

# Light:

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

"LIGHT ! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT."—Paul.

No. 941.—VOL. XIX. [Registered as] SATURDAY, JANUARY 21, 1899. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

We have received a great many letters and some printed papers from a Mr. Jepson. To these it was not our intention to refer in public; but his latest printed, signed and circulated paper leads us to take note of the matter.

Mr. Jepson is immensely impressed with the idea that Jehovah has spoken to him, and is profoundly disturbed because he cannot get anyone to believe it. The trouble is that we have only his word for it, and, worse still, that, in all his communications, we have not discovered a Jehovah sentence worth quoting. The only Jehovah sentence in this latest pamphlet is embedded in the following:—A certain Dr. Anderson had been preaching on the subject of God hiding Himself (a scriptural affirmation: Isaiah xlv. 15), whereupon Mr. Jepson says: 'In the small hours of the very morning following Dr. Anderson's sermon, urging that "God hideth Himself," thus spake The Lord: "I NEVER HIDED MYSELF."' Really, Mr. Jepson, that is very hard on Jehovah!

We do not deny that this good man hears voices: we only say that a voice which asserts, 'I am Jehovah' is not necessarily the voice of Jehovah. Even Mr. Jepson naïvely suggests that when he says: 'There are thousands of spirits, if not millions and trillions, who can suggest, impress, and inspire as well as He. And they are doing so daily. Who is the man who can tell that this, that, or the other, or any one, is God?' That is precisely the question we respectfully urge upon him. But he persists in saying: 'In my HEARING (God spoke to me) as distinctly as ever voice spoke. So that it is impossible for me to err.' 'From His very THRONE He has spoken to me,' he says. Alas! there is no arguing with that!

Mr. Jepson says he would not have wondered 'if the Lord had choked Dr. Anderson's utterance': and he threatens us, and holds in reserve 'A TERRIBLE WARNING,' 'such a warning as man never had since he put his foot on the Earth!' We are not alarmed for ourselves, but are truly sorry for him, and are relieved to find that he insists he is not a Spiritualist. But, if he became one, he would be at least on the road to a comprehension of his case.

A remarkably entertaining book of gossip is Mrs. Ambrose Myall's 'Memoir of James Hain Friswell' (London: George Redway), overflowing with animated comments and sparkling stories concerning all sorts of men, women and things;—as much a racy Peepshow as a Memoir. Once commenced, it is not at all easy to put it down.

The story of Mr. Friswell's interest in Spiritualism is briefly told. He had some astonishing experiences with

Foster, and appears to have been much interested in the Davenports. He went to a séance given by some Stock Exchange men, where Maskelyne and Cook undertook to expose the Davenports; but, says the writer of this Memoir, 'my father admired Messrs. Maskelyne and Cook's performances very much, but he declared that they were not like the Davenport brothers, nor did they in the least elucidate the mystery.' The writer of this Note has often said the same. Indeed, it was the absurdity of a so-called 'exposure' which finally confirmed him in his impression that the Davenports were genuine mediums. Mr. Friswell also had some exciting experiences at Mrs. Marshall's, in those good old days. But he found it difficult to give in, after all; and was very imperfectly instructed in relation to the subject.

We are not altogether without sympathy for those who think that a large and sudden increase of anxiety upon psychological subjects might be a sign of increasing morbidity:—'might,' we say; that is, if our anxieties were normal all round. But, when we consider the enormous attention paid to the body and to the things that appeal to the body, we feel at once that psychological subjects are vastly in arrears, and that there is very little danger of excessive attention being given to them. Still, this, from 'The New Unity,' is worth a passing consideration. It is at least discriminating:—

Two thousand four hundred and sixty-five books represent the output of 1897 in the department of psychology alone, according to the Monist. This indicates a great awakening of the interest in the mechanism of the human soul. It would seem as if men and women were turning their eyes inward and were determined to solve the hidden mystery of their own being. That in the long run this will make for sanity and strength we have no doubt, but that it also indicates at present a great amount of morbid curiosity, unwholesome self-consciousness and undue concern for mystery and mysticism we also believe. In all this psychological quest we wait for the Prophet of the Unconscious, the man or men who will do for the sickly souls of our day what Alexander is said to have done for the fractious Bucephalus,—divert their attention from their own shadow and give them the road. The best evidence of the existence of soul is its forgetfulness of self, its divine absorption in the interest of other people's souls. Not the psychology of seclusion but of application and work will represent the final judgment, we hope.

There is, in Australia, an apparently respectable newspaper called 'The Sydney Morning Herald.' A friend has sent us a copy containing a very prominent leader on Sir William Crookes' belief in 'a Force exercised by intelligence differing from the ordinary intelligence common to mortals.' We are sorry for 'The Sydney Morning Herald':—its temper is so peppery, its animus is so palpable, its ignorance is so complete. It does not appear to know the elementary facts about either Sir William Crookes or the subject which provokes this newspaper to insult him. Of the Force referred to by Sir William Crookes, it says: 'The truth is that Sir William Crookes means by this Force the power whereby some more or less unprincipled person is able to persuade

the spectator that something which he is supposed to see is the spirit of his grandmother, or some other relative.' That insolent and silly remark shows that the writer does not know anything about Sir William Crookes' experiments, or that he wilfully conveys a totally wrong impression concerning them. If anything further is needed to show the deplorable state of mind of such a writer as this, the following may suffice; and with that we dismiss this foolish person:—

Thirty years have elapsed since Sir William—who, by the way, has earned his title since—startled the scientific world by his extraordinary statements about the invisible world, made visible per medium of divers unwashed and unwashable persons.

There is one consolation. Even 'the man in the street' knows that men who write like that are not trying to tell the truth.

We understand that the photographs experimented upon a few weeks ago at St. James's Hall have yielded a few interesting results. In one case the result is very curious and perhaps important. On two plates, the same or a very similar appearance is fairly clear—apparently a shadowy thumb and uplifted finger in both. In one there is also a splash of light, and in the other a cross. It must be remembered that Mr. Page Hopps purchased these plates, put them in light-proof envelopes, and sealed them himself; that he marked the envelopes, gave them out in the lighted hall, gathered them, took them away and developed them himself. In these circumstances, the same very peculiar appearance on two of the plates seems like an excellent test. Prints may be seen at the office in St. Martin's-lane.

'The Liverpool Daily Post' presents us with another of its astonishingly shallow articles on the Society for Psychical Research. It does not reason; it does not even criticise; it only sets out to play the fool; and it does it to perfection. It begins by referring to 'the dynamics of Eusapia Paladino, a problem more fascinating even than the monkey and the rope' (whatever that may mean), and it ends by declaring that the Psychical Research Society has 'neglected to eliminate the possibility of fraud'; and, with the hundreds of pages of verbal reports of Mrs. Piper's writings before it, it upbraids the Society for neglecting 'the elementary precaution of getting a verbatim report of every word spoken at Mrs. Piper's sittings.' Then, after these years of continuous and almost cruel tests of every kind, this jaunty writer tells Liverpool that 'Mrs. Piper has never submitted to any test whatever which would be sufficient to convince an expert in mental pathology of the genuineness of her trance.' We very much doubt whether the poor man knows what 'an expert in mental pathology' is. He certainly does not know what an elementary sense of duty to the public is.

'The Christ question settled, or Jesus, man, medium, martyr' (Boston: Banner of Light Publishing Company), appears to be partly written and partly edited by Dr. Peebles. About a dozen people seem to have contributed to this 'Symposium,' and all sides of the question are ably discussed. It is a handsome book of over 370 pages, and is, of course, lively, outspoken, combative, and, in its way, brilliant. Dr. Peebles is an ardent Christ-lover, though his particular opinions would not be acceptable to many ardent Christians. But our main business is to be seekers after the truth, to be very charitable and tolerant, and to invite, not repress, the expression of all sincere thoughts. The very last thing a wise man will do is to think he has found all the truth. There is only one thing worse than that:—to wish to have all the world echo him.

## THE SUGGESTED PSYCHICAL INSTITUTE.

The article by my friend 'Quæstor Vitæ,' in 'LIGHT' of January 7th, upon this subject has led me to think that his proposals for a further interchange of views between Occultists, Spiritualists, Hypnotists, and Theosophists, would result in much good to all parties.

The secrets of the unknown world can only be obtained step by step and by careful and energetic investigation, and I am satisfied that the student who approaches any part of the subject with his faculties limited by the notions of any of these schools of thought and practice, must labour under great disadvantages compared with one who is unfettered by the adoption of one definite system, however ancient be its origin, or however valuable be its methods.

The Spiritualist seeker after the mystery of the life beyond the grave must be very liable to erroneous conclusions if he be ignorant of the views of the constitution of man, which are taught in one aspect by the Eastern school of Theosophy, and in another by the Hebrew philosophy of the Kabbalah.

The student of mesmerism needs the knowledge of the results of modern hypnotic medical researches to enable him to form any judgment which can have any chance of being accurate.

These same scientific researches add vastly to the understanding of the actual results achieved by the zealous Theosophist who practises contemplation and abstraction of mind after the precise forms dictated by the systems of Yoga.

Hermetic lore and mediæval magic will explain the basis of many curious and unusual, and sometimes supra-normal, manifestations, of which mention is sometimes made in our journals and reports.

As the several great religions are all different aspects, more or less limited in extent, of the one Truth, so are the many at present discordant mystical, occult, and psychical societies now at work, all attempts to reach the truth concerning the unseen world around us.

Limitation of view means liability to error. Breadth of mind and extended knowledge lead to correct conceptions.

So long as we are assured of the good faith of any student, or of any group or society, every individual who means to be successful in occult science should greet him or them, and hasten to join in collective experience, and to study any incident from every available point of view.

Half the animosities which exist among occultists are due to want of personal knowledge of each other, and of each other's methods. It is sometimes said the other half are due to jealousy, but there can only be mutual jealousy among persons who search for the success of notoriety, and not among students whose only aim is the attainment of the truth.

W. W. W.,  
Magus of the Soc. Ros. in Anglia.

The letter of 'Quæstor Vitæ' in your issue of January 7th raises—if indeed it does not bring to a definite issue—a very wide question, one of utmost import to the future of what I may, for want of a better or more comprehensive word, call 'Psychism.' As far as this country is concerned it is, in effect, an appeal to psychists to come to self-knowledge, or at any rate to self-consciousness; to ask themselves what they are trying or hoping to do, whether they are proceeding in the right manner to accomplish this hoped-for end; whether, in short, Psychism, as a pursuit or as a belief, *furnishes them with any special enthusiastic strength*, capable of being impinged and leaving its impression on the strife of the world's opinions.

