public. The speakers were Messrs. Adams, Griffiths, Peters, and Boddington in the afternoon, and Mrs. Boddington in the evening. Next Sunday, Messrs. Veitch and Whyte.—A.E.B.

CARDIFF, ST. JOHN'S HALL.—Last Sunday Mr. George Harris conducted the usual services. The morning subject was 'A Few Comforting Thoughts for Spiritualists'; the evening subject, 'Arise for the Light has Come.' Both addresses contained much of the Higher Spiritualism so needful, yet so seldom met with at Spiritualists' services. They were in purpose and nature truly religious services. Next Sunday morning, Mr. George Harris; evening, Mr. E. Adams.—Cor.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—On Sunday last, in the Park, a deeply-interested audience listened to speeches from Messrs. Brooks, Emms, and Orville Pitcher, the last named friend being a very earnest and eloquent champion of Spiritualism. At the Hall, in the evening, 'Amicus' in the chair, the subject being 'The Value of Life,' treated by the chairman, Messrs. Jones and Emms. Next Sunday, in the Park, 11.30 a.m.; at the Hall, 7 p.m.—T.B.

CANNING TOWN (ORIGINAL) SOCIETY, SANSPAREIL TEMPERANCE ROOMS, 2, FORDS PARK-ROAD, TRINITY-STREET.—On Thursday, the 8th inst., Mr. J. J. Morse paid us a visit, and gave an excellent address on 'The Life Beyond.' The society is very grateful to him for his services. On Sunday, the 11th inst., Mr. Veitch gave a good address on 'Spiritualism,' Mr. Pedey in the chair. Next Sunday, Mrs. Barrell. All communications for the above society in future must be addressed to the Secretary, 2, Fords Park-road, Canning Town.—D. J. DAVIS.

SOUTH LONDON SPIRITUALISTS' MISSION, CAMBERWELL.—On Sunday evening last an able and practical address was delivered by Edgar B., upon 'Spirit Ministry,' and the responsibilities of Spiritualists. On Monday last the members and friends had an enjoyable excursion by brakes, to Kingswood, Surrey. Photos of groups were taken by Mr. G. Edwards. Copies may be had for 1s. 6d. Orders to J. Kenyon, 12, Louth-road, Camberwell. Next Sunday morning, at 11 a.m., Mr. R. Boddington, 'Terms and Meanings'; evening, at 6.30, Mrs. Barrell.—R. B.

MERTHYR SPIRITUALISTS' SOCIETY.—The guides of Mr. W. H. Phillips (Bridgwater) gave two addresses on Sunday last, at the Market Hall. The morning subject was, 'I will arise,' dealing generally with the duties of Spiritualists. In the evening the subject was, 'By Pleasant Paths,' illustrating the various pathways followed in this world for seeking self-pleasure. 'The pathway of Spiritualism,' as a pleasant one, leading onward, ever onward, ultimately finding everlasting joy and pleasure. 'The pathway of duty,' self-sacrifice, striving to walk with a safe footing, overcoming the visible pitfalls in the way. Preceding the addresses, Mr. Phillips recited some appropriate poems. Spiritualists and non-Spiritualists were united in their praise of the thoughtful addresses.—U. R. U. H.

STRATFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—In the absence of Mr. Brailey, who was to address us at the Workman's Hall, but was engaged at our Forest Gate branch by arrangement, Mr. Gozzett, our president, and Mr. Seal, vice-president, ably addressed the meeting. Mr. Gozzett gave psychometry and clairvoyance for the first time in public, and was thoroughly successful. Next Thursday, at 8 p.m., Mr. Ronald Brailey will be with us, and inquirers should take the opportunity of coming to hear him, and put their questions *ad lib.* Next Sunday, at 6.45 p.m., Mr. Butcher will occupy our platform. On Sunday, the 27th inst., Mr. G. H. Bibbings, B.A., will be with us at the Workman's Hall, when we hope a large audience will gather to hear this powerful medium.—WM. A. RENFREE, Asst. Secretary.—Forest Gate Branch (Liberal Hall.) On Sunday last Mr. Ronald Brailey's guides discoursed on 'Diabolical Spiritualism.' The subject had been given bold advertisement outside the meeting-place, and the service was encouragingly attended. The spirit friends gave clinching proof of their powers and preparedness. They dealt with the aspects of Spiritualism viewed from the position of Christianity, and so turned the tables upon the traducers of Spiritualism. Mr. Butcher (medium) was on the platform, and through him the invocation was given. There was clairvoyance before the close of the service. Next Sunday morning, at 11 a.m. (first time); evening, at 7 p.m., subject, 'From Christian Bondage to Spiritual Liberty.'—J. HUMPHREY, Hon. Sec.