At the outset I wish to speak as a psychist, in which term I include all persons interested in psychic, occult, or spiritualistic phenomena, whether that interest is moral, intellectual, or otherwise. As a psychist, then, and not as an occultist, a Theosophist, a Spiritualist, or any other sub-sectionist of the camp, the problem so directly raised by 'Q.V.' has been for some time in my mind, yet not perhaps the same problem, but a somewhat larger one, of which a 'reunion' or 'institute,' however useful in itself, is but a part.

In brief, I wish to ask whether the time has not already come for a deeper, more serious, and more strenuous movement to take root amongst psychists,—one which will provide a strong heart to pump the life blood of actuality through veins which are, to say the least, at the present time somewhat colourless and flaccid.

No movement contains nobler potentialities than Psychism. For, rightly understood, it of necessity is seen to comprehend the Science of Life and the Art of Life—life, moreover, not in the paradoxical meaning of the word used temporally, but life as a cosmic phenomenon, as part of a great river flowing through the stars across the universes, from nucleus to nucleus of the Immeasurable. Psychism in its ultimate resolution means, must mean, a leap so vast into knowledge of the relationships of man with Nature that no previous advance of the human intellect of which we have any suspicion, still less any record, can be compared to it. And, if it be true, as it apparently is true, that the intellectual influence of to-day becomes the moral influence, the unformed, unseen, but *felt* influence of to-morrow, then we who stand at the threshold of this awakening must perforce have golden hopes of humanity that should suffice to spur us to great thoughts, ending in great deeds. 'No movement contains nobler potentialities than Psychism.' The words will stand. To most of your readers they will be obvious, though, perhaps, few yet know all that they involve, or recognise that this simple phrase hides so great a world of meaning.

It is the peculiar position of Psychism, for the feature is unparalleled in any branch of human inquiry, that it is, from the nature of the case, indissolubly bound up with those emotions called religious which have been responsible for nearly all the progress, as well as apparently for a good deal of the unhappiness, of the world. There is no escape from this. It will serve no purpose to conceal, still less to deny, this patent fact. In whatever the religious emotion consists, and this is not the place or the moment to attempt its definition, one thing will be universally allowed, viz. —that anything bearing on a future life must stir that emotion to its depths, for it expresses surely enough the relation of man to the Eternal, whatever else it may express.

Neither is this the place nor the moment to attempt to justify the assertion that man, having traversed a long and toilsome evolutionary path, bringing into play, exercising and strengthening, new powers and faculties at every step, now finds himself, like a half-fledged nestling making tentative efforts to fly, fluttering in and out of the door of matter, now on this side and now on that, as yet dazed and blinded by the strange light of the farther side, yet destined ultimately to bear unblinking that light, and soar in that thin atmosphere in which he has not yet learned the trick of self-support.

Such a statement will be accepted as a fair analogy of the present stage of events by most psychists; it remains, then, to see whither this admission leads us.

A movement, deep rooted in the religious emotions of humanity, in itself the product of a nascent evolutionary faculty slowly ripening into definiteness; striking on the one side far into the domain of the intellect; on the other, by reason of its emotional side, perhaps farther into the region of conduct and moral, is indeed a portent. A portent? Yes! But of what? Surely of change, of upheaval, of tidal surges, and deep uncontrolled currents, of manifestations of power, of forces blindly seeking mutual level, of self-adjustments to new conditions. For such a thing must of necessity mean change, expansion, destruction. The old conditions cannot bind the new. New wine may not be holden in old skins. From the chrysalis to the retort, from the dying writhings of a pagan world in convulsive persecution of a new faith, to the fierce zeal of an old world hurling itself on a newly found continent as prey, evolutionary change means the unlocking of high, often terrible, outbursts of energy, that before they are spent have changed the face of things.

If, then, Psychism be one phase of an impending, perhaps already progressing, evolution, we must expect to find, presently, evidences of the forces within. Numbers have nothing to do with this. The weakest, most futile causes have often the most adherents. The strength of a

cause is in the enthusiasms it generates, in the power it unlocks.

The question thus arises: Are psychists an order militant, or are they a conventional body, pruriently peeping into the mysteries of Nature by way of *dilettantism*? It is a very important question—for the psychists. Perhaps also for the world. Still, to-day ring across the ages the words of the Master, 'Give all to the poor and follow Me.' A stupid and mammon-worshipping world has expended all its astonishment on the first part of this sentence—the true significance lies in the last.

It is impossible to 'make the best of both worlds,' for there are no two worlds, there is only one universe, consequently there is only one *true* scheme of life, though I would by no means assert that there is not more than one pattern of life. And if it be the set purpose of Psychism to discover and unfold that true scheme, it must, unless all history is fallacious, forge new weapons, arrange new equipments and be prepared for the rough work of the explorer, the pioneer, the conquistador. It cannot shake the world by clinking teacups, it cannot gain the attention of the world by sitting still.

The attitude of the psychic world is, if I may use the expression without offence, too feminine. Now femininity is an excellent, nay a most rare and precious, thing in its way, and at its proper stage and time; but—it tends to expend its energies in polite conversation, which is no good substitute for work.

A deeper, bolder, more sonorous note must be struck. The formulated principles of Psychism (and it has at least some principles common to its various sections, that *can* be formulated) need to be correlated with the stern realities of life. Men must take this matter into their hands who are prepared to devote, not a few hours of leisure but a lifetime (*here*) to grapple with so vast a cause. Men must descend from the drawing-room and the platform to the field, the city, and the seashore, not as talkers but as doers.

This is visionary, of course, but it is not meaningless; still more, it is inevitable. Were I inclined to assume the mantle of the prophet I would say that, like the Thebans of old, Psychism will produce its sacred band, whose works, though not precisely warlike after the fashion of that age, will yet cause it to be said, 'What manner of men are these?' It is not a question of *esprit de corps*. That is a poor and shallow thing beside the stern and steady enthusiasm that is required, and which will come in its time, if it be not already slumbering, ready to burst into activity and flame.

Your esteemed contributor, 'Quæstor Vitæ,' asks for an Institute. Now an Institute is a good thing, yet it is but an outward sign. I ask, it may be prematurely, far more than this; I ask each one ranging in the psychic ranks to turn this question over in his mind: 'Shall I make, shall I help to make, Psychism a power, a real, living thing, lifting its head with dignity in the world?' Or in other words, 'Am I a real disciple of the Infinite Truth, or only an amateur of curious sensations?'

If the answer be 'Yes,' then 'Quæstor Vitæ' will get his Institute, and many other things. Should the answer be 'No,' then I, for one, will wait.

It may be objected that I have not shown, nor tried to show, *how* Psychism can be made a power. For the present I will answer this objection enigmatically in the words of the German poet—

'MAN GROWS WITH THE GREATNESS OF HIS PURPOSE.'

NICHOLAS CHRISTIAN.

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#### 'LIGHT' AND THE LONDON SPIRITUALIST ALLIANCE.

We beg to remind the Subscribers to 'Light,' and the Members and Associates of the London Spiritualist Alliance, Limited, who have not already renewed their Subscriptions for 1899, which are payable *in advance*, that they should forward remittances at once to Mr. B. D. Godfrey, 110, St. Martin's-lane, London, W. C. Their kind attention to this matter will save much trouble in sending out accounts, booking, postage, &c.

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## THE HIGHER POTENTIALITIES OF SPIRIT INTERCOURSE.

BY PROFESSOR GIOVANNI HOFFMANN,  
Editor of the 'Nova Lux,' Rome.

*Written for the International Congress of Spiritualists, held in London, June 19-24, 1898.*

'The International Academy for the Study of Psychic Research' in Rome, has, during a period of thirteen years, carefully and conscientiously occupied itself in the examination of spiritualistic phenomena in all its forms, and has published from time to time various interesting particulars of its experiences, both in its monthly Review 'Lux'—now called 'Nova Lux'—and in separate pamphlets.

During the last three years, however, these investigations have had a partial repose in the 'materialising phenomena' section; partly from lack of suitable mediums, partly on account of intimations from the 'leaders' who conduct the labours of this small community of workers, that their powers were required to be more directed towards the development of intuitive faculties, instead of continuing to follow the more primary instruction of physical manifestations; by no means, however, throwing any discredit on this section of the work, a most important one if rightly understood and properly directed, as well as being indispensable at various times and places on this material plane—but nevertheless declaring that at this point and particularly at this place—Rome—it was more important and necessary for the society to endeavour to elevate the psychic atmospheric influences, and by proper directing of the astral forces, to ventilate the arena for the advent of greater potentialities.

One of the methods most recommended was the endeavour to conjoin into one all those bodies of seekers after truth who were willing to clasp the right hand of fellowship and coadjutorship stretched out towards each other. Efforts have been made in this direction with more or less success, but it is yet far too soon to speak publicly of any decided results, the work still continuing, even if slowly and laboriously.

It is, however, clearly declared and taught, that no matter what occult influences are brought to bear on this work of unification and elevation, it is but mankind themselves who can use or abuse these influences, and knit together in one fair raiment of brotherly love and higher mortal developments, the cords and strands of silk and silver and gold that are needful to form the marriage robe for the soul of regenerated humanity.

In order still more to aid and strengthen this work of adaptation, various hidden teachings, in plain and concise words, are from time to time delivered to this circle of labourers in order to assist and strengthen their faith in the verity of the great work, and to open their mental eyes to the expansive vision of the real meaning and intention of Creation, Generation, and Regeneration, to a recognition of the hidden forces which only as yet in a very minor degree are perceptible to the human senses, but now only five in number.

I had proposed to occupy your time and attention, as stated in your printed programme, with an account of 'Attested Experiments made at the Academy of "Lux" at Rome,' in the presence of such eminent scientists as Professors Richet, Lombroso, Schrenk-Notzig and others; but, however satisfactory and convincing for these men of talent and research those experiments were, they do but relate experiences and facts that the journal 'LIGHT' and all spiritualistic papers in all lands are constantly placing before the public from good and authentic sources. I would therefore rather employ this auspicious occasion in endeavouring to call your attention to the higher potentialities of spiritual intercourse, of the possibilities of communion with higher occult powers for the purpose of spiritual instruction and progress towards the Divine Source of all knowledge; and I therefore now prefer to place before your consideration a synthesis of communications delivered during the space of thirteen years, wherein are comprised instructions in fields where human intellect has already laboured and in which it still labours,

the harvest being the more or less various schools of philosophy given time after time to the world at large, as well as the scientific discoveries that slowly but surely throw bridges over time and space, thus little by little ameliorating the moral and physical condition of the human race in its progress from the brute to the human.

The next step, from the human, to a higher standard in this gigantic scheme of Psychic Evolution, is now potently assisted by invisible spiritual agencies, who more directly guide the great work in various countries and by manifold means, from the ill-comprehended first faint manifestations of occult forces, as, for example, in the Wesley family; at Hydesville; in the Eddy family, and Daniel Home, down to the transcendental illuminations of the Abbé Constant, Allan Kardec, Dr. Anna Kingsford, Madame Blavatsky, together with modern schools of occultism, showing now in unmistakable ways at this termination of the Great Cycle, what direction the further development of this faculty of combined intellect and intuition in our race will take.

This faculty is primarily the increased power of comprehending and analysing hitherto invisible forces of Nature, and of judging the cause from the effect, instead of deducting arbitrarily the effect from a preconceived cause.

The study of Creation leads us to a clear, even if faint, conception of the Creator, whereas the lack of this study induces man to form his Deity in his own image. Thus, too, we work back to the Eternal Source of all things and learn how far we have wandered therefrom, and now must seek to retrace the road, each in himself forming the Mystic Triangle of Descent, Adaptation, and Ascent, or Return to the original starting point.

The instructions delivered to this Society of psychical students in Rome by those invisible agents who direct this portion of the work, have been copious and rich during these thirteen years, and continue down to these very days. The subjects treated of are:

1. The Gnosis of the Visible and of the Invisible.
2. The True Science of the Forms of Sound. *Morfologia.*
3. The True Science of the Forms of Colour. *Morfocromologia.*
4. Transcendental Ethics. *Etica Gnostica.*
5. Psychic Anthropology. *Antropologia psichica.*
6. Transcendental Esthetics. *Estetica Gnostica.*
7. Astronomical Psychology. *Psicologia Astronomica,* or explanation of the constellations in connection with that book of ancient wisdom—'The Tarot'—and the signification of these symbols on the three planes of existence, the Material, the Astral, and the Divine.

In order to put more clearly before you the nature of these instructions I will say that much is taught therein regarding the various schools of philosophy from early to most recent times, and explanations are carefully made to show where each of these schools has failed to comprehend the true laws that govern Esthetic and Ethic Science, or the true source of the Beautiful, which, founded on a sure rock, cannot itself alter, although the ever changing conditions of humanity in its upward progress cause the race to give different expressions to their Divine Ideals, which are in reality but the harmonious correspondence between conception and actuality, matters entirely subject to the arbitrary laws of Number.

Transcendental Ethics and Esthetics is a study of 'the laws of correspondences' in their subjective and objective spiritual aspect.

Subjective Spirituality is the Divine Element.

Objective Spirituality is the Psychic Element.

In the sublimest luminary that you admire, down to the most minute atom that evolves in the lowest form of matter, are contained both of these elements; how much the more, then, when centred in the consciousness of the personal Ego. But I will here let our teachers speak for themselves, and submit to your attention a short and concise exposition of the principal doctrine of the Psyche—soul—and its descent from idea to substantialisation, and materialisation, from individuality to personality, through all the phases of the stupendous and divine Creation and Manifestation.

*(To be continued.)*

## MORE THEOSOPHICAL CONTRADICTIONS.

In 'The Secret Doctrine,' 1888, Vol. II., p. 446, we read of the future Sixth Root-Race :—

'Mankind will not grow again into giant bodies, as in the case of the Lemurians and Atlanteans ; because, while the evolution of the Fourth Race led the latter down to the very bottom of materiality in its physical development, the present race [the Fifth] is on its ascending arc ; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.'

In 'Lucifer,' 1891, Vol. VIII., p. 31, we read in an editorial note by H. P. Blavatsky and Mrs. Besant :—

'This is a teaching of occult philosophy. Theosophists, believing in cycles, feel confident that our races will ultimately return to their primeval gigantic size, and consequently to their knowledge of the secrets of Nature.'

Here is a flat contradiction, and also a sad deficiency of logic ! The theosophic assertion that the return of the human race to a knowledge of the secrets of Nature will be a *consequence* of its return to a gigantic size, is a *non sequitur*. Are giants the most intellectual, and dwarfs the most idiotic of the present race ?

In 'The Secret Doctrine,' Vol. II., p. 303, we also read :—

'Save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed.'

This statement implies that in the case of these two exceptions a speedy reincarnation is inevitable. But in 'Lucifer,' 1890-1, Vol. VII., p. 272, H. P. Blavatsky writes : 'The luckiest ticket man can draw in that never ceasing dark lottery called human life, is an empty ticket.' An 'empty ticket' is, of course, a still-birth, or at least, death in infancy. But why, in the name of all the Mahatmas, is that the 'luckiest ticket,' if the unfortunate entity has to be re-born almost at once ? If a still-birth does not count in the everlasting treadmill, it would be better to live on and get it over.

Again, in 'The Secret Doctrine,' 1888, Vol. II., p. 196, H. P. Blavatsky says :—

'In calling the animal "soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving Ego-soul ; i.e., that principle which survives after a man, and reincarnates as a like man. The animal has an astral body, that survives the physical form for a short period ; but its (animal) monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the seeds of all the human principles in itself, but they are latent.'

It may here be noted that if the animal contains, latent within itself, 'all the human principles,' i.e., the seven principles taught both in the Gospel of the New Life and Theosophy, it must have something more than an 'astral body' surviving after death : it must have the 'Ego-soul' of the future man, whether conscious or latent. Consequently, the argument deduced by H. P. Blavatsky that a man must reincarnate as a like man, but not an animal as a like animal, is illogical, and falls to the ground. Madame Blavatsky teaches here that the animal reincarnations are all ascensions. This agrees with the teachings of Mr. T. L. Harris. (See Respiro's 'Impending World-Crisis.') But Theosophists fail to see that her argument is really fatal to the hypothesis of human reincarnations. As Respiro writes : 'We uniformly find gradations in Nature ; why, therefore, this sudden variation from one incarnation for a horse to thousands for a man ?'

But now this teaching of H. P. Blavatsky concerning the mono-incarnation of any given species of animal is flatly contradicted by Theosophists. In 'Lucifer,' 1896, Vol. XVIII., p. 423, Mr. Bertram Keightley writes thus on Animal Reincarnation :—

'Individual reincarnation does not occur in the present animal kingdom as such . . . it takes place only in the case of those animals who, having been individualised in the manner described, belong *ipso facto* to the human kingdom, and will, on their next appearance on the scene, be embodied in human beings.'

In the 'Growth of the Soul,' 1896, Mr. Sinnett writes :—

'The animal kingdom is an immensely higher form of consciousness than its immediate predecessor in evolution,

but it is still a collective manifestation. Monadic essence is converging towards specific *foci*, but it has not yet converged. . . . An animal on the physical plane of the world becomes personally attached to a superior being, one already an individualised human creature. . . . From that moment there is a definite something . . . on the spiritual plane, that is a reincarnating individuality. It is a something that has separated itself from the general volume of monadic essence that inspired the animal when it entered on the critical life. It is an independent spiritual energy which is now competent in itself to find expression in a new physical form. But just because that is so, it can no longer find expression in an animal form. . . . When one animal of a given family suffers, the common soul suffers ; just as, in the case of a human being, if the right hand is injured, the *man* suffers, though his left hand or his foot may not be suffering. . . . A specific animal engenders a reincarnating individuality ; and thus passes, in due time, and after a protracted interlude of non-physical, blissful rest, into the human kingdom' (p. 443-7).

It will be seen here that Mr. Sinnett teaches that the animal has a 'protracted' Devachan ; while H. P. Blavatsky asserts that it only has a 'short' astral life, and no Devachan at all. Which is right ?

In the 'Astral Plane,' 1895, Mr. C. W. Leadbeater propounds a view which seems a partial combination of the former two. He says :—

'The vast majority of animals have not as yet acquired permanent individualisation ; and when one of them dies, the monadic essence which has been manifesting through it, flows back again into the particular stratum whence it came, bearing with it such advancement or experience as it has attained during that life. It is not, however, able to do this quite immediately ; the Kamic aura of the animal forms itself into a Kama-rupa, just as in man's case ; and the animal has a real existence on the astral plane, the length of which, though never great, varies according to the intelligence which it has developed. In most cases it does not seem to be more than dreamily conscious, but appears perfectly happy. The comparatively few domestic animals who have already attained individuality, and will therefore be re-born no more as animals in this world, will have a much longer and much more vivid life in Kama-loka than their less advanced fellows ; and at the end of it sink gradually into a subjective condition, which is likely to last for a very considerable period' (pp. 56-7).

And again, in the 'Theosophical Review,' 1897-8, Vol. I., p. 77, the same authority writes :—

"The spirit of the beast that goeth downwards," that is to say which flows back again at the death of the animal into the block of monadic essence from which it came.'

Now there are two things to be noted. The first is that, if H. B. Blavatsky was directly inspired by the Mahatmas as she claimed to be, and if Adepts spoke through her, as Colonel Olcott avers in his 'Old Diary Leaves,' for Theosophists to contradict her authoritative teaching is flat blasphemy ! Secondly, this later theory of animal evolution fails to solve the problem. If an animal only becomes individualised by intimate contact with the human race, how are the lower forms of animal life ever to advance ? One can hardly imagine a pet *pediculus* ! Kindness to animals doubtless results in good Karma ; but 'cleanliness is next to godliness,' and, *pax* the monks of olden time, the gates of heaven are not opened widest to 'verminous persons' within the meaning of the Act !

E. W. BERRIDGE, M.D.

48, Sussex-gardens,  
Hyde Park, W.

## A REMARKABLE STORY.

The following strange story appeared in the 'Daily Chronicle' of Saturday last : 'A remarkable story is agitating a section of society just now. A young lady of rank, who is engaged to be married to an officer serving in India, recently had her photograph taken by a leading London photographer before going out to India to be married. To her horror, when the photographs were sent home there was plainly to be seen standing behind her, in a very menacing attitude, the phantom image of her *fiancé* ! The young lady was photographed no less than three times under apparently ordinary circumstances, but each time the same form is said to have appeared on the negative. The prospective bride has postponed her departure until inquiries can be made regarding this singular affair.'

OFFICE OF 'LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JANUARY 21st, 1899.

EDITOR ... .. E. DAWSON ROGERS.

*Assisted by a Staff of able Contributors.*

SUBSCRIPTION RATES.—'LIGHT' may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments to be made in advance. To United States, 2dol. 70c.

## 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.C. 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.

### OUR CHRISTIAN NEIGHBOURS.

'The Christian Register,' a rational representative of Christian 'sweetness and light' in America, lately contained a somewhat startling Article entitled, 'Our Neighbours, the Spiritualists.' The article itself is not sensational,—nothing in this sober and scholarly paper ever is,—but the title of it is certainly a novelty, and we feel like making our best bow to 'The Christian Register.' It is something, in these days, to be asked into tea like that.

But, to tell the honest truth, this polite suggestion has been over-long in coming. We have been expecting it for a very long time. The rationalists of nearly all schools will not agree with us when we say it, but it is nevertheless true, that we are Spiritualists because we are rationalists. The rationalist says, 'I can believe only what I, in some form, know. At all events, the object of belief must be in the region of experiment, if it is not self-evident; and whatever can be proved I believe.' We claim as at least a half-cousin the person who says that. We do not want old records only; we want new evidence. Even the old Bible stories can hold their own only by the help of modern confirmations. We do not want to walk by faith only: we want proof and sight; and we are gratified to see that rational Christians in other camps than our own can openly greet us as 'our neighbours the Spiritualists.'

Having thus greeted us, 'The Christian Register' proceeds to compliment us, and then to explain why its invitation to tea has been so long delayed. It admits several facts,—that our numbers are considerable; that our 'peculiar opinions' 'are certainly among the active forces in modern religious thought and life'; and that many thinkers share our opinions in some form. So far good. We knew all that before, but it is nice to hear it from a very respectable 'neighbour.'

And now comes the serious matter,—the explanation: 'Why is it that the common attitude in most churches towards Spiritualists is that of mere tolerance and unconcern?' How is it that the trusted people who only believe in a future life fight shy of the suspected people who say they can prove it? That is precisely what we want to know. Before replying on its own account, 'The Christian Register,' on our behalf, gives a good shaking to the excellent people who profess to have such vast faith in the Bible stories, and then so stiffly stand out against confirmatory stories now. We rather think 'The Christian Register' enjoys its hit at the extreme Evangelicals who profess so much faith and have such a very little belief. But this is what 'The Christian Register' says:—

Evangelical churches generally profess to believe in a long series of supernatural appearances, in angels and theophanies, in the stories of men raised from the dead, and

especially in the resurrection of Jesus. The stories from the old records remind us repeatedly of phenomena reported by the Spiritualists, and by the Christian Scientists also. Why should an historic belief in such things be thoroughly respectable, while the contemporary belief in the same kind of things is regarded as 'queer'?

That is admirably put, and we are grateful to our acute neighbour. But it then turns upon its own friends who profess to be specially reasonable and critical, and asks: 'Why should they take only a distant interest in the investigation of phenomena which seem to some of their neighbours to furnish clear proof of spiritual existence? This fair question deserves a few paragraphs by way of answer.' Assuredly it does. But, at this point, our good neighbour gets tired—or depressed. He gives his 'answer,' indeed, but does not seem to have his heart entirely in it. We suspect he feels its inadequacy. Indeed he hints as much, for he says: 'If the answer is not satisfactory for all, it will at least be true, we think, to the consciousness of a great many of our people.' But that is a somewhat roundabout way of saying: 'We have our doubts and our prejudices, and trust you will be patient with us.'

The first bit of explanation is that 'the evidence for Spiritualism is not, to many minds, conclusive and overpowering. The question is an open one.' But, good neighbour, what do you want? Do you really want us to prove this thing conclusively and overpoweringly for you before you will accept it? It looks like it, for you say: 'In other words, if we depend upon physical proof for our hope of immortality, cautious thinkers must wait for further evidence.' Why 'wait'? Has it really come to this, that the scholarly thinkers want us to prepare their bread and milk and feed them? We do not want to be told why they wait; we want to know why they do not help.

A second portion of the explanation is that 'the kind of investigation required by the spiritualistic phenomena is, to some minds, somewhat repulsive, and, indeed, incongruous with all their highest expectations of real spiritual existence.' Good gracious! if the men who talk like this heard a young electrical engineer talk like it about his work, after finding out how dirty, hard and unromantic it is, they would want to box his ears. It might do these dainty onlookers good to make the discovery that spirits are not necessarily soaked in solemnity, and that even the angels do not live on stilts. It is necessary that we should 'play the part of a detective,' says 'The Christian Register'; 'we must guard against frauds; we must invent ingenious tests; we must be ready to work in the dark.' This is not entirely correct; that is to say, experiments at home might be conducted on lines very different from these; but, even on these lines, we do not see anything so very dreadful. The scientist in his laboratory works under about the same conditions and on similar lines. Anyhow, the concluding words of this paragraph are strangely inappropriate: 'The situation seems to be both unscientific and irreligious'

The third part of the explanation is very familiar. The results are poor. The communications reveal no great discovery, no new lines of thought, no great poetry. 'The efforts of the spirits so far are pathetic and depressing.' That is far from the truth, but, even if true, there may be faults in the instrument; and yet, beyond that, we put it to our neighbour,—Which is of more importance,—the fact that a spirit can communicate at all or the subject value of what is communicated? It always surprises us that so much should be said about *what* comes. The coming at all is a million times more important than *any* message that could be given.

The next paragraph painfully shows that our neighbour has shut himself far too much to his own garden and study.

To speak plainly: he is ill-informed. He thinks that all our phenomena are 'morbid,' and that our mediums 'live close to the danger line of insanity.' There is a thin gleam of truth in this, but, like so many gleams of truth that stand alone, it suggests a falsehood. Besides, will our good neighbour reflect upon this—that anything could be made morbid by society if it were treated as morbid? A medium is a sensitive, and it stands to reason that if he is told by the great majority of persons that he is 'cracked' or 'queer,' or 'possessed,' he is being pushed to 'the danger line'; but that is the fault of society.

The concluding reason for hesitation or standing aloof is a little incomprehensible. 'In this wholly phenomenal region, we deal with the play of the senses,' but 'spirit is that which is for ever behind form and the show of force. It is not matter; however ethereal, but that which uses and handles matter'; all of which we steadfastly believe.

On the whole, we think those who are represented by 'The Christian Register' might reasonably and profitably become much better neighbours than they are.

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#### OUR PUBLIC MEDIUMS.

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I wish to express to 'Quæstor Vitæ' my grateful appreciation of his comprehensive and luminous article on the question of some attempt at organisation among our public mediums. I certainly was not aware that America possessed a psychical institute such as he describes. It was good news to me. If the suggestion for only *one* committee be taken up, it will have to be in full realisation that all the other kind of work, such as I attempted to outline, must be left alone. It would be quite impossible for one committee in London to get track of half the mediums in our country, many of whom are probably taking money on very doubtful claims. To find out much of what the society might feel it ought to know would take the combined efforts of at least two, if not three, committees. The London one could always remain at the head, and be composed of just such men as 'Q.V.' would desire.

Now, I am in no way prepared to press for a laborious system of organisation, if, on consideration, those who know better than myself deem a simpler course of action advisable. I firmly believe that a good strong judging committee of scientific people, taking the head of affairs, testing all prominent claimants to psychical gifts, and so raising the tone of our standing before the world, would in the end be productive of quite as much good as the more wholesale method before indicated. This London committee would, in time, prove the necessary magnet long wanted, and draw to itself all genuine mediums, who would eagerly seek the qualifications such an authoritative body could give them. But then, we must be content to let what exists, in our working ranks, of the undesirable and ignorant, continue until, with the rapid strides psychical thought and study are making all round, this element dies the inevitable death of all obsolete and ill-regulated things.

Leaving the more laborious scheme alone will certainly obviate the necessity for a certain amount of mud-stirring before we could clear our pond, so that I am not at all sure whether 'Q.V.'s' one committee idea is not the best after all. Only as a large society and thinking body of people, it is imperative that we have a judging committee of experts of our own, a committee ready to unite and come forward on behalf of our society as occasion arose, and meet, with no uncertain voice, all criticisms and objections coming from outside which are calculated to do our work and cause harm.

J. STANNARD.

Fiume, Hungary.

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MR. J. LAMONT, of Liverpool, gave an interesting narrative of his experiences, on the 13th inst., to the Members and Associates of the London Spiritualist Alliance. We have a report in hand which we hope to print in our next issue.

#### THE POLY-PSYCHISM OF MAN.\*

BY DR. DURAND DE GROS.

There is but one homogeneous principle in the universe. As absolute and essential this is termed spirit or intelligence. Individualised as monads it becomes soul. Its subjective manifestation is thought; its objective manifestation is called matter.

The essential characteristic of matter is extension, which is but a consequence of the juxtaposition of indestructible monads, in which the principle of thought (spirit) is immanent, thus constituting spacing or interspacement. The sole reality of extension is subjective; *i.e.*, the only extension, form, colour, touch we know, consist in our internal sensation of extension, form, &c. Objective agents do not produce vital effects. They only excite the action of our vital force, which solely possesses the faculty of engendering vital effects. Objective agents are determinative merely.

Matter is indefinitely divisible, while the associated atoms or monads of which it is constituted, are indivisible. It consists in the unifying of sensible properties, properties as known to our senses. Sensible properties are really but a reflection of the faculties of sensation belonging to the soul. The qualities we attribute to matter, from the evidence of our senses, are consequently but attributes pertaining to our senses.

What we suppose we perceive as matter is but the reflection of our own sensorium, of our soul, looking at itself as in a mirror. Matter is, therefore, but an image of our sensorium; an image of the properties of our soul, considered objectively. Faculties of sensation and sensible properties are but the same elements considered from opposite points of view. The soul is the generator of all the properties of matter manifested by our senses. Every sensation of a special nature produced by the action of the physical world on our nervous system, proves the existence of a special faculty of sensation, and at the same time of a particular conductor devoted to its service.

All monads are souls. These soul monads are essentially the same in nature and are infinite in power of faculty. The variety in their grouping constitutes varied appearances or bodies. This grouping or association may be simple or complex in mode.

If associated in a uniform manner, in similarity of character and sameness of function, an inorganic body is constituted. But if grouped in complex association of varied character and function, arranged in dependent order, around a central, leading monad (gravitating like planets around a sun), then an organic body, a living organism, is constituted.

The soul of a body consists in this leading, controlling, directing (and, relatively transcendent) monad, around which a multiplicity of secondary individual monads are grouped in subordinate, co-ordinated dependence. As long as the central soul is present, the subordinate association of soul monads circulates harmoniously within its sphere of attraction. When it withdraws, the association of sub-monads breaks up; they disperse, to enter into other spheres of attraction; new orbits.

The power (virtually infinite) exercised by any soul is limited by matter (the association of sub-souls with whom it enters into organised relation for purposes of manifestation), and is proportionate to the organic development of its body (its universe). As the process of conscious relations and the animal mechanism are governed by the cerebrum and spinal-reflex systems, so the system of vegetative organs is governed by the sympathetic with its ganglions and plexi. All these centres are brains, are co-associated souls, possessing sensation, thought, and will.

The manifestation of soul faculties, both in the mechanism of vital functioning and the realisation of ideas, comprises four elements, and entails mediation through four planes.†

\* 'Electro-Dynamisme Vital.' Alcan, Paris.

† A valuable contribution to the study of these planes of consciousness within man is presented in the December volume of the 'Proceedings of the Society for Psychical Research,' by Dr. Morton Prince, which, though apparently formulated in ignorance of Dr. Durand's thesis, yet brings confirmatory developments thereto. The discoveries of Ramon y Cajal also come in support of this thesis, as do those of Dr. Ed. Branly, Dr. Ch. Pupin, &c.

The vital soul faculties are in themselves purely subjective. The primary agents are the nervous centres in which distinct faculties are localised; through which the soul radiates distinct rays. The transmitting conductors are differentiating agents. The functional organ is the specific objective agent in the physical plane of the subjective faculty. This applies both with regard to sense impressions and to vegetative life. The sensor-motor system takes in sense impressions from the outer world, and moves muscles; while the sympathetic takes in matter from the outer world, it selects molecules and moves organs. While the former generates ideas, the latter is associated with sentiments and passions. Every passion possesses both a cerebral organ, or centre, and a sensual or visceral organ, which react on each other in mutual influence, illustrating the action of the physical on the mental plane. The action of the external world on the vital functions consists in exciting the concordant vital faculties by means of the intermediary electro-vital current circulating in their corresponding nerve fibres, which transmit the excitation. But while these physical, objective organs of the vegetative system can be excited and stimulated by drugs, &c., all the morbid or curative effects so producible can be realised by mentally impressing the correlative subjective soul faculty which the functional organ subordinately represents.

The ganglions and plexi of the sympathetic, as also the reflex centres of the spinal system, are brains, endowed with sensation, intelligence, and will (and motive energy), *i.e.*, souls. The former execute the functions of organic life, the latter execute the commands pertaining to the life of sense-relations delegated to them for execution by the central soul, the self, and also the so-called involuntary but intelligent and co-ordinated movements (called also sub-conscious and miscalled unconscious) acquired by habit. The faculties of these souls are developed by education.

The validity of this thesis of man's poly-psychism as the basis of the sub-consciousness, has been recognised by Dr. Ed. Perrier, of the 'Institut' and the Académie de Médecine, who presented it to the Académie des Sciences in March, 1895, as also to the recent Congress of Psychology at Brussels, as reported by Dr. P. Farez, in the 'Revue de Hypnotisme' of October. Dr. A. des Essarts has published a special pamphlet at Alcan's, with regard to its priority over other similar theories. He points out that Dr. Durand laid down that man's organism is a compound association of organisms each essentially complete in itself, possessing a brain, a psychic centre or conscious soul, nervous afferent and efferent conductors, and an organ or physical instrument; this colony of distinct psychic individualities being subordinate to and dependent on the central, cerebral self. The position maintained in the past, that the automatic actions of the reflex centres are unconscious, must therefore be abandoned. They are unconscious for the central self. But they are conscious for the associated sub-selves by whom they are performed.

This position has been adopted by Dr. Liébeault as the only possible explanation of the mechanism of the realisation of suggestion (see p. 448). Also by M. Marey, Professor of Physiology at the Collège de France, who supported it before the Académie des Sciences. It has also been adopted by a number of anatomists and physiologists (see 'L'Idée et le Fait en Biologie,' Alcan.)

NOTE BY 'QUÆSTOR VITÆ.'

This insight into the biological process may be considered in the light of the universal analogy ensuing from the unity of law which a rational interpretation of the universe implies must be present in its process in every unit. Taken in this bearing, it brings scientific confirmation to the teachings of the Kabbalists, that manifestation implies a process through four planes or elements, whether occurring in man or in the universe, but presents more explanatory designations than those used by that school: archetypal, creative, formative, active.

It shows that individual souls or selves in the physical world must be monadic units (could they be seen in associative groups) in functional organs, representing transcendent hierarchies of distinct soul faculties belonging to the central soul of this universe, whose determinations men explicate into the plane of physical manifestation.

It shows that these determinations are mediated by means of distinct soul rays (to which nerves correspond) through intermediary hierarchies in intermediate planes, who occupy a function of relays, yet share consciously in

the process of receiving and transmitting. And it must be noticed here that it is not the physical nerves that transmit messages, but the invisible electro-vitality flowing through them, as Dr. Durand points out. It is but in accord with the microcosmic process, therefore, that the macrocosmic circuit is invisible also to physical vision.

It shows that each successive plane is dependent on the one immediately precedent to it, while all are dependent on the central soul or self of this universe.

But it also shows that there is a centripetal circuit as well as a centrifugal radiation, and as man is aware in his central, cerebral self of the sufferings of every sub-soul associated in his organism, feels the pains they endure, and sustains all their varied influences, so must the central self of our universe feel and be aware of the experiences of every associated self in his macrocosmic organism or universe.

To find this law illustrated in their own nervous system, in their own process of life and of consciousness, will surely be of vital importance to all thoughtful men. Here we have a processional demonstration that individual selves are never severed from their Divine centre; that they are never cut adrift, lost sight of, but always kept in connection and consciously watched over; that whatever their sufferings and apparent solitude may be, their function is still a necessary element in the unitary manifestation of the macrocosmic organism. Science may in this way bring a reconciliation, or, at least, an assuagement to the 'mystery of pain,' physical and mental.

It may be noticed that this analysis of the biological process comes in entire confirmation of the exposition with regard to the transcendent process presented at different times by the present writer, which is thus shown to be in accord with the process of the Universal. Yet illustrations taken from the planes of personality are necessarily imperfect, as the personality is but a bisected self, in whom intelligence and love are sectioned, discreted, into two distinct corresponding functional centres, the head and the heart; while macrocosmic law, as illustrated in the solar system, shows that in the complete state of fulfilment these must be reunited, as there is only one centre to our universe—the sun. It is for this reason that in the personality we find a process of consciousness (nervous circulation), and a process of vitality (blood circulation), or distinct processes of knowing and of being, while in macrocosmic radiation these are united in solar (soular) rays.

It may be observed that biological, *i.e.*, microcosmic law, brings an incontestable refutation of the re-incarnation theory. The process of the incorporation of his associated sub-soul monads in man's own particular universe (organism) is shown in Karyokinesis. It is now known that these monads are born into, and live in, man's physical plane and then die out of it. Where their vital nuclei or souls evolve to in man's own particular universe, what plane they occupy therein after their physical death, has not yet been discovered by microscopic research. Analogy infers that they must evolve by their transmutation into an etheric plane therein. But it is clearly demonstrated that they do not reincarnate again into man's physical plane. 'As in the small so in the great.' Unity of law as illustrated in the vital process refutes re-incarnation.

In fact, re-incarnation applies only to soul monads in the state of matter, and who are re-incarnated by being absorbed into new organisms. As Dr. Durand puts it, these associated sub-souls disperse, to enter into new spheres of attraction, new orbits (organisms), when the central soul withdraws therefrom.

But an important distinction must be made here. This applies with regard to the monads left behind in the physical organism and plane. But it does not apply to the monads who incarnated and discarnated in that organism, or universe, during the sojourn therein of the central, directing, transcendent, self-conscious soul, who brings and applies its own process, re-presenting its own transcendent involution and evolution. These self-conscious souls descend from transcendent deific parentage to occupy a physical organism, as its central directing soul, and re-ascend therefrom, returning to the source whence they came.

During its sojourn in a physical organism (universe) all the sub-souls or monads associated therein are determined by its law. They incarnate and discarnate therein, and they do not reincarnate. They probably shed their physical peripheries or bodies, and rise transmuted into a higher, more ethereal mode and plane in that microcosmic universe, as their central soul does when it leaves the organism. As histology gives us no information yet on this subject, and as this article is based on biological analogies, we cannot go further on these data.

But the application to these sub-soul monads of the process of becoming pertaining to their central transcendent soul, would infer that such sub-souls must not only become transmuted into a more etheric mode of being, but this must be accompanied by rising in mode of consciousness, that

The vital soul faculties are in themselves purely subjective. The primary agents are the nervous centres in which distinct faculties are localised; through which the soul radiates distinct rays. The transmitting conductors are differentiating agents. The functional organ is the specific objective agent in the physical plane of the subjective faculty. This applies both with regard to sense impressions and to vegetative life. The sensor-motor system takes in sense impressions from the outer world, and moves muscles; while the sympathetic takes in matter from the outer world, it selects molecules and moves organs. While the former generates ideas, the latter is associated with sentiments and passions. Every passion possesses both a cerebral organ, or centre, and a sensual or visceral organ, which react on each other in mutual influence, illustrating the action of the physical on the mental plane. The action of the external world on the vital functions consists in exciting the concordant vital faculties by means of the intermediary electro-vital current circulating in their corresponding nerve fibres, which transmit the excitation. But while these physical, objective organs of the vegetative system can be excited and stimulated by drugs, &c., all the morbid or curative effects so producible can be realised by mentally impressing the correlative subjective soul faculty which the functional organ subordinately represents.

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But it also shows that there is a centripetal circuit as well as a centrifugal radiation, and as man is aware in his central, cerebral self of the sufferings of every sub-soul associated in his organism, feels the pains they endure, and sustains all their varied influences, so must the central self of our universe feel and be aware of the experiences of every associated self in his macrocosmic organism or universe.

To find this law illustrated in their own nervous system, in their own processus of life and of consciousness, will surely be of vital importance to all thoughtful men. Here we have a processional demonstration that individual selves are *never* severed from their Divine centre; that they are never cut adrift, lost sight of, but always kept in connection and consciously watched over; that whatever their sufferings and apparent solitude may be, their function is still a necessary element in the unitary manifestation of the macrocosmic organism. Science may in this way bring a reconciliation, or, at least, an assuagement to the 'mystery of pain,' physical and mental.

It may be noticed that this analysis of the biological processus comes in entire confirmation of the exposition with regard to the transcendent processus presented at different times by the present writer, which is thus shown to be in accord with the processus of the Universal. Yet illustrations taken from the planes of personality are necessarily imperfect, as the personality is but a bisected self, in whom intelligence and love are sectioned, discreted, into two distinct corresponding functional centres, the head and the heart; while macrocosmic law, as illustrated in the solar system, shows that in the complete state of fulfilment these must be reunited, as there is only one centre to our universe: the sun. It is for this reason that in the personality we find a processus of consciousness (nervous circulation), and a processus of vitality (blood circulation), or distinct processes of knowing and of being, while in macrocosmic radiation these are united in solar (soular) rays.

It may be observed that biological, *i.e.*, microcosmic law, brings an incontestable refutation of the re-incarnation theory. The process of the incorporation of his associated sub-soul monads in man's own particular universe (organism) is shown in Karyokinesis. It is now known that these monads are born into, and live in, man's physical plane and then die out of it. Where their vital nuclei or souls evolve to in man's own particular universe, what plane they occupy therein after their physical death, has not yet been discovered by microscopic research. Analogy infers that they must evolve by their transmutation into an etheric plane therein. But it is clearly demonstrated that they do not reincarnate again into man's physical plane. 'As in the small so in the great.' Unity of law as illustrated in the vital processus refutes re-incarnation.

In fact, re-incarnation applies only to soul monads in the state of matter, and who are re-incarnated by being absorbed into new organisms. As Dr. Durand puts it, these associated sub-souls disperse, to enter into new spheres of attraction, new orbits (organisms), when the central soul withdraws therefrom.

But an important distinction must be made here. This applies with regard to the monads left behind in the physical organism and plane. But it does *not* apply to the monads who incarnated and discarnated in that organism, or universe, during the sojourn therein of the central, directing, transcendent, self-conscious soul, who brings and applies its own processus, re-presenting its own transcendent involution and evolution. These self-conscious souls descend from transcendent deific parentage to occupy a physical organism, as its central directing soul, and re-ascend therefrom, returning to the source whence they came.

During its sojourn in a physical organism (universe) all the sub-souls or monads associated therein are determined by its law. They incarnate and discarnate therein, *and they do not reincarnate*. They probably shed their physical peripheries or bodies, and rise transmuted into a higher, more ethereal mode and plane in that microcosmic universe, as their central soul does when it leaves the organism. As histology gives us no information yet on this subject, and as this article is based on biological analogies, we cannot go further on these data.

But the application to these sub-soul monads of the process of becoming pertaining to their central transcendent soul, would infer that such sub-souls must not only become transmuted into a more etheric mode of being, but this must be accompanied by rising in mode of consciousness, that

from the physical plane of that universe they must ascend to its psychic plane. Universal analogy infers that such sub-souls must perform a circuit of involution and evolution in man's organic universe, descending through the planes therein into incarnation, and ascending again, after discarnation, through the same planes. Perhaps some Dr. Durand of the future may trace the evolution and becoming of man's sub-soul monads or vital cells, after their discarnation, as Karyokinesis has shown their incarnation (but what is the process of their involution?).

Biological analogy as illustrated in Karyokinesis also shows that all the sub-souls of a universe must be constituted by the vitality of the central self thereof; it produces *itself in them*, they are derivatives. Dr. Durand shows that every monad is mediately connected with the central self by his nervous system or process of consciousness; in determining them it determines *itself* in them.

Will men at last realise from these illustrations that they are monads of the central self of this universe; that it is *itself* present in them and is their sole reality; that in living what is, in appearance, their own life, they are living *its* life, ever determined by *itself*, and never severed therefrom.

#### FATEFUL FRIDAY.

The following is a translation of a communication kindly sent to us by Mr. Joseph Kronhelm, Podolia, Russia:—

We often meet people who maintain that Friday is for them an unlucky day. I know some persons who are so convinced of this that on no account would they undertake any important business on that day. A Mr. S., who lived in the Province of Kieff, a thoughtful and highly-respected man whose sincerity is above suspicion, told me that Friday was always an unfortunate day for him. Thus it was on a Friday in the year 1892 that he lost his first wife, who was drowned while bathing in the Dnieper. His two children died of diphtheria, also on a Friday. In September, 1895, on a Friday, a great fire broke out in the village where Mr. S. lived. All his grain and the buildings which contained it were destroyed. A few weeks later, on a Friday, Mr. S. was severely injured by a fall from his horse, and was obliged to keep his bed for two months. The news of the death of his brother, who perished in the wreck of the 'Vladimir' in the Black Sea, reached him on a Friday. Mr. S. declares that even trifling annoyances generally happen to him on a Friday, and he is convinced that his death will take place on that day.

I once knew a Mr. G., a tradesman at Warsaw. He died a few years ago. He was of the same opinion as to the fatality of Friday. All his great troubles had happened on a Friday, and he often remarked to his friends that he felt sure he should die on a Friday, as he actually did.

According to the German papers Prince Bismarck believed firmly in the fatality of Friday. It was much against his will that he entered upon any business on that day, and he especially retained the memory of one Friday which was in every way the cause of much annoyance to him. It was at Versailles, on November 25th, 1870. Russia was claiming as the price of her neutrality the revision of the Treaty of 1856, by which the Black Sea was closed to her men-of-war; and England, unwilling to lose the advantage gained by her victories in the Crimea, had sent Mr. Odo Russell to Versailles to oppose this claim. Prince Bismarck was anxious to retain friendly relations with both Russia and England. He consented to give an interview to Mr. Odo Russell, but on Mr. Russell presenting himself, the Prince, who was occupied at the moment, sent a request that he would wait. Mr. Russell, much annoyed, withdrew. Bismarck was greatly disturbed. 'Upon that quarter of an hour's delay,' he exclaimed, 'depends, perhaps, the peace of Europe,' and he went at once to King William. In the ante-room, he encountered an ambassador, who had a letter of secondary importance to communicate to him. Bismarck was obliged, however, to read and discuss it. Thus another hour was lost, 'during which,' said Prince Bismarck, 'I ought to have been conferring with King William, and sending telegrams of the greatest importance. These unfortunate occurrences might result in disastrous consequences for the whole of Europe. Indeed, such anxiety could be caused only by the events of a Friday. . . . Friday has always been an unlucky day for me.'

#### SPIRITUALISM IN NORWICH.

Several meetings in exposition of the phenomena and philosophy of Spiritualism have been recently held in the city of Norwich, and a correspondent has kindly sent us the following brief report of the proceedings:—

Mr. James Swindlehurst, of Preston, and Mrs. M. G. Place, of Leicester, representing the Spiritualists' National Federation, have been holding meetings in this city from January 9th to the 12th, with the view of reviving the interest started some thirty years ago by Mr. E. Dawson Rogers. That gentleman was then in charge of the 'Norfolk News,' and subsequently started, for the proprietors of that paper, the 'Eastern Daily Press,' now a very prosperous and influential journal. At his instance, interesting Spiritualist meetings were held in the Victoria Hall, with Dr. Peebles as the principal speaker; but since Mr. Rogers's removal to London twenty-five years ago, to establish the National Press Agency, little has been heard here publicly in relation to the subject, but the attendance at the meetings recently held shows that there are a great number of people in this city who are quietly interested in the subject, and who are willing to investigate as soon as opportunity presents; and it is hoped that other lectures will be held shortly.

The first meeting was held in the Cowgate-street Radical Club, on the 9th inst., when a good audience listened attentively to Mr. Swindlehurst's able address on 'Spiritualism: What is it?' The address was followed by clairvoyant descriptions by Mrs. Place, who certainly proved that she is one of the best clairvoyants the cause possesses.

The second meeting on the following evening was well-attended, many people being compelled to stand for want of sitting room. Mr. Swindlehurst's address on this occasion was on 'Biblical and Modern Spiritualism,' and his remarks certainly excited great interest amongst the numerous orthodox Christians present, and were accordingly followed by a lively discussion. Mrs. Place, notwithstanding the fact that she was suffering from a severe cold, again gave excellent clairvoyant descriptions.

On Wednesday evening, the 11th inst., the meeting was held in the Labour Institute, St. Giles's-street, when Mr. Swindlehurst addressed a crowded audience (many being necessarily refused admission) on 'Heaven and Hell: Where are they?' Mrs. Place, who had somewhat recovered from her cold, again gave good descriptions of spirit friends. The last meeting, held on the following evening, was by far the greatest success of all, considerably over one hundred people being unable to obtain admission. Mr. Swindlehurst, who surpassed all his previous efforts, delivered a stirring address on 'Spiritualism in its Relation to Social Reform.' Mrs. Place, no doubt owing to the superior conditions which prevailed at this meeting, again gave several excellent descriptions, the most notable being those of a young girl who had committed suicide by drowning, a soldier who had died abroad, and a well known Norwich gentleman and his son.

From the meetings held it was clearly evident that a considerable number of people would like to hear more about the subject, and the hearty thanks of the Spiritualists in Norwich must be accorded to Mrs. Place, Mr. Swindlehurst, and the National Federation for their excellent attempt to revive the cause, which, as far as Norwich is concerned, has been lying dormant for so many years.

T. W. DAVIDS TURNER.

During the visit of Mr. Swindlehurst and Mrs. Place to Norwich, we have watched the 'Eastern Daily Press' every day with considerable interest, partly because of our earnest desire for the welfare of Spiritualism in the fine old city, and partly because we yet feel a kind of paternal concern for the reputation of a paper which has become the leading journal of the Eastern Counties. And we have been both satisfied and gratified. The visitors have done their part well—and the 'Eastern Daily Press' has been fair and impartial. True, the editor has had his little joke at the expense of Spiritualism, of which he clearly knows little

or nothing; but on the other hand he has published good and unbiassed narratives of the proceedings, and has even given the report of a long private 'interview,' the perfect honesty of which will be apparent from the following extracts:—

The interest being manifested in the lectures by Mr. James Swindlehurst, of Preston, and in the clairvoyant descriptions of Mrs. Place, of Leicester, shows that there are many inquiring minds in the city who would like to know something more of the so-called 'science' which claims to be able to bring us into personal contact with those who have 'gone before,' and to receive communications from them. It was with a view to satisfy this natural desire that one of our staff waited upon Mr. Swindlehurst and Mrs. Place and engaged them in conversation respecting the position, the work, and the doctrines of the Spiritualists. He was received with all cordiality, and the conversation that ensued was free and unrestrained, there evidently being no attempt on the part of the lady and gentleman either to exaggerate or to disguise anything.

Replying to a question as to what he regarded as the most important point in connection with Spiritualism, Mr. Swindlehurst said: 'By these communications we establish the fact of the immortality of man—we prove conclusively that death is not the end of all things, that the man is not buried in the tomb, but that he has a continued existence in the spiritual world—with body, parts, and passions, and with as real surroundings as we have here. The essential teaching following from that is that man is a responsible being, responsible for his own conduct, for his life, for his deeds, and that he must work out his own salvation. We believe that a man's future will be generally in accordance with what his life here has been. At the same time we recognise that after death a man has opportunities of moral improvement. We have no definite doctrine as to the divinity of Christ or the authenticity of the Bible. We maintain an open attitude with respect to both. Some of us, called Christian Spiritualists, believe in the divinity of Christ; others, called rationalists, do not. As to the Bible, we claim the right of private judgment; we take what we conceive to be good, and we reject what we conceive to be bad. That, too, is the attitude taken by the higher critics.'

Touching upon the different phenomena, Mr. Swindlehurst said that table-tilting was the earliest and most common form of obtaining communication with spirits. It was slow and cumbrous, and had been largely discarded in favour of automatic writing, which was done through the hand of the medium, and of direct writing by a spirit hand. It was by automatic writing that Mr. Stead got his communications from Julia. He had himself seen a spirit hand take a pencil and write messages. Mrs. Place also affirmed that she had seen the same phenomenon. Asked for further details as to the appearance and character of the hand, both mediums agreed that it was cold, but solid to the touch, and that it could grasp the observer's hand. Asked what would happen if a sceptical onlooker struck the spirit hand, they agreed that the medium would be injured, as from the medium, in some mysterious way, the materials for the making of the hand had been gathered. . . . Both Mr. Swindlehurst and Mrs. Place are confident in their belief in the reality of the materialisation of spirits, and while admitting that frauds have taken place in this department of Spiritualism in the past, they maintain that in the cases that had come within their own experience, there was no room for deception. Of the genuineness of their belief there can be no doubt.

Trance-speaking was next referred to. This is the line in which Mr. Swindlehurst excels, while Mrs. Place is an expert in clairvoyance, clairaudience, and psychometry. Psychometry is the art, science, or whatever it should be called, by means of which a medium, on receiving some personal token, can tell the past history of the owner of it. Clairvoyance is the power of seeing spirits, and clairaudience the power of hearing them speak. *Mrs. Place has been giving exhibitions of these powers this week with a considerable degree of success.* She claims to have had the power from childhood, and says it is much more common

than people suppose. Many possess it without knowing it. The spirits generally present themselves to the vision of Mrs. Place garbed in the robes they wore upon earth, and she says it is necessary that they should assume that appearance in order to be recognised by their friends on earth. At times she sees them 'clothed in brightness,' in white flowing robes. These are spirits from the higher spheres. . . . Both Mr. Swindlehurst and Mrs. Place were emphatic in their assertion that it is impossible for any medium to command the attendance of any particular spirit, and the number who desire to make themselves known to those still living on the earth is, of course, infinitesimal compared with the innumerable multitude of those who have 'crossed the border.' They repudiated the suggestion that only evil spirits would care to renew acquaintance with this world, and declared that experience proved the contrary to be the case. They had received many beautiful thoughts and messages from the spirits, highly moral discourses full of wisdom, love, and reverence for God, and it was not possible that such could come from any evil source. Of course there were bad spirits, as there were bad men and women in this world, and at times they got into communication, but the experience and discernment of the mediums generally enabled him to discover spirit impostors.

The attention of Mr. Swindlehurst having been drawn to the warnings of Moses regarding resorting to 'familiar spirits,' he declared that they referred to the practice of trying to obtain information from the spirits for the purposes of worldly gain, and he pointed out that there are many instances in the Bible of spirits being invoked for good purposes. He condemned all attempts at making gain out of the practice of Spiritualism. It is, he said, a spiritual work, and it should be engaged in for spiritual purposes only. Of course he is aware of the frauds that had been perpetrated, and that have brought much discredit upon the movement, and he regrets them as much as anybody, but points out that a system must not be condemned for the actions of individual adherents. There are black sheep in every flock; there is no religious sect, no political party, no social movement, adherents of which have not at some time or another brought disgrace upon the cause they have espoused, and Spiritualism is no exception to the rule.

Clearly, the interviewed went through their catechism with credit, or, doubtless, we should have heard of it.

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#### LONDON SPIRITUALIST ALLIANCE.

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A meeting of the Members and Associates of the London Spiritualist Alliance, Limited, will be held, at 7 for 7.30, on the evening of Friday *next*, January 27th, when

MISS ROWAN VINCENT

will give an Address on

*PSYCHOMETRY AND CLAIRVOYANCE,*

followed by illustrations by herself and Mr. A. Peters.

NOTE.—This meeting will not be held, as is usual, in the French Drawing Room, but *in the Regent Saloon, St. James's Hall; entrance from Regent-street.*

*Admission will be by ticket only.* Two tickets will be sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. 6d. each.

Applications for extra tickets must be accompanied by remittances (Postal Order preferred), addressed to Mr. B. D. Godfrey, at the office of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

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LONDON SPIRITUALIST ALLIANCE.—A meeting of the Council was held on Wednesday last, when two new Members and eight new Associates were elected.

MELBOURNE, AUSTRALIA.—'LIGHT' may be obtained from Mr. W. H. Terry, Austral Buildings, Collins-street, E.

## 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.*

## A Psychic Institute and Repressive Law.

SIR,—The proposition advocated by 'Quæstor Vitæ,' and suggested by Mrs. Stannard, is one of so much importance to the welfare of Spiritualism that I trust a committee of influential Spiritualists, Theosophists (if they can work in harmony), occultists, &c., may be formed to carry out the idea. 'Quæstor Vitæ' disclaims any thought of wishing to suggest himself as a candidate for the committee, but with his long experience and varied knowledge, he would be a most valuable member, if he will only allow himself to be nominated.

Such an institute would supersede any necessity for repressive laws in order to eliminate fraud, and would probably meet Mr. Robinson's idea, and in a better way than the one he advocates, for it would tend to repress the evil by encouraging the good. The very fact that frauds exist and flourish—and from reports it seems that such is the case—only proves that there is a demand for the phenomena which mediumship can give, and a supply of mediums accredited by such an institute would do more than anything else to eliminate these and other evils, as well as place the society on a higher basis. There are many Spiritualists who stand aloof for the reasons complained of; there may also be many mediums in private life who for similar reasons decline to give their gifts to the cause. An institute as suggested might possibly encourage these; it would certainly be a blessing to many; and on the solid foundation of fact tend to build up a society of truly progressive and invincible Spiritualists.

W., ILFRACOMBE.

## The Proposed Psychological Institute.

SIR,—You ask for expressions of opinion on the letters of Mrs. Stannard and 'Quæstor Vitæ' in recent issues of 'LIGHT.'

I read them with great interest, as they are an endeavour to bring *ideus* into *practical* everyday use. This is what we want as Spiritualists; ideas are plentiful amongst us, so are different methods of healing, but where is there one hospital supported and endowed by Spiritualists, in which these methods could be demonstrated and proved to be better than the orthodox ones?

Independents, Wesleyans, Catholics, and Unitarians have each one or more colleges devoted to the teaching and training of young men for their ministry, but where is there one college founded by Spiritualists to teach their science and philosophy, with a laboratory in which psychical research could be carried on, to find out the spiritual laws that govern spiritual phenomena and communications from the unseen world? The Queen's Jubilee was celebrated by various gifts to the nation from patriotic Englishmen, but is there any permanent record in bricks or stone of *our* Jubilee? We need not wait to begin on a large scale, but do as many others have done, take one or two private houses, a little outside London, and have the most suitable rooms set apart as a hospital for paying and non-paying patients, and the others for those studying Spiritualism, or developing as mediums. Insanity (which is so much on the increase) might be one of the diseases; dipsomania is another; both might here be made special studies for cure.

If the start thus made were successful, another house might be taken and placed under the charge of a lady superintendent, where women students could be admitted, living apart from the men, but meeting in the larger house for experiments, lectures, and study of disease and phenomena. Spiritualists of a generous disposition might found bursaries to enable poor but promising young mediums to have a year or two of study and development of their gifts, under the highest teachers, and under the best conditions. There would be a central examining board for the candidates and for granting certificates of the quality and nature of mediumship. I will not take up your valuable space by elaboration, but I am quite sure if Spiritualists as a body would put their shoulder to the wheel they might move Spiritualism out

of the rut of theory in which it sticks. If our light is not an *ignis fatuus*, let us 'set it on a candlestick that it may give light to all that are in the house.'

E. OLDHAM.

Whalley Range, Manchester.

## The S.P.R. and Mrs. d'Esperance.

SIR,—Mr. Dawbarn's second letter, entitled 'The S.P.R. and Mrs. d'Esperance,' published in 'LIGHT' for January 7th, calls for a few words of reply from me—words which I had hoped to be able to avoid uttering. 'Had Mr. Myers,' says Mr. Dawbarn, 'continued his investigation through this medium with the care and patience exercised with Mrs. Piper,' I might have gained proof of spirit knowledge. Mr. Dawbarn adds later that there was no reasonable suspicion 'that the medium had memorised such treatise or text-books' as would supply the answers given by her hand. I saw Mrs. d'Esperance, then Mrs. Reed, in the course of my fifth visit to Newcastle to investigate spiritualistic phenomena, October 16th, 17th, 18th, 1875. I was obliged to leave Newcastle on October 19th, but I hoped to resume the inquiry on my next visit. Unfortunately, before that further meeting could be arranged, I heard from my spiritualistic friends at Newcastle (whom I had not found inclined to be harshly sceptical) that Mrs. Reed had been caught impersonating a spirit at a 'materialisation séance,' had left England for Sweden, and had ceased to sit as a medium.

I had, therefore, no opportunity of exercising 'care and patience' in the matter; nor could I be surprised if the colleague who afterwards analysed Mrs. Reed's writings did consider that there was 'reasonable suspicion' that Mrs. Reed might have acquired such information as her written answers showed in an ordinary way.

I trust, then, that this incident need not prevent me from repeating that the Society for Psychical Research (established, by the way, in 1882, when Mrs. d'Esperance was no longer within reach) 'has always been ready for a thorough investigation of any spiritualistic phenomena which may be accessible.' I, for one, sincerely wish that more such phenomena—especially phenomena occurring in private circles—could be presented for an inquiry, in which I hope we should all of us do our best to emulate the 'care and patience' which I am glad to see Mr. Dawbarn praising in Dr. Hodgson's work.

F. W. H. MYERS.

Leckhampton House, Cambridge.

January 14th.

## The Spiritual Body of Christ as It appeared after His Resurrection.

SIR,—The following which has been given to me by automatic writing may be of interest to some of your readers: 'The appearance of our Lord to the disciples after his resurrection was a spiritual one, but his spirit was for a short time clothed in the elements of mortality to make his appearance recognisable to all his disciples. It must be understood that this was a peculiar and singular occasion, and one in which our Lord took upon him for a time the elements of materiality, and those elements were absorbed when he passed away again from the earth planet. This can and may be perceived and understood by those who can accept the truth that with God nothing is impossible.'

A. M. W.

## The Ascension of Jesus.

SIR,—The passage quoted by Mr. Johnston from St. Ignatius occurs at the beginning of his 'Epistle to the Smyrnaeans.' Robert Dale Owen refers to it in the 'Debatable Land' at the beginning of Chapter V.: 'These words are,' he says, 'ascribed by Luke to Jesus as having been spoken to His affrighted disciples when He appeared in the midst of them on the third day after His crucifixion. They are not given by any other Evangelist; John, who touches on the subject, merely saying that Jesus showed unto them His hands and His side. It so happens that these words are quoted by Ignatius, one of the oldest and most eminent of the Apostolic Fathers, the disciple and familiar friend of the Apostles. But as he quotes them, there is a variance from the text in St. Luke, thus: "Handle me and see, for I am not a spirit without body (*daimonion asomaton*)."

Now, as St. Ignatius suffered martyrdom in the year 107, the passage quoted (if we admit the genuineness of this Epistle) is very valuable, for he is expressing his belief in the *fleshly resurrection* of Jesus, and would certainly have quoted the stronger expression given in our version of St. Luke, if it had been known to him.

Edwardes-street, Balsall Heath,  
Birmingham.

C. J. SNEATH.

#### Mr. Stainton Moses and Reincarnation.

SIR,—Mr. W. R. Tomlinson, in 'LIGHT' of January 14th, says he has no recollection of the late Mr. Stainton Moses ever denying reincarnation here. Mr. Moses did, to me, more than once express his disbelief in that doctrine as far as our humanity is concerned, his argument being that a life having failed in progression here there would be no meaning in its repetition.

I can bear out Mr. Tomlinson's statement that Stainton Moses expressed a hope that he should not be compelled to return to earth in any form or condition. His sufferings had been long and great, and a return to our state would, he thought, retard his work and hinder his progress in the life upon which he was about to enter. He emphatically told me that he never sought the return of any spirit to earth or attempted to recall one; and he should like to think that others would not make appeals for *his* return.

Having his strongly expressed desire in my mind, I have watched with much interest his alleged reappearances, through voice or writing, that have from time to time been recorded since his decease, and most of all the communications now coming through the agency of Mrs. Piper. Like Mr. Tomlinson, I have no expectation that we shall receive anything *from* him direct, although we may possibly hear of him in some form or other.

J. FRED COLLINGWOOD.

#### The Human Sun.

SIR,—A very wise man of old is credited with saying that 'there is nothing new under the sun.' This apothegm applies with great force to Dr. Baraduc's assertion that man is a miniature sun. For the last five thousand years the doctrine that man is a spiritual sun has been preached far and wide by the occultists and the spiritual teachers, notably by Plato, the Indian Rishis, the Hebrew prophets, the Egyptian priesthood. In fact, the aim of the individual is to evolve the latent luminous sun within, until its light shines brilliantly for evermore. 'Thy sun,' said Isaiah, referring to this fact, 'shall no more go down, neither for brightness shall the moon give light to thee, but the Lord (the spirit) shall be to thee *an everlasting light*.' It is quite easy to say that this was only a metaphor, but those who are advancing know it for an absolute reality.

ARTHUR LOVELL.

#### Palmistry and Mental Science.

SIR,—About two years ago I was reluctantly persuaded to have my hand read by Cassandra, of 32, York-place, Portman-square, who was a total stranger to me. I was at that time seriously ill, suffering from an internal complaint, which no doctors seemed able to cure. After telling me many remarkable things about my past life, Cassandra assured me I should be perfectly cured in a short time by a doctor who had not treated me before, and that also, in the immediate future, I should take up some new work, in which I should have great success. Both these predictions were fulfilled to the letter in the course of a few months. Within a fortnight I put myself under the treatment of a mental healer, who completely cured me, and so inspired me with the value of his system that I resolved to practise it myself. My first case was that of a confirmed dipsomaniac. This man I cured, and from that time I have had patients suffering from all kinds of diseases, and from personal experience I can testify that mental healing, without drugs, is much more rapid in its cure than medicine, especially in influenza cases. I am trespassing on your valuable space in the desire to bring before your readers the value of mental healing, as the two deaths which have recently taken place under Christian Scientists have, in the eyes of the world at large, brought discredit upon this method.

99, Gower-street, W.C.

'BELL.'

## SOCIETY WORK.

MERTHYR SPIRITUALISTS' SOCIETY, CENTRAL HALL, MERTHYR TYDFIL.—On Sunday evening last, Mr. S. F. Wayland kindly gave an address on 'What I Am and What Awaits Me,' which was well received by a large audience.—W.M.H.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD (end of the passage).—On Sunday last, the meetings were conducted by Messrs. Jones and Brooks, several friends giving instructive experiences. Sunday next, at 11 a.m. and 7 p.m.; Tuesday, at 8 p.m.; Wednesday, at 8 p.m. (members).—T.B.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mrs. Brenchley took for her subject, 'Earth-bound Spirits, In and Out of the Body,' and showed how those in the spirit world can, and do, influence people in earth life. Next Sunday, at 7 p.m., Mr. Brenchley, subject, 'Socialism: What is it?' Thursday, at 8 p.m., circle for members only, medium Mrs. Brenchley.—C. D. CATTO.

4, MERRINGTON-ROAD, ST. OSWALD'S-ROAD, WEST BROMPTON.—On Sunday evening last Mr. Peters gave a telling impromptu address on 'Everlasting Life,' which was listened to with great interest. The address was followed by very successful clairvoyance. Next Sunday, at 7 p.m., Mr. Sherwood will speak upon the cultivation of mediumship; clairvoyance by Mrs. Mason (late of Shepherd's Bush).—W. S. S.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday our platform was occupied by Mr. Bradley, whose guides gave an interesting and effective address on 'Spiritualism, Destructive and Constructive.' Mr. Bradley also read a poem by an Australian author, and gave some very satisfactory psychometry. The chair was occupied by Mr. Boddington. Next Sunday, at 7 p.m., meeting; at 3 p.m., Lyceum; Thursday, at 8 p.m., developing class; Friday, at 8 p.m., meeting for discussion; Saturday, at 8 p.m., social meeting.—J.P.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN, STOKE NEWINGTON-ROAD.—On Sunday last 'Evangel' gave an able address on 'Objections to Spiritualism,' which was full of rich thought and was much appreciated. Two solos were kindly given by our good friend Madame Cope. Sunday next our president will give an address, followed by Mr. J. A. White, who will give some clairvoyant descriptions. At 3 p.m., Lyceum. On Monday, at 8 p.m., circle for members, at 51, Bouverie-road. On March 5th, special address by Mr. T. Everitt, 'Mediums I have known and their Phases of Mediumship.' On April 9th, trance address by Mr. J. J. Morse.—A. C.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the usual morning circle was held, and good clairvoyance was given. In the evening, Mr. W. E. Long dealt at some length with 'The Acts of the Apostles.' The address was spiritual and instructive. The after-service circle was well-attended, and our private circles were arranged for the next three months. Next Sunday we hold our twelfth anniversary meeting. The circle will be held as usual in the morning at 11 a.m. In the evening, at 6.30 p.m., Mr. W. E. Long, on 'The Church of the Spirit.' Mrs. Bliss will also occupy the platform. *In Memoriam*.—Our member and brother, Mr. E. Brett, passed on to the higher life on the 6th inst. May our loss be his gain. On Monday next, at 8 p.m., we hold our twelfth anniversary social party. Tickets, 6d. each.—'VERAX.'

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Mr. G. H. Bibbings occupied the platform at these rooms on Sunday evening last, and the address, entitled, 'Spiritualism from Opposition Benches,' was a brilliant example of that powerful oratory which has already made this noble worker and medium one of the best known speakers in the spiritualistic movement. The much-worn theory of the subliminal consciousness received severe and sarcastic treatment, and that other theory put forward by the 'scientific' opposition benches—Collective Hallucination—was laid bare, and shown to be what in nine cases out of ten it has but proved to be, namely, merely a means resorted to by those people who are blinded by prejudice, and otherwise incapacitated by ignorance, to explain away the *facts* of Spiritualism. The address was received by the numerous audience with repeated rounds of applause, and the appreciation manifested at the close of the meeting gave further encouragement to those workers who have so strenuously laboured throughout the past twelve months to sustain these meetings. Unfortunately the collection was a poor one; and this despite the warm-hearted appeals made by Mr. John Lamont, whom London Spiritualists were delighted to welcome again, and also by the president, Mr. Everitt. We trust that in the future more support may be accorded to these meetings. Next Sunday, at 7 p.m., Miss Rowan Vincent will deliver an address, followed by clairvoyance. Doors open at 6.30 p.m.—L. H.